

Ben^a Rowley post: 20/
11/11/11

THE COMPLEAT
WORKS
Of that Eminent Minister of GOD'S Word
M^R. Isaac Ambrose,
Consisting of these Following
TREATISES,
VIZ.
Prima, Media, & Ultima:

OR,
The FIRST, MIDDLE, and LAST Things.

Wherein is set Forth :

- I. The Doctrine of **Regeneration**, or the New Birth.
- II. The Practice of **Sanctification**, in the Means, Duties, Ordinances, both Private and Publick, for continuance and encrease of a Godly Life.
- III. Certain Meditations of **Mans Misery**, in his Life, Death, Judgement, and Execution: As also of **Gods Mercy**, in our Redemption, and Salvation.

With a **SERMON** added, concerning
REDEEMING the TIME.

LOOKING unto **JESUS.**
As Carrying on the Great Work of Mans Salvation.

WAR with **DEVILS,**
Ministration of, and Communion with Angels.

London, Printed by *T. M.* for *R. Chiswel, B. Coake, and T. Sawbridge,*
and are to be Sold by *Job Kellington* at the *Star* in *Little-Britain,* 1682.



THE EFFIGIES OF ISAAC AMBROSE
Aetate. suae. 59. 1663.

Ex

WORKS

M^r. Isaac Ambrose,

TREATISES

FIRST, MIND

REDEMPTIVE TIME

LOOKING FOR TESTS

WAR OF DEVILS

PRIMA, THE FIRST THINGS,

In reference to the
Middle & Last Things:

Or, The Doctrine of
REGENERATION,

THE
NEW BIRTH,
The very beginning of a Godly life.

Delivered by
ISAAC AMBROSE,
*Minister of the Gospel at Preston in Amounderness
in Lancashire.*

i Cor. 5. 17.
*If any man be in Christ, he is a new creature: Old things are passed away,
behold all things are become new.*

LONDON,
Printed for Rowland Reynolds, and are to be sold at his Shop at the Sun and
Bible in the Poultry, 1674.

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NEW

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TO THE
WORSHIPFUL,
THE
Mayor, Aldermen,
AND OTHER
INHABITANTS
In the Town of PRESTON in Amounderness.

THE Apostle Peter knowing (as he saith) that shortly he was to put off that his tabernacle of the flesh, as our Lord Jesus Christ had shewed him; he therefore endeavoured that Gods people after his decease, might have those things he taught them alwayes in remembrance: And thus it came to passe, that to this day we have that portion of holy Writ which he then left in writing. If Peters practice be imitable in this kind, I suppose the same duty lyes on * me. Revelation I have none, but many stiches and infirmities, which I take to be fore-runners of my departure hence. Some things, and amongst the rest, these First Things, I have taught you; what remains now, but that after my decease you might have these things alwayes in remembrance? To that purpose, the same I delivered once to your eares, I now present to your eyes; as you were then pleased to hear them, so I trust you will now peruse them. Only one thing you may please to observe through

1 Pet. 1. 14, 15.
* Si M. T.
Cicero in tanta
fuit cura de sua
republica, ut
scripsit in lib. de
Amicitia, —
Mihi autem
non minor cu-
ra est qualis
resp. post mor-
tem meam fu-
tura sit, quam
qualis hodie
est: multo magis
incumbat mihi
cu a de anima-
rum salute, ut
bene cedat illis
postquam ego è
vitis exiero,
aque ut jam an-
te obitum meum

The Epistle Dedicatory.

this Treatise, That whereas in the Name of Christ I often Beseech, Exhort, Command the Unregenerate to believe, to be reconciled to God, to pray, to fall on this or that duty, it is not as if they could do any thing of their own strength or power; but because Jesus Christ, in Exhorting, Entreating, Commanding, puts forth his own power, and his own strength to enable them. While Paul exhorted the Faylor to believe in the Lord Jesus that he might be saved, God enabled the Faylor to believe. Life and power is conveyed to the soul, in Gospel Commands and Exhortations. While Ezekiel prophesied over dead bones, breath came into them, and they lived: so while the Prophets of the Lord do preach over sinful, impenitent hearers, who are like to the Prophets dry bones, the breath of Heaven, the Spirit of the Most High in the Ministry of the Gospel, enters into them, and so they are made new creatures, and see the Kingdom of God. I have no more to say, onely I beseech God you may receive a Blessing by these poor labours upon your poor souls: it is the hearty Prayer of

Yours to be commanded in all
Christian Services,

ISAAC AMBROSE.

The



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To the Reverend AUTHOR, on his Learned

TREATISES,

INTITULED

PRIMA, MEDIA, & ULTIMA:

THE

First, Middle, and Last Things.

THe *First*, and *Last*, and *Middle Things*:
What more?

Thus the well-furnished Scribe out of his
store

Brings new and old. The *First Things* lay the
Ground,

The *Middle* Build thereon; By th' *Last* All's crown'd.

By the *First* things Christians begin to live;

The *Middle* things a further progresse give

In Spiritual life; by th' *Last* they live for ever:

Those things that God hath joyn'd, let no man sever.

The *First Things* wrought in me (Lord!) let me find,

And to the *Middle* so direct my mind,

That when the *First* and *Middle Things* are past,

I may enjoy my hopes, the best at *Last*.

L. W.

The



The new Birth.

John 3. 3.

Except a man be born again, he cannot see the Kingdom of God.

WE read in the former Chapter, *Joh. 2. 23.* When Jesus was at Jerusalem, at the feast of the Paschever, many believed in his Name when they saw the miracles which he did: Amongst those many, here is one of them (saith *Austin*;) what one? of all men the most unlikely is a Jew, of all Jews a Ruler, of all Rulers a Pharisee; Have any of the Rulers, or Pharisees believed on him? But howsoever it seem thus unlikely unto us, the Spirit of God bloweth where it listeth; here is amongst many believers one *Nicodemus*, and he is a man of the Pharisees, a Ruler of the Jews; a Jew, a Ruler, a Pharisee; God is able even of these stones to raise up children unto Abraham; yea, we see here (be they never so stony) our Saviour melts one of them with a miracle, and by a new birth he will make him a son of Abraham indeed. A miracle brings him to Christ, and Christ brings him to a new birth: The first *Nicodemus* confesseth, *Rabbi*, (saith he to our Saviour) we know that thou art a Teacher come from God, for no man can do these miracles that thou dost, except God be with him. The second our Saviour affirmeth, as if he had answered; to say, *I am sent from God*, and not to be born again, will never help thee to Heaven; thy confession is right, that *I am sent from God*; but thy conversation is wrong, that art not born again: thou comest to me with confession of thy faith, but here is a further Catechism, another lesson; and therefore (as thou callest me *Rabbi*) if thou wilt be a Scholar in my School, thou must learn these principles, these rudiments, these first things, this text, this A,B,C, of Christian Religion, *Except a man be born again, he cannot see the Kingdom of God.*

Joh. 2. 23.
Nicodemus ex
his erat quere
diderant in no
mine ejus, v
dentes signa
et prodigia
que faciebat,
Aug. Tract.
in Joan
Joh. 7. 48.
Verse 1.
Luke 3. 8.

Verse 2.

In prosecution of which words (all tending to this one point, the new birth) we shall follow the order set down by the Holy Ghost; where is,

1. The necessity of it, no going to heaven without it, *Except.*
2. The generality of it, every man is bound to it, *a man.*
3. The manner of it, how a man is wrought in it, he must be born again.
4. The issue of it, what effects are annex to it, the Kingdom of God, and sight of that Kingdom; a man that is born again shall see the Kingdom of God; and, *Except a man be born again, he shall not see the Kingdom of God.*

These be the branches, and of every of them (by Gods assistance) we shall gather some fruit for the food of your souls. The first branch is the first word, *Except.*

Except.

THis *Except* is without exception; for unless we are new borne, there is no going to Heaven: before we live here we are born, and before we live there we are

B

new

new born; as no man comes into this world, but by the first birth; so impossible it is that any should go to heaven in an other world, but by the second birth: And this gives us the necessity of Regeneration.

Doct.

Except a man be new born, he can never be saved. It is our Saviours speech, and he confirms it with a double asseveration, *Verily, verily, I say unto thee.* Twice *verily*, which we find not any where but in *Johns* Gospel, and no where in the Gospel so oft as on this argument: how then should we disbelieve this truth, where we have such a witness as Christ, such a testimony as his *Verily, verily, I say unto thee*?

Rupert. in loc.

Again, God the Father thus counsels, not only *Nicodemus* but all the Jews of the old Church, saying, *Make you a new heart and a new spirit, for why will you die, O house of Israel?* Ezek. 18 31. Notwithstanding all their priviledges (for they are *Israelites*, to whom pertains the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, Rom. 9. 4.) Yet here is one thing necessary, that must crown all the rest; they must have a new heart, and a new spirit, that is to say they must be new born, or there is no way but death; from which death see how the Lord pulls them with his cords of love, alluring, wooing, questioning, *Why will ye die, O house of Israel?*

Ezek. 18. 31.

Rom. 9. 4.

Unum necessarium.

Rev. 2. 17.

Rev. 3. 12, 17.

Mos erat anti-

quis niveis a-

visq; lapillis,

Hic dannare

reos, illis absol-

vere penâ Me-

tamorphos. l. 15.

Hunc Macrine

diem numerâ

meliore lapillo.

Perf. Sat. se-

cundâ.

Arctius in loc.

1 Cor. 5. 17.

Heb. 12. 14.

1 Cor. 2. 14.

Rom. 6. 20.

Gal. 5. 17.

Psal. 11. 6.

And yet again; not only the Son and the father, but the Holy Ghost too will avouch this truth: *He that hath an ear, let him hear what the Spirit saith unto the Churches;* And what's that? *To him that overcometh, — will I give a white stone, and in the stone a new name written: yea, I will write upon him New Jerusalem, and I will write upon him my new name,* Revel. 2. 17. and 3. 12. The meaning is, he that is new born, and so overcomes sin, Gods Spirit will give him his grace, the white stone; and his Kingdom, the new Jerusalem; and a new name, the name of filiation, (saith a Modern) whereby truly he is called the new born son of God. See here how *Old things being done away, all things are become new;* by a new birth man hath got a new name, a new inheritance: and therefore as the Spirit, so the new birth is called a fire, that purgeth away dross, and makes souls bright and new, so that we must passe thorow this fire, or no passage into Paradise.

Nor is this Doctrine without reason or ground.

For, *Except by the second birth; man is first unholy, and therefore most unfit to enter into heaven: Without holinesse no man shall see God,* Heb. 12. 14. And what is man before he is new born? if we look upon his soul, we may see it deformed with sin, defiled with lust, outraged with passions, overcarried with affections, pining with envy, burthened with gluttony, boyling with revenge, transported with rage, and thus is that Image of God transformed to the ugly shape of the Devil: or should we take a more particular view, every faculty of the soul is full of iniquity; the understanding understands nothing of the things of God, 1 Cor. 2. 14. the will wills nothing that is good, Rom. 6. 20. the affections affect nothing of the Spirit, Gal. 5. 17. In a word, the understanding is darkned, the will enthralled, the affections disordered, the memory defiled, the conscience benumbed, all the inner man is full of sin, and there is no part, that is good, no not one. But what say we of the body? sure that is nothing better, it is a rotten carrion, altogether unprofitable, and good for nothing; should we view it in every part and member of it? the head contrives mischief, the eyes behold vanity, the ears let in sin, the tongue sends out oaths. Come we lower, the heart lodgeth lusts, the hands commit murder, the feet run to evil; all the senses are but so many matches to give fire to lusts, deceits, envies, and what not? How needful now is a new birth to a man in this case? Can he enter into heaven, that favours all of earth? Will those precious gates of gold and pearls open to a sinner? No, he must first be new moulded, and sanctified, or he is excepted; *Except a man be new born.*

Secondly, *Except* This, and man is Gods enemy; no greater opposition than betwixt God and a sinner; Consider we him in his essence, or in his attributes; in his essence he is called *Jehovah*, both in respect of his being, and of his promises; in respect of his being, and so God is contrary to sin; for sin is ataxy, disorder, confusion, a not-being; and God is order, perfection, holinesse, and absolute and simple being: in respect likewise of his promises, wherein there is a main opposition to sin; for howsoever he promiseth a reward to the regenerate, and so the name *Jehovah* is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiseth storms and tempest, fire and perdition to the unregenerate: and thus his name and nature is altogether opposite to sin and sinners. But view we those attributes of God, I mean his

his justice, truth, patience, holiness, anger, power; his justice in punishing the impetent according to his deserts, his truth effecting those plagues which he hath spoken in his time, his patience forbearing sins destruction, till they are grown full ripe, his holiness abhorring all impurities, *He cannot behold iniquity*, his anger stirring up revenge against all offered injuries, his power mustering up his forces, yea all his creatures against his enemies; and what can we say, but if all these attributes are at enmity with sinful man, wo worth to man because of offences! better he had never been born, than not to be *new born*; alas! what shall become of him? Can he that is Gods enemy see God in his glory? no, there is no way but one, *Except he repent, Except he be born again.* Ephes. 2. 12.

Thirdly, *Except*] by a new birth, man is *without Christ*; for *If any man be in Christ, he is a new creature*: And if he be not in Christ, what hopes of that man? It is onely Christ that opens Heaven, it is onely Christ that is the *Way* to Heaven; besides him there is no *Way*, no *Truth*, no *Life*; and if we be in him, *as the branch in the vine*, it is of necessity that we bring forth good fruit: Upon these terms his death is effectual, if we become *new creatures*; or otherwise, all his Merits (his blood that was shed, his body that was crucified, his soul that was agonized) they are nothing unto us, we nothing bettered by them: he dyed for all, but his death is not applied, his Kingdom is not opened, save only unto them that have learned and practised this rule of *Exception*] *Except a man be born again.* 1 Cor. 5. 17.

Fourthly, *Except before Excepted*, a man is a very limb of Satan, a child of darkness, and one of the Family of Hell. Consider this, ye that are out of the state of grace, in what miserable thralldome is your souls? Should any call you servants, or slaves of Satan, you would take it highly in disdain; but take it as you please, if you are not regenerate, you are in no better case. *Paul* appeales to your own knowledge, *Know you not, that to whomsoever you give your selves as servants to obey, his servants ye are to whom ye obey?* Rom. 6. 16, 23. If then ye obey the Devils suggestions (which you do being unborn) what are you but the Devils servants? And if he be your Master, what is your wages? You may see it in the last verse, *The wages of sin is death*; death of the body, and death of the soul: death here, and death hereafter in Hell-fire. Alas, that Satan should have this power on man! that he who is the enemy, and means nothing to a sinner but death and damnation, should be his Lord, and tyrannize it over him at his own will and pleasure! Would any man be hired to serve Lions and Tygers? And is not the Devil a *roaring Lion, walking about, and seeking whom he may devour?* 1 Pet. 5. 8. To serve him that would devour his servant, is a most miserable bondage; and what pay can one expect from Devils, but *roaring and devouring*, and tearing souls? In this plight are the *servants of Corruption*, slaves of Satan, so I rightly call them; for, *Of whomsoever a man is overcome, even unto the same is he in bondage*, 2 Pet. 2. 19. To winde up this point; *Lord, who shall dwell in thy Tabernacle? who shall rest in thy Holy Mountain?* If we believe *David*, *Not he that slandereth with his tongue, or doth evil to his Neighbour, — Or giveth his money upon Usury, or taketh a reward against the innocent*: No, such are servants of Satan; and here is matter of *Exception* against them; *Except a man be born again, he cannot see the Kingdom of God.* 2 Pet. 2. 19. Psal. 15. 1, 3, 5.

The summe of all: *Without Regeneration no Kingdom*; for whether we consider man in regard of himself, or of God, or of Christ, or of Satan, he is (*Except he be new born*) *unholy, Gods enemy, out of Christ, in Satan.*

And if the *New Birth* be thus necessary, how should we (a) labour to be born again? I mean not, as *Nicodemus*, to enter into our mothers womb again and be born; It is not the feed of man in the womb of our Mother, but the feed of Grace in the womb of the Church, that makes us blessed: and if we are thus born by Grace, then are we sanctified, made sons of God, Heirs with Christ, over whom Satan can have no power at all. Now then, as you tender your souls, and desire Heaven at your ends, (b) endeavour to attain this *one thing necessary*: (c) Lift up your hearts unto God, that you may be washed, justified, sanctified in the Name of the Lord Jesus; and that by the Spirit of God

Use.

(a) Thus is the language of God; I said Behold me to a nation that was not called by my Name, Isa 65. 1
(b) Thus whilst the Minister speaks, it is

Christ comes with power in the Word, Exek. 18. 31. (c) Pray, because God bids you pray; it may be he will come in when you pray. When *Simon Magus* was in the gall of bitterness, *Peter* bid him pray, Acts 8. 22.

(d) Not that we can wait by a power of our own, but he that saith, *Therefore will the Lord wait, that he may be gracious to you*, Isa. 30. 18 he drawes, and gives a power to wait on him, and he comes in, when he hath waited, in the fittest time.

Thus far of the *Exception*; we now come to the *Person*; that is in a *nisi prius* in the front, *Except*: This is the party that must prosecute the cause, *a man*.

A man.]

AND this *man* is every man, and every part of man: It implies all men, for all are bound to it; and all man, for all the parts of his body, and all the powers of his soul are to be renewed, or he cannot be saved: The word then is general, whether we respect *genera singulorum*, the kinds, all men; or *singula generum*, the *Individuums*; all man, or all the parts of man, body and soul.

Doct. 1.

We will first begin with the kinds: *All men (or all mankind) must be regenerated before they be saved*; not one of all the sons of Adam that shall ever go to heaven, *except he be born again*: may your contemplations (guided by Gods Word) go into that Paradise above, there walk the streets, behold the towers, view the subjects, *from the one end of heaven to another*, and whom find you there? Not one that lives and dies in sin; there is not in it, nor shall enter into it *any thing that defileth, neither whatsoever worketh abomination, or maketh a lie*, Rev. 21. 27. yet if such repent them of their sins, *the gates shall not be shut against them*; all the Saints that now walk in the light of it, were sinners; but first they were purged by the Lamb, and sanctified by the Spirit; first they were regenerated, and so they were saved.

Rev. 21. 27.

You may object, If all men that go to heaven must be new born, what shall become of infants that die ere they be born? *Can a man enter the second time into his mothers Womb, and be born?* (said Nicodemus.) But can a man enter into the second birth in his mothers Womb, (say you) and he *born again*, before he is once born.

I answer [*To be born again*] supposeth to be once born indeed; therefore according to the letter, our Saviour speaketh of *a man* already born into the world, that he must *be born again*. But if we seek out the sence [*To be born again*] (as our Saviour interprets) is *to be born of Water and of the Spirit*; and so may Infants not born into the World, *be born again*. Thus we read of Jeremy, *The word of the Letter came unto him, saying, Before I formed thee in the Belly, I knew thee, and before thou camest forth out of the Womb, I sanctified thee*, Jer. 1. 5. And thus we read of John the Baptist, the Angel of the Lord saying of him, that *He should be filled with the Holy Ghost, even from his mothers Womb*, Luke 1. 15. By these examples we see what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be observed by us.

Jerem. 1. 5.

Luke 1. 15.

* *Quindecim patres proposuit Bellarminus. Tomo secundo lib. 2 de effectibus Sacramentorum. cap. 3. Hook. Eccles. Petri. lib. 5. sect. 59.*

Aquin 3. part. qu. 58. art. 2.

You may yet object, [*to be born again*] is (saith our Saviour) [*to be born of Water and of the Spirit*]: now *water* is the outward Baptisme, & the *Spirit* is the inward grace (thus * all Ancients have construed this text, saith Hooker) but children not born (howsoever they are sanctified by the Spirit) they cannot be baptized with water, and therefore they cannot see the Kingdom of God.

I answer: In cases of extremity, or impossibility, if actual Baptisme be wanting, vocal is enough, and thus far some of our adversaries grant us; *Though it be wanting in deed (saith Aquinas) yet Baptisme in desire is sufficient to Salvation*: And to this end he cites Austin, saying *Sanctification may be without Baptism, and Baptism without Sanctification; if Sanctification be, though Baptism be not, it avails to Salvation; but if Baptism be, and Sanctification be not, it avails nothing at all*. Our conclusion is this, *All*

men

men (or all mankind) young men and maidens, old men and children, all must be regenerated, or they can never see the Kingdom of God.

Secondly, as all men, so all man [all the members of his body, all the faculties of his soul. Sanctification (if saving) must be perfect and entire, though not in respect of degrees, yet in respect of parts; every part and power of body and soul must have its part of sanctification, though no part his full perfection, before the dissolution of our earthly tabernacles: Hence (say Divines) there is a regeneration or sanctification (it is all one) inchoata and consummata; inchoata, begun in this life; consummata, perfected in that other: and of this saith our Saviour, *Matth. 19. 28. Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his Glory, ye shall also sit upon twelve Thrones, judging the twelve Tribes of Israel: we speak not of this Regeneration, but of that which brings to this; for we must be regenerated here, or have no part there with God in his Glory.*

And should we consider man in his parts, every part must bear a part in this birth; his body must be regenerated, his soul must be renewed; we will begin with the body; As you have yielded your members servants to uncleanness, and to iniquity, even so now yield your members servants to righteousness, unto holiness, *Rom. 6. 19.* As every member of the old man is full of sin, so every member of the new born man is to be renewed by grace. To instance in some of them, The heart, that in the old man is full of evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemies; in the new man it is the member that must first be renewed; here grace first seats it self, and after is dispersed over all; as in natural generation the heart is first framed, so in spiritual regeneration the heart is first reformed. Some call it the first mover of all mens actions, for as the first mover carrieth all the spheres of heaven with it, so doth the heart carry all the members of the body with it: And therefore it is, that the new man begins first with his heart; for if that fountain be right, all the streams of his Desires, Purposes, Affections, Speeches, Actions, Conversations, run sweet and clear, & pleasant. Again, the eye that in the old man is the broker, that goes between the heart & the object, to make up the sinful bargain, that which our Saviour calls an evil eye, *Peter an adulterous eye*; in the new man it must be exercised on other objects, *I made a Covenant with mine eye, (saith Job) why then should I think upon a maid? I will lift up mine eyes unto the hills (saith David) from whence cometh mine help.* Again, the ear, that in the old man is stopped against the voice of the Charmer, charm he never so wisely; or if it be open like Deaths Porter, it lets in sin and Satan at every occasion; in the new man it must be the gate of life, or the dore of faith; therefore there is not a member that the Devil more envieth than the ear, as we see in the man possessed with a deaf Devil, *Mark 9. 25.* who possessed that sense, as the most excellent, to hinder him from hearing. Again, the tongue, that in the old man is a world of iniquity, that defileth the whole body, that setteth on fire the course of nature, and is set on fire of hell; in the new man it must be the trumpet of divine praise, or (as David calls it) the pen of a ready writer, uttering onely those things which the heart enditeth in sincerity and truth. To sum up all in one, the heart is it, where grace begins first, and is felt last; and therefore saith God, *Son give me thy heart, Prov. 23. 26.* and therefore prays David, *Create in me a new heart, Psal. 51. 10.* and therefore wills Solomon, *Keep thy heart with all diligence, for out of it are the issues of life, Prov. 4. 23.* Would any man that is regenerate encounter sin in his heart, it were impossible to break out into action; would the heart of any man that is born again, but meet sin with this Dilemma, *If I commit this, I must either repent, or not repent for it; if I do repent, it will cost me more heart-break, and spiritual smart, than the sensual pleasure can be worth; If I never repent, it will be the death and damnation of my soul: sure this thought conceived, and rightly followed in the heart of the regenerate, would be enough to crush sin at the first rising of it; and so it is; for if he be regenerate, he doth * not sin, Whosoever is born of God doth not commit sin, 1 Joh. 3. 9.* He is moulded anew, and all the members of his body are conformed to the sovereignty and rule of grace; yea his body is preserved blameless, holy, acceptable unto God; it is a member of Christ, the temple of the holy Ghost: Happy man that is blest with this body! Sure, a man thus born again, he shall see the Kingdom of God.

Secondly, as the body, so the soul of this man is to be renewed by grace; Therefore glorifie God in your body and in your spirit, (saith Paul, 1 Cor. 6. 20.) The body and the

Psal. 148. 12.

D. H. 2.

Matth. 19. 28.

Rom. 6. 19.

Matth. 15. 19.

Matth. 6. 23.

2 Pet. 1. 14.

Job 31. 14.

Psal. 121. 1.

Psal. 58. 5.

Mar. 9. 25.

James 3. 6.

Psal. 49. 1.

Prov. 23. 26.

Psal. 51. 10.

Prov. 4. 23.

1 John 3. 9.

** Consuetudinaliter, & habitabiliter, serviliter, & instabiliter,*

1 Thel 5. 23.

Rom. 12. 1.

1 Cor. 6. 15. 19.

1 Cor. 6. 20.

Spirit must both glorifie God ; and as all the parts of the body, so all the powers of the soul.

First, *the understanding*, that in the *old man* is *blinde and ignorant* about heavenly things, or howsoever it may know many things ; yet never can attain to saving knowledge ; in the *new man* it must be anointed with the *eye-salve* of the Spirit, inspired with the knowledge of Divine truths, especially with those sacred and saving mysteries which concern *the kingdom of God*. Again, *the will* that in the *old man* affects nothing but vile and vain things, is froward and perverse in the wayes of godliness ; in the *new man* it must prove and approve what is *the good, and acceptable, and perfect will of God* ; yea, it must attend and be subordinate to the grace of God, sith God indeed, and God onely *work; in us both the will and the deed*, Phil. 2. 13. Again, *the memory* that in the *old man* is slippery in the things of God, or if naturally good, yet not spiritually useful, in the *new man* it must be sanctified to good performances ; & although it cannot encrease to a great natural perfection (for grace doth not this) yet the perfections it hath must be straight, and right, and guided to God-ward, *Remember the Lord thy God*, saith *Moses*, Deut 8. 18. Again, *the conscience* that in the *old man* sleeps and slumbers, or if it be awake, tears and roars, as if a legion of Devils now possessed it ; in the *new man* it must be calm and quiet ; and yet not sleep or slumber, but rather in a friendly loving manner check and control wheresoever sin is, yea never be quiet, till with kinde and yet earnest expostulations, it draw the sinner before God to confesse his fault, and to seek pardon for it. Again, *the affections* that in the *old man* are sensual, inordinate, bewitched, and set on wrong objects ; in the *new man* they must be turned another way. *Mary Magdalene* (you know) was given to unclean luits, but the Lord diverted this sinful passion, and so she became penitent, and thirsted after grace. To summe up all, all must be renewed, *the understanding, will, memory, conscience, affections*.

But to feel more of their sweetnesse, I will pound these spices, and dwell a while on them. Now then for your better acquaintance with the regenerate man, and that you may know his difference from the man unregenerate, observe (I pray) these passages.

First, I say, in the *new man* the *understanding* must be renewed ; so the Apostle, *The new man is renewed in knowledge*, Col. 3. 10. and this knowledge implies two habits, *Wisdom*, and *Prudence*, Col. 1. 9. First, *Wisdom*, and that is speculative. Secondly, *Prudence*, and that is practical. By the one the child of God having the eyes of his minde opened and enlightened, doth see the mysteries of salvation, the secrets of the Kingdom, the whole Counsel, and the wonders of the Law of God ; by the other he is enabled with a judicious sincerity, to deliberate and determine in cases of conscience, in the practice of piety, and the experimental passages of a Christian man. If we consider the first, (*Wisdom*) how is it possible that a man unregenerate should know the mysteries of salvation ? It may be he may go as far as the power of natural discourse, and light of Reason can bear sway, he may be furnished with store of rare and excellent learning, and yet for all this want the true knowledge of *spiritual wisdom*. Why so ? Because all his knowledge, like the light of the Moon, is discharged upon others, but never returns and reflects upon his own soul ; he should know, but knowes not the darknesse of his own understanding, the disorder of his own affections, the slumber of his own conscience, the deadnesse of his own heart : but the *man* regenerate (know he never so little) he hath the *saving knowledge*, and in this he exceeds the greatest Rabbies, the profoundest Clerks ; he onely knows God with a stedfast apprehension, he only knows himself a most mean, base, and contemptible thing ; his *new birth* hath learned him how wicked a creature he naturally is, and therefore in that respect is he odious to himself, and loathsome in his own eyes : Or if we consider the second, (*Prudence*) How is it possible that a man unregenerate should experimentally know the practice of piety in a Christian course ? should we instance in this mystery of *Regeneration* ; Here is one *Nicodemus*, a ruler of the Jewes, and a teacher of Israel ; yet as learned as he was, if he confer with Christ about the salvation of his soul, he is strangely childish, and a meer infant ; tell him of the *new birth*, and he thinks it as impossible, as for an *old man* to return into his mothers womb, and be born again : The natural man cannot discern the operations of grace, he knows not that dark and fearful passage, which leads from the state of nature (through strange terrours and torments of soul) into the rich

rich and glorious happineſſe of the kingdom of Chriſt; whereas on the contrary, the regenerate man (that hath had the experience of the power of godlineſſe upon his own ſoul) he can ſee and judge of the light of grace, he can taſte and reliſh of the fruits of the Spirit; and hence it is that many a ſilly one (man and woman) whom the worldly-wiſe paſſe by with ſcorn and contempt, are often in ſpiritual affairs more wiſe and learned than the learnedſt Doctōrs.

Secondly, the *Will* muſt be renewed; and this *Will* of the regenerate contains two things, *Rightneſſe* and *Readineſſe*: It is firſt rectified, when it is conformed to the will of God. Secondly, it is ſo enflamed with the love of goodneſſe, that willingly he purſues it with alacrity of ſpirit. If we conſider the firſt (*the rectitude of the will*) we ſee by experience *the will* of the unregenerate is all out of courſe, he wills nothing but that which is evil: How ſhould he, conſidering his want of Gods image, his blindneſſe of heart, his proneneſſe to evil, together with the vehemency of his affections; which draw the *will* after them, and trouble the judgement? But in the man that is regenerate, the *will* being moved, it afterwards moves it ſelf, Gods grace that concurs with it, quickens it, and revives it; ſo that now *his will* is nothing but *Gods will*: if it may appear that God bids him, or forbids him to do this, or that, he chooſeth *above all* to follow his commands, whatſoever becomes of him: why, this is the **very heart* and marrow of regeneration; you may be ſure, the man that chooſeth *above all* to pleaſe God, 'is the onely man of God, and ſhall be rewarded by God. Or if we conſider the ſecond (*the readineſſe of the will to good*) alas, the will of the unregenerate hath no pleaſure in goodneſſe, he underſtands not the ſweetneſſe of it, and therefore nothing is more *ſtrange* to him than the wayes of godlineſſe: whereas on the contrary, the *will* of the regenerate is *willing*, and this *willingneſſe* indeed is the perfection of this *will*; yea (if we can ſay more) it is the higheſt degree of his perfection in this life, to be *willing* to do good.

Thirdly, the *memory* muſt be renewed; and this *memory* reflects occaſionally on adouble object, *on God*, and *the things of God*. Firſt, *on God*, by remembrance of his preſence every where. Secondly, *on the things of God*, by calling them to minde at uſeful times. If we conſider the firſt object, *God*; the unregenerate hath no minde on *God*, *God is not in all his thoughts*, like the hood-winkt fool, that ſeeing no body, thinks no body ſees him; ſo hath he ſaid in his heart, *How doth God know? can he judge through the dark cloud? Thick clouds are a covering to him that he ſeeeth not, and he walketh in the circuit of heaven*. But contrariwiſe, the regenerate man, he remembers his Creator in the dayes of his youth. And though *God*, as being a Spirit, liſ (in ſome ſort) abſent from his ſenſes, yet by vertue of his ſanctified *memory* (that makes things abſent as preſent) his eye is on *God*, and he conſiders *God* as an eye-witneſſe of all his thoughts and words, and doings, and dealings; he knows nothing can be hid from that all-ſeeing eye, though ſin tempt him with the faireſt opportunities of night and darkneſſe, yet ſtill he remembers if his eye ſees nothing, all thoſe eyes of heaven (of *God* and of his Angels) are ever about him: and therefore he answers the Tempter, *How dare I ſin to his face, that looks on me what I am doing? If I dare not do this folly before men, how dare I do it before thoſe heaven-ſpectations, God and his Angels?* Or if we conſider the ſecond object (*the Word of God*) the unregenerate never burdens his *memory* with ſuch bleſſed thoughts; if ſometimes he falls upon it it is either by constraint, or by accident, never with any ſetled reſolution to dwell on it, or to follow it: but the ſoul that is regenerate, with *Mary*, keeps all theſe things in his heart: or with *David* gives it out, *Thy word have I hid in my heart*, Pf. 119. 11. Whatſoever leſſons he learns, like ſo many jewels in a caſket, he liyes them up ſafe, and then as need ſerveth, he remembers his ſtore, and makes all the good uſe of them he may. I will not deny, but any man (good or evil) may retain good things according to that ſtrength of retainment, which nature affords him; but the regenerate (whoſe *memory* only is ſanctified) whatſoever he retains, he hath it opportunely at hand; in tentation or affliction he remembers and applies, and ſo remembering to apply, and applying that he remembers, he is thereby enabled to reſiſt evil, or to follow thoſe good things which the Lord hath commanded.

Fourthly, the *conſcience* muſt be renewed, and that two wayes, either by drawing the ſoul to good, or from evil: firſt, to good, by enclining & encouraging; Secondly from evil, by reſtraining and bridling. If we conſider its firſt office (in that it draws and leads the ſoul to good) I confeſſe the unregenerate is not that *conſcience*, for the moſt part his *conſcience*, lies dead in his boſome, or if it ſtir ſometimes, he labours all he can to ſmother

* To will Chriſt, or to chooſe Chriſt, or to conſent that Chriſt ſhall be ours, together with his benefiſs, may be conſiſtent with an unregenerate eſtate; but to will or chooſe Chriſt more heartily ſtrongly and prevailingly, then his pleaſures, or inferior good; no wicked man can do, Baxters everlaſting reſt. † Job 21. 14:

Pſal. 10. 4.

Job 22. 13, 14.

Eccleſ. 12. 14

Luke 3. 57.
Pſal. 119. 17.

Psal. 51. 12.

it in his waking : to such an one should men and Angels preach, yet so far is he bewitched with sin, that he hath no mind of goodnesse, or if ever he do any good act (which is a rare thing with him) it is not out of *conscience* to do good, but for some sinister end or respect. It is otherwise with the regenerate, his *conscience* incites him to good, and he doth good out of *conscience*; he stands not upon termes of pleasure or profit, but his *conscience* being guided by the rule and square of Gods holy truth, he submits to it meerly out of his obedience to God : hence it is, that come what will come, weal or wo, his eye is fixt on God; and if man oppose where God-commands, he is quickly resolved out of that in *Isaiah* 51. 12. *I, I even am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grasse? and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth?* Or if we consider the second office of *conscience* (in drawing the soul from evil) the unregenerate either hears not, or heeds not his reclaiming *conscience* : if it speak, he first goes about to lull it asleep again; or if it cry out, and will not peace, then (in spite of goodnesse) he runs out of one sin into another, and usually from presumption to despair. On the other side, the regenerate hath a *conscience* that draws him from, and keeps him out of evil : 'tis known especially by these two properties, *Remorse* and *Tendernesse* : *remorse* hath an eye on all sins past, and *tendernesse* hath an eye on all finnes to come : by *remorse* is bred sorrow for sin, and loathing of sinne : no sooner he considers how by his manifold sins he hath offended God, crucified Christ, grieved the holy Spirit, but his heart bleeds and breaks that he hath done so wickedly against so gracious a God : this sorrow for sin brings with it a loathing of sin; he cannot but hate it, that hath caused his heart break; yea he hates it, and hates the very thought of it; every look-back is a new addition of detestation, and every meditation makes the wound of his *remorse* to bleed again and again : by *tendernesse* of *conscience* is bred a care and watchfulness to avoid sin to come; for no sooner is sin presented to his *conscience*, but he startles at its sight, and thinks on its vanity, and meditates on that strict and general account he must one day make for it; which thoughts and sin put together in the balance, he dares not do wickedly for a world of gain : and you may observe it, this *tendernesse* (or easinesse to bleed at the apprehension of sin) is proper and peculiar to that *conscience* alone that is enlightened, and sanctified, and purged by Christ.

Fifthly, the *affections* must be renewed, and that is done by setting them upon right objects. I shall instance in some of them, as *love*, *hatred*, *hope*, *fear*, *joy*, *sorrow*. *Love* I place first, which in the unregenerate man is fastened inordinately upon the creature; and as one sin begets another, so on whatsoever object it fall, it gets some sin : thus the *love* of honour breeds ambition, *love* of riches breeds covetousnesse, *love* of beauty breeds lust, *love* of pleasure breeds sensuality : whatsoever he *loves* (the object being earthly) it brings with it some sinne, and thereby (the worst of all) he wickedly prefers earth before heaven, a dunghill before Paradise, a few bitter-sweet pleasures for an inch of time, before unmixed and immeasurable joyes world without end : But the regenerate man settles his *love* upon other objects; as he that is carnal, minds things carnal, so he that is spiritual, *loves* things spiritual; no sooner is he turned (by a sound and universal change of the whole man) from *darknesse* to *light*, and from the power of Satan unto God, but he presently begins to settle with some sweet contentment, upon the flowers of Paradise, heavenly glimpses, saving graces, and his infinite *love* runs higher and higher, till it imbrace him that dwells in the highest, *God Almighty; and how sweet is that *love* that casts it self wholly into the bosome of his Maker? how blessed is that man, that yearns, and melts, and cleaves, and sticks unto his gracious God above all? why, this is right *love*, and for this is the Church commended, *Cant.* 1. 4. *The righteous love thee*, or as others translate, *amat in rectitudinibus, she loves thee righteously*; her *love* is set above all upon the right object, God : not that the regenerate *loves* nothing else, for he **loves the Law, the Ministers*, and all the ordinances of God appointed for his good; but whatsoever he *loves* it reflects upon God, he *loves* all for God, and God for himself.

The second affection is *hatred*, which in the unregenerate is so inordinate, that he is an *hater of God*, *Rom.* 1. 30. not that he *hates* God in himself (for God is universally good, and cannot be hated) but in some particular respect, because he restrains him from his pleasure, or punisheth him for his sin; or crosseth his lewd appetites by his holy commands. And as he *hates God*; so likewise his brother, *1 John.* 2. 11. Hence arise

Acts 26. 18.
*I am persuaded there is no wicked man amongst his, but he hath some love to Christ; more or lesse, only here is the unfoundnesse which undoes such a man; he loves his inferiour blessings better than him; and for this he perishes, *Baxters* rest.
Cant. 1. 4.
Psal. 119. 55.
1 Thes. 5. 13
Rom. 1. 30.
1 John 2. 11.

arise those envies, emulations, jars, contentions amongst those that professe themselves Christians; of which *Paul* could say, *A brother goeth to Law with a brother*, 1 Cor. 6. 6. But of all brethren he hates them most, of whom our Saviour is the first-born: God, faithful ones ever were, and ever will be *signes, and wonders, and monsters unto many, a scorn, reproach, and derision to them that are round about them*: But he that is regenerate hates sin, and in whomsoever sin rules or reignes, he cannot but hate them; *Do not I hate them, O Lord, that hate thee?* (saith *David*) and, *Am not I grieved with those that rise up against thee?* Not that *David*, or any Saint of God, hates the persons, of any one, but sin in the person; or he is said to hate them for sinnes sake that is in them; in this respect he bids them defiance in the verse ensuing, *I hate them with a perfect hatred, I count them mine enemies* Psal. 139. 22. I know there is a perpetual combat in the regenerate bewixt the flesh and the spirit, and, therefore we must understand this *hatred*, which *David* calls a *perfect hatred*, according to the perfection in parts, but not in degrees: never any but Christ hated sin to the full, with all his might, but in some measure his servants hatred is *perfect*, which makes him always hate sin in others, and often in himself, when after the commission of any evil he begins to repent him, and to *abhor himself* (as *Job* did) in *dust and ashes*, Job 42. 6.

The third affection is *Hope* (this I rather name than *desire*, because whatsoever we *Hope* for, we cannot but * desire it, and so it is implied in it.) Now this *Hope* in the unregenerate is fastened on *this world, and the things of this world*; he *hopes* for preferment, riches, or the like; as for his *hope* of heaven, it is but a * waking mans dream; a dream, said I? Yes, as dreams in the night fill us with illusions and vain formes (you know a Beggar may dream he is a King) so *hope* abusing the imagination of the unregenerate, fills their souls many a time with vain, or empty contentments; but the *hope* of the regenerate both enjoys the right object, and right means; his eye is fixt on future good, and he endeavours to pursue it, till he get the possession; if in the pursuit he meet with crosses, losses, griefs, disgraces, sicknesses, or any other calamities, his *Hope* is able to sweeten the bitterest misery that can possibly befall him; the *afflictions of this life* bid him look for a better, a *croffe* here mindes him of the glory above; and howsoever this *Hope* may have many difficulties and wrattlings in him, (therefore it is compared to an anchor, which holds the ship in a storm, Heb. 6. 19.) yet it holds and sticks so firme to God and his promises above all, that he is confident, that after this life-an heavenly crown shall be set on his head, by the hands of God and his Angels.

The fourth affection is *fear*, which in the unregenerate is either worldly or servile: If it fasten on the world, then he *fears* the losse of his credit or of his profit, and because he and the world must part at last, he *fears* this separation above all fears: *O death*, (saith the Wiseman) *how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things?* O these thoughts of these grisly formes, and ugly face of death, of the parting from all worldly pleasures for ever, of his rotting in the grave, dragging to the Tribunal, and Terror of the last day, they cannot but make his heart to thrug together for horror, and (many times) to quake and tremble like an Aspine leaf; or if his *fear* reflect on God, then is it a servile *fear*, for as the servant or hireling works not for love of his master, but only for *fear* of punishment; or as the adulterous woman is afraid of her husband, not out of love or affection, but lest he reward her to her foul demerits; so he *fears* God for *fear* of punishment due unto him from God: It is otherwise with the man that is *born again*; his *fear* is either *initial*, or *filial*: in pangs of the new birth, or in the new-born babe it is called *initial*; because then he casts away sin both out of Gods love, to which he hath partly attained, and out of the woful effects of sin, which he hath thoroughly considered; with the right eye he beholds God, and with the left eye he beholds punishment; so that this *fear* is a middle (as it were) betwixt *servile* and *filial* *fear*; and as the needle draweth in the threed, so this *fear* draweth in *charity*, and makes way for *filial* *fear*; to which, if by growth in grace he be fully ripened, then he *fears* God out of love to God, as the Prophet *Isaiah* proclaimeth, *the fear of the Lord is his treasure*, Isa. 33. 6. Never was treasure more dear to the worldlings, than is Gods *fear* to him; his love of God, his desire to please God, and his *fear* of being separated from God, keeps him in such awe, that though no punishment, no death, no hell were at all, yet he would not sin wickedly, wilfully and maliciously, for a world of treasures.

1 John 2. 11

1 Cor. 6. 6

Rom. 8. 29

Isa 8. 18

Psal. 71. 7.

Psal. 79. 4

Psal. 139. 21

Verf 22

Intensive, non
extensive.

Job 42. 6

† Many that
perish may de-
sire and hope,
and love God,
and Christ, and
heaven; but
they desire,
and hope, and
love some in-
feriour good
more; he that
desires, and
hopes, and
loves God
sincerely and
sincerely, he
doth all this
supremely;
God above all
things else,
Baxters rest
† Somnium vi-
gilantium

Eccles. 41. 1

Worms 1

Isa 33. 6

The fifth affection is *joy*, which in the unregenerate is merely sensual and brutish; it hath no better objects than gold, or greatness, or offices, or honors, or the like: and what are all these but a shadow, a ship, a bird, an arrow, a post that passeth by? or rather, *as crackling of thornes under a pot*, as flashes of lightning before everlasting fire? But the joy of the regenerate is a spiritual joy, and the matter of it is the light of Gods countenance, or the robe of Christs righteousness, or the promises of Gods Word; or above all, God Almighty, blessed evermore: Thus *David*, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psal. 73. 25. Why, this is that joy which no man can conceive, but he that enjoyes it; this is that *white stone*, Rev. 2. 17. whose splendor shines only upon heavenly hearts; this is that glimpse of heavens glory, which springing up in a sanctified heart, out of the wells of salvation, and carried along with addition of fresh comforts (from the Word and Sacraments) through a fruitful current and course of mans life, is at last entertained into the boundlesse and bottomlesse Ocean of the *joyes* of Heaven. I will not say, but sometimes it may be assaulted, and stopped with some doubts, or distrusts, or weaknesse of degree, yet in respect of its creation, or essence, or blisful issue, it is (saith one) *a very glimpse of heaven, a pure taste of the rivers of life, and first-fruits* (as he calls it) *of everlasting joyes*.

The sixth affection is *sorrow*, which in the unregenerate is a worldly sorrow, and the effects of it are death; so the Apostle, *The sorrow of the world worketh death*, 2 Cor. 7. 10. In this kind how endless are the *sorrowes* of men for their losses, or crosses, that sometimes may befall them? And howsoever some may endeavour to comfort them in Christ, they are so dead-hearted that nothing can perswade, nothing relish with them that concerns heaven or salvation. But in the regenerate, *sorrow* looks up to God-wards not that the beholding of God in himself can bring sorrow to a man, for he is a most comfortable object, which made *David* say, *The light of thy Countenance — is gladness to my heart*: but the beholding of sin, which hindereth from the clear sight of that object, this is it which breeds sorrow, and this the Apostle calls *godly sorrow, working repentance to salvation, not to be repented of* 2 Cor. 7. 10. It is not every sorrow, but *godly sorrow*; *I rejoyce* (saith the Apostle) *not that ye were made sorry, but that ye sorrowed to repentance*: And would you know who *sorrows* to repentance? it is he, and onely he that groans and sighs under the heavy weight and burden of his sins, that is of a broken and contrite heart, that *trembles at Gods Word*, that is grieved at his enormities, that forsakes all sins, and that resigns up himself in all holy obedience to Gods blessed will; this sorrow is a blessed sorrow that brings forth joy and immortality: Therefore comfort ye, comfort ye all that *mourn in Sion*, what though for a night (in pangs of the *new birth*) you lie sorrowing and weeping for your sins? marke awhile, and the day will dawn, *ride on, because of the word of truth*, and a day-star will arise in your hearts that will never set; nay weep and weep again, till you can say with *David*, *All the night make I my bed to swim with my tears*, and presently the Sun of Righteousness will appear, and he will dry away your tears, and shine upon you with everlasting light. Certainly thus is it with every regenerate man, *he loves, and hates, and hopes, and feares, and joyes, and sorrowes*, and all these passions are renewed in him: To give instance in one, *David* for all the regenerate; his love appears, Psal. 119. 47. *My delight shall be in thy commandments which I have loved*: his hatred appears, Psal. 130. 22. *I hate thy enemies with a perfect hatred*. His hope appears, Psal. 62. 5. *My soul, wait thou only upon God, for my expectation is from him*. His fear appears Psal. 119. 120. *His judgments are terrible, I tremble and quake*. His joy appears, Psal. 119. 16. *Thy Testimonies are my delight, I rejoyce in them as one that findeth great spoiles*. His sorrows appears, Psal. 119. 136. *Mine eyes gush out with rivers of water*. Here is Love, and Hatred, and Hope, and Fear, and joy, and Sorrow, and all are set upon their right spiritual objects.

You see now a pourtraiture of the *new man*, which should be the case of all men; my text saith indefinitely [*A man*] implying every *Man*; and every part of *Man*; every man should be regenerated, every part of man should be renewed; and whereas *man* consists of two parts, the body and soul, all the members of his body, the *Heart, the Eye, the Ear, the Tongue* in special; all the powers of his soul, the *Understanding, the Will, the Memory, the Conscience, the Affections* in general, all must be renewed, and the whole *man* born again.

And yet (beloved) I mean not so, as that a man renewed is never overcome with sin; I know there is in him *a continual fight* betwixt the flesh and the spirit, each of which

which striveth to make his part strong against the other, and sometimes *Amaleck* prevails, and sometimes *Israel* prevails; sometimes his *heart* falls a lusting, his *eyes* a wandering, his *ears* a tickling, his *tongue* a speaking idly; sometimes his *understanding* errs, his *will* rebels, his *memory* fails, his *conscience* sleeps, and his *affections* turn the stream after sensual objects; but (that which differs him from the unregenerate man) if he sin, it is with a gracious reluctance, he resists it to the uttermost of his abilities, and if at last he commit sin through the violence of temptation, subduing the infirmity of the flesh, he is presently abashed, and then begins he to set repentance a work in all the parts & powers of his body and soul; then begins his *conscience* to trouble him within, and will never be at quiet untill the cistern of his *heart* (being over-charged) hath caused his *eyes*, the flood-gates, with moist sinful humours, to overflow the cheeks with tears of contrition; and thus he is *washed, justified, sanctified*, and restored to his former integrity again. Examine then your selves, you that desire heaven at your ends, would you inherit the Kingdom? Would you live with Angels? would you save your souls? Examine and try whether your *bodies and souls* be *sanctified throughout*; and if you have no sense or feeling of the *new birth*, (for 'tis a mystery to the unregenerate) then never look to see (in that state) the *Kingdom of God*; but if you perceive the working of saving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godliness first seizing the *heart*, and after disappearing it self over all the parts and powers of *body and soul* (or yet more in particular) if your *hearts* be softened by the Spirit, if your *eyes* wait upon God, if your *ears* listen to his Word, if your *tongues* shew forth his praise, if your *understanding* attain to saving knowledge, if your *wills* conform to the will of God, if your *memories* be stored with heavenly doctrine, if your *consciences* be tender and sensible of the least sin whatsoever, if you *love* that which is good, if you *hate* that which is evil, if you *hope* for the blessings above, if you *fear* him that can destroy both *body and soul*; in a word, if you joy in goodness, if you sorrow for sin, then are you *born again*. Happy man in this case that ever he was *born*, and thus every man must be, or he cannot be happy, *Except a man* (every man, every part of man) *be born again, he cannot see the Kingdom of God*.

1 Cor. 6:9.

Thus far of the subject, *man*.] We come now to the act, or deed to be done, he must be born again.]

[Be born again.]

THe children are brought to the birth, and lest the saying be true of us, *there is no strength to bring forth*: I shall now (by Gods assistance) proceed to the birth it self. Here we have the manner of it, and we may observe a double manner. 2 Kings. 19. 3.

First of the words containing the *new birth*.

Secondly, of the *new birth* contained in the words.

The manner of the words appears in the original *ἄνωθεν ἄνωθεν*] two words, and either of them hath its diverse reading. *ἄνωθεν*, *Valla* would rather have to be *genitus, begotten*; *Except a man be begotten*.] Other usually say *natus, born*; *Except a man be born*.] And as *ἄνωθεν*, so *ἀνωθεν*, some would have to be *ἀνωθεν ὑπάρθεν*, *above, or from heaven*; *Except a man be born from above*.] Others usually *ἀνωθεν τοῦ ὕδατος*, *again*; *Except a man be born again*.] Chrysostome cites both these, and of each reading we shall gather something for our own instruction.

Except a man be regenerated, or begotten (saith *Valla*.) *As man that is born of a woman is begotten of a man, so he that is born again, must have a begetting too*: and therefore sometimes it is called *renascentia, a new birth*, and sometimes *regeneratio, a new begetting, or regeneration*. If you ask of whom is the new man begotten? James tells you, *James 1. 18. Of his own will begat he us with the word of truth*: The former words note the impulsive cause, these latter the instrument; it was God that begat us, and with the seed of the Word.

Erasmi. annot. in loc. Doct.

James. 1. 18.

First, God begat us, and so are we called *Gods sons, born not of blood, nor of the will of the flesh, nor of the will of man, but of God*, *John 1. 13*. Regeneration is the work of God; and because it is a work external, it is therefore communicable to each Person in the Trinity: *Ye are sanctified* (saith the Apostle) *in the Name of the Lord Jesus, and by the Spirit of our God*, *1 Cor. 6. 11*. The Father, Son, and Holy Ghost, all sanctifie, all work the same work; but as in the Godhead there is but one essence, and

John 1. 13.

1 Cor. 6. 11.

1 Cor 8. 6.
John 1. 10.
Job 26. 13

yet three manners of being of the same one Essence; so in Gods outward operations, all the persons work *rem eandem*, one thing, but all work not *eodem modo*, after one manner. For instance, the works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghost, yet every one of these works common to all three, are terminated in some one of them: So the Father is said to create, the Sonne is said to create, the Holy Ghost is said to create; so the Father is said to redeem; the Sonne is said to redeem, the Holy Ghost is said to redeem; so the Father is said to sanctifie, the Sonne is said to sanctifie, the Holy Ghost is said to sanctifie: Thus all three concur to every one of these works, and yet every one of these works, is terminated, specified, and formed (as it were) in the very last act by one of these three: The work of the Creation is terminated immediately in God the Father, the work of Redemption is terminated immediately in God the Sonne, the work of Regeneration is terminated immediately in God the Holy Ghost. And it is memorable, that as the community of these works (*ad extra*) depends on the unity of Gods Essence, so the diversity of their determinations depends on the diverse manners of Gods existence, or subsisting: the Father is of himself, neither made nor begotten, and therefore it best agrees with him to make all things of nothing, which is the work of *Creation*; the Sonne is of the Father alone by reflection of his intellect, and so called the representation of his Fathers Image, and therefore it best agrees with him to represent his Fathers mercies to mankind, by saving them from death and hell, which is the work of *Redemption*; the Holy Ghost is of the Father and the Sonne proceeding (and as it were breathed) from them both by the act of the will, and therefore it best agrees with him (*that bloweth where he listeth*) to blow on our wills, and by his breath to purge and purifie us, which is the work of *Regeneration*. To summe up all in a word, this work of *Regeneration* (or *Sanctification*, or whatever else you will call it) in respect of the work, it is of the Father, Son, and Holy Ghost, but in respect of the last act, it is of the Holy Ghost, and not of the Father, nor the Son; and thus our Saviour concludes, *John 3. 6. 8. That which is born of the Spirit, is Spirit, and so is every man that is born of the Spirit.*

John 3. 6, 8.

1 Pet 1. 23.
1 John 1. 1.
Rom. 12. 17.
Rom. 10. 10.

Heb. 4. 12.

Luke 10. 30.

Secondly, as *Gods Spirit* is the principal, so *Gods Word* is the instrumental cause of our Regeneration. *Ye are born again* (saith Peter) *not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever*, 1 Pet. 1. 23. This word John calls the word of life, Paul the producer of faith, and the power of God unto salvation; yea this word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joynts and marrow, and is a discerners of the thoughts and intents of the heart, Heb. 4. 12. They that are born again, cannot but remember how quick, and powerful, and sharp, Gods word was at their Regeneration: first, like an hammer it beat on their hearts till it broke them all to pieces, and then like a sword, by a terrible, cutting, peircing power, it struck a shaking and trembling into the very centre of their souls; last of all, like oile (when as the man in the Gospel, they were wounded indeed) it began to supple those wounds, and to heal the bruises, and to refresh the weak and tender heart with all the promises of God revealed in Christ.

Doff.

Gal. 4. 26.
Psal. 122. 5.

Rev. 3. 7.

Psal. 132. 14.

Hos 2. 19.

Cant. 6. 3.

Isa. 66. 11.

And thus a man being begotten of the Spirit with the word of truth, he comes at last to the birth: So we read, *Except a man be born.* And this I suppose to be fuller than the other, because a *begetting* may be, and no *birth* follow, as many that are stifled in the womb, are *begotten*, not *born*; but if the *birth* be, it doth presuppose a *begetting*, and so it implies it: *Except a man be born*, that is, *except a man be begotten and born, he cannot see Gods kingdom.* If you ask of whom born? I answer, as God is the Father, so the Church is the Mother of every childe of God; to this purpose saith the Apostle, *Jerusalem which is above, is free, which is the mother of us all*, Gal. 4. 26. what is *Jerusalem* but the Church? for as that City was the seat of David, Psal. 122. 5. so is this Church the throne of Christ, figured by the kingdom of David, Revel. 3. 7. and therefore of both these God thus proclaims, *Here shall be my rest for ever, here will I dwell, for I have a delight herein*, Psal. 132. 14. And rightly is the Church called our mother, first because she is the spouse of our Father, betroathed, Hosea 2. 19. coupled and made one, Cant. 6. 3. *I am my wel beloveds, and my beloved is mine*; and secondly, because we are children born of her: this teacheth us to honour our mother, and like little children to hang at her breasts for our sustenance, *Suck and be satisfied with the breasts of her consolations, milk out, and be delighted with the abundance of her glory.*

It

It is the Church that brings forth children to God by the ministry of his word, and if we are children of this mother, we must feed on that milk which flows from her two breasts, the Old and New Testament; *As new born babes,* (saith the Apostle) *desire the sincere milk of the Word, that ye may grow thereby,* 1 Pet 2. 2. In a word, out of the Church there is no salvation: *Who have not the Church for their mother, cannot have God for their Father,* was the saying of old: and good reason, for out of the Church there is no means of salvation, no Word to teach, no Sacraments to confirm, but all these, and all other means are in the womb of the Church; it is here, and here onely, where the Spirit of immortal seed begets grace in the heart, and so a man is born again.

1 Pet. 2. 2.

This ἀνωθεν] some read ὡς ἀνωθεν, *from heaven,*] and so the word runs, *Except a man be born from above,*] *From above it is that every good & perfect gift cometh: A man can receive nothing, except it be given him from heaven,* John 3. 27. But how then saith our Saviour of the wind (to which he compareth every one that is borne of the Spirit) that we know not whence it cometh, and whither it goeth? I answer, this [whence] respects more the cause than place; we know the winde comes from the South, or North, or East, or West, but why so and so, we cannot tell; we know the Spirit is above, and the new birth or regeneration comes from the Spirit: But ἡ δὲ θέλησις why it is so, or what moves the Spirit to do so, besides his εὐδοκίαν, *the good pleasure of his will,* we cannot tell.

Doct.

John 3. 27.
Verse 8.

Or if we read ἀνωθεν ἡ δὲ θέλησις, as others do, the words then run thus, *Except a man be born again.*] To this Nicodemus's reply seems more direct, *How can a man be born when he is old? can he enter the second time into his mothers womb?* No question he took Christs ἀνωθεν pro πάλιν; only thus he mistook, that the second birth should be after the manner of the first birth; & therefore he saith, *Can a man that is old* (such as he himself was) *be born again?* No, saith our Saviour, *that which is born of the flesh, is flesh,* and there is but one birth after this manner; but to be born again] is to be born after the Spirit, and this is that second birth: *A man is first born of the flesh, and he must be again born of the Spirit.*

Beza, & E.
1st in paraph. 11.
loc.

Hence appears the difference of the first and second birth; the first birth is of the earth, earthly; the second birth is of the Lord from heaven, heavenly; the first birth is of nature, full of sin; the second is of grace, full of sanctity: the first birth is originally of flesh and blood, the second birth is originally of the Spirit and water: In a word, the first birth kills, the second gives life; generation lost us, it must be regeneration that recovers us: O blessed birth, without which no birth is happy, in comparifon of which (though it were to be born heir of the whole world) all is but misery! this was Moses praise, that he esteemed the reproach of Christ above all the treasures in Egypt; rather would he be the Sonne of God, than to be called the son of Pharaohs daughter, Heb. 11. 24. No question it is a great dignity to be called the son in Law to a King, but nothing in comparifon of being the Son of God: this sonship is that degree, above which there needs no aspiring, and under which there is no happinesse, no heaven, no kingdom: *Except a man be born again*] he cannot see the kingdom of God.

Doct.

Heb. 11. 24.
1 Sam. 18. 29.
Acts 8. 37.
Acts 10. 47.
Acts 16. 14.
Tit. 2. 5.

Thus far of the manner of the words, which contain the new birth, it appears in them, the Father of it is God, the seed of it the Word, the Mother of it the Church, the place of it, whence? from heaven: the time of it, when? after a man is once born, then he must be again born: *Except man be born again.*]

Secondly, as you see the manner of the words, containing the new birth; so now the manner of the new birth contained in the words: I know it is not wrought in all after one manner, nor is the manner known to us, but onely so far forth as it is sensible in us, and therefore we must consider man before baptism, in baptism, after baptism.

In some is the new birth wrought before baptism, as in the Eunuch under Candace Queen of the Ethiopians, Acts 8. 37. and in Cornelius the Captain; together with his kinsmen and near friends, Acts 10. 47. and in Lydia, Acts 16. 14. and so our charity tells us, that every infant dying before baptism, is renewed by the Spirit: but the manner of this working we know not, for it is one of the secrets of the Spirit of God.

In others is the new birth wrought in Baptisme, which indeed is the Sacrament of the new birth, and seal of Regeneration; but howsoever in Pædo-Baptisme, we see the outward

* Bella. Tom. ward seal, yet we see not, we feel not the manner of the inward working; for this also is the secret of the *Spirit of God.

2. de Sacram.

Baptism. c. 10.

Habent fidem habitual. m. See Dr Field concerning the Author of the grounds of the old and new Religion. S 2. Fides est in infantibus potentia & inclinatio. Ursinus parte secunda Cateches. quest. 74. Spiritus operatur in potentiis animæ ipsorum, ut Bellar. Habent Spiritum fidei. Zanch. in cap. 2. ad Ephes.

Polan. Syntag.

l. 6. c. 37.

In others is the new birth wrought after Baptisme; so Polanus: but whether after Baptisme, or in Baptisme, we will not dispute; onely (as the case stands with us) this I affirm, That there is no manifestation of the new birth, until after Baptisme: But when after Baptisme? I answer, whensoever men receive Christ by faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them, which he offered in Baptisme. Now the manner of this feeling (or of Gods Spirit working) proceeds usually thus:

There be certain steps of degrees (say Divines) by which it passeth; and howsoever in those whom God hath blessed with that great favour of holy and Christian education (the Spirit of God dropping grace into their hearts, even very betimes) these steps, or degrees, are not so easily perceived: Yet in those men who have lived long in sin, whose sins have been grosse, and great, and grievous, no sooner come they to a new birth but they can feel grace work in them step after step, and these steps we shall reckon to the number of eight.

John 16. 8.

The first is a sight of sin, and this our Saviour reckons for the first work of the Spirit, When he is come, he will reprove the world of sin, John 16. 8. Of sin, how? why thus: no sooner begins this blessed change from nature to grace, but the conscience (wrought on by Gods Word) opens its book, and presents to the soul a bed-roll of those many, mighty, hainous sins, committed against God and man; there he may read in bloody burning lines the abominations of his youth, the sins of all his life; and to bring them into method, the Commandments of God stand as a remembrancer before his eyes: the first tells him of his loving somewhat above God: the second, of his worshipping a false god, or the true God after a false manner: the third, of his dishonouring the great and mighty name of God: the fourth, of his breaking the Lords dayes, either in doing the works of the flesh, or leaving undone the works of the Spirit: nor is this all; as against God, so against his neighbour hath he sinned: the fifth tells him of his stubbornesse and disobedience: the sixth, of his passions, and desire of revenge: the seventh, of his lewdnesse and lustful courses: the eighth, of his robberies and covetous thefts: the ninth, of his lies and slanders, back-bitings, and rash judgements: the tenth, of his covetous thoughts, and motions of the heart to all manner of evil. Good Lord! what a number of evils, yea, what innumerable swarmes of lawlesse thoughts, and words, and actions doth he read in his conscience? But above all, his darling-delight, his beloved sin is writ in greatest characters; this he finds to have bewitched him most, and to have domineered above all the rest in his wasted conscience; this sin in some is worldlinesse, wantonnesse, usury, pride, revenge, or the like; in others, it is drunkennesse, gluttony, gaming, scurril jesting, simony, or the like; whatsoever it is, the conscience tells him of it again and again; where that he may read it, together with his other sins, the Spirit of God now opens the eyes of his minde, and lets him see the very mud and filth of his soul, that lay at the bottome before unseen, and undiscerned. This is the first working of the new life, to wit, a feeling of the old death of his soul in sins and trespasses; and here the Axiome is true, *No generation without corruption*; a man must first feele this death, before he is born again.]

Rom. 8. 15.

The Second step is, *Sense of divine wrath*, which begets in him fear; so the Apostle, *The spirit of bondage begets fear*, Rom. 8. 15. and thus it works: no sooner hath the man a sight and feeling of his sin, but then Gods Spirit (now called the spirit of bondage) presents to him the armory of Gods flaming wrath, and fiery indignation; this makes him to feel (as if he were pricked with the stroak of an arrow, or point of a sword, or sting of an Adder) that he is a most cursed and damnable creature, justly deserving all the miseries of this life, and all the fiery torments of hell in that life to come; yea, this makes him tremble, and stand, and look, as if he were thoroughly frightened with the angry countenance of God Almighty: Would you view him in this case? his conscience hath now awaked him out of his dead sensual sleep, by the Trumpet of the Law, his heart is now scorched with the secret fence of Gods angry face, his soul is now full sorely crushed under the most grievous burden of innumerable sins, his thoughts are now full

of

of fear and astonishment, as if no less than very hell and horror were ready to seize upon his body and soul. I say not what measure of this wrath is poured on all men in their conversion; for I suppose some feel more, and some have less of it; but I verily believe, some there are that (in these pangs of the *new birth*) have been scorched (as it were) with the very flames of hell, inasmuch that they might truly say with David, *Gods wrath lieth hard upon me, and he hath afflicted me with all his waves*, Psal. 88. 7. And no wonder, for this is the time of fear: now it is that Satan strives busily to stifle the new man in the womb; and therefore he that before diminished his sins, and made them appear little or nothing in his eyes, when he once sees the man smitten down into the place of dragons, and covered with the shadow of death, then he puts into his minde his innumerable sins, and (that which immediately follows) the curse of the Law, and the wrath of God, which he yet makes more grisly and fierce, with a purpose to plunge him into the bottomlesse pit of horror and despair. By this means he perswaded Cain to cry out (when he was in this case) *My punishment is greater than I can bear*; or, as others translate, *Mine iniquity is greater than can be forgiven*, Gen. 4. 13. And therefore thus far the unregenerate goes with the man born again; both have a sight of sin, and sense of wrath, but here they part; for the man unregenerate either sinks under it, or labours to allay it with worldly comforts, or some counterfeited calm: but the man born again, is onely humbled by it, and seeks the right way to cure it, and at last (by the help of Gods Spirit) he passeth quite through it; I mean through this hell upon earth, into the spiritual pleasures of the Kingdome of grace, which is to be born again.]

Psal. 88. 7.

Psal. 44. 19

Gen. 4. 13.

The third step is *Sorrow for sin*, and this is more peculiar to Gods childe; there is a *sorrow*, which is a common work of grace, which an hypocrite may have; and there is a *sorrow* which is a work of special grace, and this likewise precedes the exercise of faith.

But some object, Christ must work this *sorrow*, or it is good for nothing; now if Christ be in the soul working *sorrow*, then there is faith; therefore faith must go before *sorrow*.

I answer, although it is true that Christ cannot be in the soul, but in the same instant there is the habit of faith; yet it follows not that faith is before *sorrow*; for the habits of these graces are both together, and at once in the soul; or howsoever, it follows not that the soul is enabled by an act of faith to apply Christ to it self as soon as Christ is in the soul, or as soon as the habit of faith is infused into the soul: The question is, whether the soul in respect of us (who can onely judge of the habit by the act) cannot be said to have *sorrow* or repentance before faith? the question is not, which the soul hath first in respect of Gods gift, but which it acts first for our apprehension? Surely to us it first *sorrows* for sin, and then it acts or exerciseth faith by coming to Christ, and relying upon Christ for salvation, &c. Observe, this *sorrow* is sometimes taken largely, for the whole work of conversion; sometimes strictly, for conviction, contrition, and humiliation; in like manner *repentance* is taken sometimes largely, and sometimes strictly: By this distinction it may easily appear how *sorrow* goes before *repentance*, and how *repentance* goes before faith. Indeed, for the latter is the greater controversie; but some reconcile it thus: *Repentance* hath two parts, the aversion of the soul from sin, and the conversion of the soul to God; the latter part of it is onely an effect of faith, the former part of it, viz. the turning of the soul from sin is also an effect, but not onely an effect; for it is begun before faith, though it be not ended till our life end. Some object, that God works *repentance* and *faith* together: But we dispute not how God works them, but how the soul acts them; not which is in the soul first, but which appears out of the soul first: neither is it any new thing in Philosophy to say, Those causes which produce an effect, though they be in time together, yet are mutually before one another in order of nature in divers respects to their several causalities. Thus a man must have *repentance* before he have saving and justifying faith; and yet a man must have *faith* before the work of *repentance* be perfect in the soul. As we maintain *repentance* to be a precedent work; so we deny it not to be a subsequent effect: And that *Sorrow* is before the birth too, the Apostle intimates, 2 Cor. 7. 10. *Godly sorrow works repentance*, that is, *sorrow* prepares a man for *repentance*, it goes afore it and prepares for it. And now it is, that Gods Spirit begins to renew his heart, as God himself proclaimeth. *I will put a new spirit within them, and I will take the stony heart out of their bodies, and will give them a heart of flesh*, Ezek. 11. 19. his heart that

2 Cor. 7. 10.

Ezek. 11. 19,

- that before was hard as flint, now begins to relent, and soften, and break in pieces : How so ? it is God's Spirit that *pricks the heart*, and this pricking softens it ; *Dum pun- git, ungit*, faith *Jerome* ; Compunction softens and supples the heart, so that be it never so stony, presently it becomes *an heart of flesh* ; you know those that are apt to weep, or yern, or sorrow, we call them *tender-hearted* ; you may be sure then, he that is *prickt*, till his heart bleed inwardly, he that weeps blood (which every heart doth that is prickt on this manner) sure his heart is tender indeed ; I say, *tender*, for as the very word imports, (*καλεῖται ὁ πόνος τὸ κλάω*) his heart *weeps*, why ? his heart is *broken* : *David* joynes these together, *A broken and contrite heart*, O God, thou wilt not despise, *Psal.* 51. 17. And no wonder if an heart that is broken, and rent, and wounded, and prickt, falls a weep- ing blood ; well might *David* say when he was broken, *Psal.* 38.8. I have wept (nay more) *I have roared for the very grief* (or disquietnesse) *of my heart* : and again, *My soul* (or my heart) *melteeth or droppeth* for very heavinesse. Not that his heart dropt indeed, but because the tears which he shed, were not drops of water running onely from his eyes, (an onion may cause so much) but issuing from his heart ; which heart being grie- ved, and sore grieved, it is said to be *wounded* ; and so his teares coming from it, they may be called no lesse than very blood, *drops of blood issuing from a wounded heart*. Thus it is with the man now labouring in his *new birth*, his heart grieves, his eye weeps ; whence the Proverb, *The way to heaven is by weeping crosse* ; the way to Gods Kingdom is to cry like children coming into the world ; the way to be *new born* is to feel throws (as a woman labouring of childe) and so is Christ formed in us. Can a man be born again without bitterness of soul ? no, if ever he come to a sight of sin, and that Gods sanctify- ing Spirit work in him sorrow for sinne, his soul will mourn till he may say with *Jeremy*, *Mine eye droppeth without stay* ; — *Mine eye breaketh my heart, because of all the daughters of my City, because of all the sins of my soul*, *Lament.* 3. 51. True it is, as some infants are born with more pain to the mother, and some with less : so may the *new man* be regenerated in some with more, in some with lesse anxiety of travel ; but more or lesse, it cannot be so little, but the man that labours in these pangs shall mourn, and mourn ; *There shall be a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon*, *Zach.* 12. 11. What else ? He cannot look on a Saint, that sailed not first through the Ocean of tears, and therefore he falls on his face with *Abraham*, he wrestles with God like *Jacob*, he roars out of his grief with *Job*, he pours out of his soul with *Hanna*, he weeps rivers of tears with *David*, he mourns as a Dove with *Hezekiah*, yea, like a Crane, or a Swallow, so doth he chatter, *Isa.* 38. 14. O the bitter pangs and sore travel of a man, when he must be born again.
- The fourth step is, *Seeking rightly for comfort*. He runs not to the world, or flesh, or Devil, *miserable comforters all* ; but to Scripture, to Prayer, or to the Mini- stery of Gods Word ; if he find comfort in Scriptures, he meets with in † the Gospel ; not the Law, but the Gospel (faith the Apostle) *is the power of God to salvation, to every one that believeth*, *Rom.* 1. 16. The Law is indeed the Mini- stery of death and damnation, 2 *Cor.* 3. ver. 7. but the Gospel is the glad tydings of salvation, *Luke.* 2. 10. The Law shewes a man his wretched estate, but shewes him no remedy ; and yet we abolish not the Law, in ascribing this comfort to the Gospel onely ; though it be no cause of it, yet is it the occasion of it : those doleful terrors, and fears of conscience begotten by the Law, may be in their own nature the very gates & downfal to the pit of hell ; yet I cannot deny but they are certain occasions of receiv- ing grace ; and if it please God that the man, now labouring in his pangs of the *new birth*, do but rightly settle his thoughts on the Gospel of Christ, no doubt but thence he may suck the sweetest comforts and delights that ever were revealed to man. Or if he find comfort in prayer (to which he ever and anon repairs in every of these steps) then is it by Christ, in whose name only he approacheth to that heavenly throne of grace : no sooner had the King of Nineveh humbled himself, but his Proclamation runs, *Let man and beast be covered with sack-cloth, and cry mightily unto God.* — *Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?* and thus the man now wrestling with the grievous afflictions and terrors of his conscience, *Who can tell* (faith he) *if God will turn away his fierce anger ? let me then cry mightily unto the Lord of heaven, let me cry, and continue crying, until the Lord of mercy do in mercy look upon me ; and if for all this God give him a repulse, for reasons best known to himself, if at the first, second, third, fourth, or at many more times, he seem to have cried in vain, at last he flies to the Ministry of the Word, and if he may have*

† Lex ostendit
peccatum at
solum Evange-
lium peccati re-
medium. Aug.
tract 17. in
Joh. Rom. 1.
15.
2 Cor. 3. 7
Luke 2. 12

Jonah, 3 8. 9

his will, he would hit upon the most skilful, experienced, *soul-searching* and sound-dealing man amongst all Gods messengers: thus was it with *Peters* hearers, whose hearts being pricked, and rent with legal terrours, then could they begin to cry it out, *Men and brethren, what shall we do?* Acts 2. 37. Thus was it with the *Saylor*, who after his trembling and falling down to the ground in an humble abasement, could then begin to say, *Sirs, what must I do to be saved?* Acts 16. 30. And thus the man now ready to be born again, if he finde no means to assuage the rage and terrors of his guilty conscience, at last he comes to Gods Minister with a *What shall I do, what must I do to be saved?* Alas! now I feel the wounded conscience, the broken heart, the spiritual blindness, the captivity and poverty, of which often you have told me; if then there be any instruction, direction or duty, which may tend to my good, or free me from this evil, now open those lips that should preserve knowledge, now direct me in Gods fear, and I will willingly follow it with my utmost endeavours.

Acts 2. 37

Acts 16. 30

And now (and not till now) hath Gods Minister a strong and seasonable calling to amplify and magnifie the soul-saving sufficiency of Christs death and passion; Were the blood of Christ, and promise of salvation proffered to an unwounded conscience, what were it, but like the pouring of a most sovereign balsom upon a sound member of man? It is the onely, right everlasting method, first to wound by the Law, and then to heal by the Gospel; first to cause smart for sin, and then to lay to a plaister of Christs blood; and therefore when the heart is broken, then hath the man of God his warrant to binde it up again, then may he magnifie Gods mercy, then may he set out to the height the heavenly beauty of Christs passion and person, and thus playing the Midwife by his high and holy art of comforting the afflicted, at last the childe of God (prepared for his birth) becomes a man *born again*.

The fifth step is a clear (I say not a general sight, which he had before) but *The clear sight of Christ laid open to the eye of Faith*; no sooner is the poor wounded soul informed thoroughly in the mystery and mercy of the Gospel, but he then looks on his Saviour as the Jewes on the brazen serpent, and seeing him lifted upon the Crosse, he cannot but see in him an infinite treasury of mercy and love, a boundlesse and bottomlesse sea of tender-heartednesse and pity, a whole heaven of sweetnesse, happinesse, peace and pleasures. After the *spirit of bondage*, enters the *Spirit of adoption*; the terrours of the Law lead him to the comforts of the Gospel; his sorrow for sin brings him to the clear light of his Saviour; and then as a man in deaths-pangs, that lifts up his eyes to heaven, whence cometh his help, so he in birth-pangs lifts up his eyes to Christ, who must either help him, or he sinks under his sin to the bottomlesse bottom of hell. And I must tell you, this sight of Christ Jesus to an humbled sinner (together with those glorious privileges which he brings with him, as Reconciliation to God, forgiveness of sins, adoption, justification, righteousness, wisdom, sanctification, redemption) it is a most pleasant, ravishing, heavenly sight: Not Solomon in all his royalty, no, nor the lilies of the field arrayed better than Solomon; not all the curious sights on earth, nor all those glittering spangles in heaven, can possibly afford such pleasure or delight to the eye of man, as doth this one object (Christ bleeding on the Crosse) to the soul of a sinner. Imagine that you saw some malefactor (whose trial & doom were past) to be led to the doleful place of execution; imagine that you heard him wail and weep for his mis-spent time, for his bloody acts, for his heynous crimes: yea imagine his wallings and weepings so bitter, that they were able to force teares from others, and to make all eyes shoot and water that but look't upon him; if this man in this case should suddenly see his King running and riding towards him with his pardon in his hand, what a sight would this be? sure there is none to this. Thus, thus it is with the man sorrowing for sin; whilest he is weeping his case, and confessing what a little step there is between him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon Christ, whom he sees with a spear in his side, with thornes in his head, with nails in his feet, with a pardon in his hands, offering it to all men that will but receive it by faith. O here's a sight indeed, able to revive the wickedst man upon earth, dead in sins and trespasses. And now there is hopes of the Birth; if it once come to this, there is more than probability of an happy delivery, we may call it the stirrings of Gods childe, or the first feelings of life, before he is *born again*.]

Matth 5. 22

The sixth step is, *An hungry desire after Christ and his merits*, and to this step blessed are they that arrive; Blessed are they that hunger and thirst after righteousness;

Math. 5. 5.

Rev. 21. 6.

for they shall be filled, Matth. 5. 6. Filled: how? I will give unto him that is a thirst, of the fountain of the water of life freely, Rev. 21. 6. This is the step (as if it were in Jacob's ladder) that raiseth him on high towards heaven; it is such a token of true faith, that he who hath it, needs no more doubt that he believeth, than he that breatheth needs to doubt that he liveth; and why? his thirst of worldly things is cooled, his thirst of heavenly things inflamed.

Object. But Christ saith, *He that drinks of the water that I shall give him, shall never thirst.*

Sol. Not after the world, but he shall thirst more and more after Christ. No hungry man did ever with more appetite wish for meat, nor thirsty man for drink, nor covetous man for money, nor ambitious man for glory, than he now longeth to be reconciled unto God in Christ; in this case, had he the pleasures and profits of a thousand worlds, willingly would he part with all for the application of Christ's sufferings; it is that sovereign blood that can onely heal his soul; it is that bitter passion which can only quench his thirst: give him but the merits of Christ's death (whereby God and he may be at one) and he cares not though he suffer death and hell again, yea, he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behooves him, even sell all, all that he hath, part with all sin that he loveth, yea were it his right hand, or his right eye, nothing shall be dear to him, so that he may enjoy his Saviour. O here's a thirst above all thirsts! it breeds ardent desires, vehement longings, unutterable groanes, mighty gaspings, just like the dry and thirsty ground, that gasps, and cleaves, and opens for drops of rain. David, though in the desert of Ziph, a barren and dry land without water, yet he complains most because of this thirst, *My soul thirsteth for thee, O God*, Psal. 63. 1. This is that violent affection that God puts into the hearts of those who seek him in sincerity and truth; never was Abah more sick for a vineyard, not Sifera for milk, nor Sampson for water, when God was fain to open him a fountain in the jaw of an Ass, than is a truly humbled soul after Christ; ever thirsting and longing, that he may hide himself in his righteousness, and bathe himself in that blood which his Saviour shed for him. I have read of a gracious woman, who labouring in these pangs, and longing after Christ Jesus, cried out, *I have born nine children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the dayes of my life, to be assured of my part in Christ Jesus.* One replying, Doth not your heart desire and long after him? *Oh!* (said she) *I have an husband and children, and many other comforts, I would give them all, and all the good I shall ever see in this world, or in the world to come, to have my poor thirsty soul refreshed with that precious blood of my Saviour.* So eager and earnest is the heart of each man (parched with the angry countenance of God) after this blood of his; *I thirst, I faint, I languish, I long* (saith he) *for one drop of mercy; my spirit is melted in me into tears of blood; my heart, because of sin, is so shaken and shivered; my soul, because of sorrow, is so wasted and parched, that my thirst is insatiable, my bowels are hot within me, my desire after Christ is extremely great and greedy.* Stay! all these expressions are far short of those longings, *no man knoweth them, save he that receives them, save he that is born again.*

Psal. 63. 1.

Judg. 15. 19.

Rev. 2. 17.

John 7. 31.

Isa. 55. 1.

Matth. 11:28.

Rom. 8. 35.

38, 39.

The seventh step is *A relying on Christ*: no sooner he considers and remembers those many melting invitations of our Lord and Saviour: *If any man thirst, let him come unto me: Ho, every one that thirsteth, come ye to the waters: Come unto me all ye that are weary and heavy-laden with sin*: but (resting himself on the impregnable truth of these blessed promises) he throwes himself into the merciful and meritorious armes of his crucified Lord. Come life, come death, come heaven, come hell, come what come will, here will he stick for ever: *Who* (saith Paul) *shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? No: I am persuaded (not these, nor more than these) neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord*, Rom. 8. 35, 38, 39. Thus it is with the man labouring in this birth: *What?* (saith he) *doth Christ call the heavy-laden? why, Lord, I am heavy-laden with a weight, a masse of sin; and if he may come that is called, Lord, I come, I come, and now I am come, with thee will I build my tabernacle, with thee will I rest for ever* Nor is this any wonder, experience tells us, the hunted beast flies unto his den, the wounded man lies unto the Surgeon, and so the poor man broken and bruised with the weight

weight of sin, how should he otherwise but cast himself willingly into the sweet compassionate inviting armes and embracements of Christ, whose promises run, *I will ease him, I will refresh him*? You may see sometimes a little infant, upon apprehension and approach of some sudden danger, how hastily he runs into his mothers armes: even so a truly wounded soul (pursued by the terrours of the Law, and frighted with the angry countenance of Almighty God) it flies with speed into the bosome of its blessed Redeemer, there it clings unto his blessed wounds, there it rests upon his meritorious death, there it grasps about his crucified body, there it hides it self in the clefts of this Rock, yea there it sticks with this full resolution, that should all terrors, all temptations, all men, all devils, combine together to cast him into hell, they should tear him, rent him, pull him, hale him from the bleeding wounds, and tender bowels of his heavenly Saviour. This was *Job's* case, who in the bitterest of his pangs could cry it out, saying, *Though the Lord slay me, yet will I trust in him*, Job 13. 15. And I must tell you, this * *affiance, dependance, adherence, reliance* (or whatsoever else we call it) *upon the merits of Christ, is the right justifying faith*, whither if a man once come, there is but one degree more, and he is then *born again*.]

Mat. 11. 32.

* U. sin. parte
secunda ca-
tech q 6. fides
justificans non

est tantum notitia, sed etiam fiducia, qua tanquam medium applicamus nobis meritum Christi, ac in eo acquiescimus. Trelcat. l. 2. institut. Loquens de natura fidei justificantis, apprehensio ejus duplex; una cognitionis in intellectu, altera fiducia in voluntate, utramque includit fides. — At noli Bellarm. fidem esse in voluntate.

The last and highest step is, *Universal obedience to Christ*. No sooner hath he cast himself upon him, but he takes him (not onely as a Saviour to redeem him from the miseries of sin, but) as an husband, a Lord, a King to serve him, love him, honour him, & obey him: Now will he *take his yoke upon him*; now will he *bear his crosse and follow after him*; now will he *enter into the narrow way*; now will he *walk in the holy path*; now will he associate himself to that *sect and brotherhood that is every where spoken against*; now will he oppose himself against all sin whatsoever; now will he shake off his old companions, *brethren in iniquity*; now will he keep peace and a good conscience towards God and man, now will he watch over his secret sins, lustful thoughts, occasions of evil; now will he direct his words to the glorifying of God, and to give grace to the hearers; now will he conform all his actions to the sovereignty of grace; now will he delight in the Word, the wayes, the Saints, the services of God; now will he never more turn again unto folly, or to his trade of sin, yea though Satan set upon him with baits and allurements, to detain him in his bondage but by one darling-delight, one minion-sin, yet he resolves to answer him as *Moses* did *Pharaoh*, *There shall not so much as an hoof be left behind*; for well he knowes, one breach in the City exposeth it to the enemy, one leak in a ship will sink it in the Sea, one stab in the heart will speed a man to death; one knot in a threed will stay the needles passage as well as five hundred; and therefore he will *sell all, all that he hath*, even all his sins, to the last filthy rag of his minion-delight, his bewitching-beloved bosome-sin. And now is the *new man* born amongst us, will you view him? *Old things are passed away, behold, all things are become new*, 2 Cor. 5. 17. His heart, his eye, his ear, his tongue, his understanding, his will, his memory, his conscience, his love, his hatred, his hope, his feare, his joy, his sorrow; will you any more? his thoughts, his words, his actions, his affections, are all new; this conversion is universal, this change is a through change; now is Christ formed in him, now is he transformed into a *new creature*, before he was in making a new man, but now he is made new; God the Father accepts him for his son, God the Son stamps on him the Image of his Father, but more immediately God the Holy Ghost hath thus moulded and fashioned him, as I have let you see him, and now he is *born again*:] which except a man be, — he (shall not) *cannot see the kingdom of God*.

2 Cor. 5. 17.

Lo here those steps that raise up a man to the state of regeneration, *A sight of sin, Sense of misery, Sorrow for sin, Seeking for comfort. A sight of Christ, Desire after Christ, Relying on Christ, Obedience to Christ*. One word more before we have done.

You see how God brings along the man whom he purposeth to make his; and yet let no truly humbled sinner be discouraged if he observe not so distinctly the order of these steps, and especially in that degree as (you see) we have related; for if in substance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is surely *born again*. It is one of our

Use 1.

worthies hath said it, that in our humiliations, and other preparative dispositions, we do not prescribe precisely just such a measure and quantity, we do not determine peremptorily upon such or such a degree and height, we leave that to the wisdom of our great Master in heaven, the only wise God, who is a most free agent. But sure we are, a man must have so much; and in that measure, as thoroughly to humble him, and then to bring him to his Saviour; he must be weary of all his sinnes, and of Satans bondage wholly, willing to pluck out his right eye, and cut off his right hand, I mean to part with his best-beloved-bosome-lusts, to sell all, and not to leave so much as an hoof behinde; he must see his danger, and so haste to the City of refuge; he must be sensible of his Spiritual misery, that he may heartily thirst for mercy; he must finde himself lost and cast away in himselfe, that Christ may be all in all unto him; and after must follow an hatred of all false and evil wayes for the time to come, a through-change of former courses, company, conversation, and setting himself in the way and practice of sobriety, honesty, and holiness. And another speaks to the same purpose, that the discovery of the remedy as soon as the misery must needs prevent a great part of the trouble, and make the distinct effects on the soul to be with much more difficulty discerned: nay the actings of the soul are so quick, and oft so confused, that the distinct orders of these workings may not be apprehended, or remembred at all. And perhaps the joyfull apprehension of mercy may make the sense of misery sooner forgotten. The summe is, of every soul is required thus much: First, a truly penitent sight, sense, and hatred of all sin. Secondly, a sincere and unsatiable thirst after Jesus Christ, and righteousness, both imputed and inherent. Thirdly, an unfained, and unreserved resolution of an universal new obedience for the time to come. If any man hath had the experience of these affections and effects in his own soul, whatsoever the order, or whatsoever the measure be (lesse or more) he is safe enough, & may go on comfortably in the holy faith.

Now then let me advise thee (whosoever thou art that readest) to enter into thine own soul, and examine thine own state, whether or no thou art yet *born again*? Search and see, whether as yet the *spirit of bondage* hath wrought its effects in thee; that is to say, whether thou hast been enlightened, convinced, and terrified with a sensible apprehension, and particular acknowledgement of thy wretched estate? Search and see, whether as yet the *Spirit of adoption* hath sealed thee for his own; that is to say, whether (after thy heart being broken, thy spirit bruised, thy soul humbled, thy conscience wounded and awaked) thou hast had a sight of Christ, and hast thirsted after him, and hast cast thy self on him, and hast followed his wayes and Commandments by an universal obedience? If upon search thou canst say (without self-deceit) that so it is with thee, then mayst thou blesse God that ever thou wast born; certainly (I dare say it) thou art *born again*. But if thou hast not sense or feeling of these works, if all I have spoken are very mysteries to thee, what shall I say? but if ever thou meanest to see the Kingdom of God, strive, struggle, endeavour with thy might and main to become truly regenerate: Thou mayst say perhaps it is not in thy power, thou art only a meer patient, and Gods Spirit the agent, and who can command the Spirit of the Lord, that bloweth where he listeth, at his own will and pleasure? I answer, it is indeed the Spirit, and not man, that regenerates or sanctifies: but I answer withal, The doctrine of the Gospel is the ministration of the Spirit, and wheresoever that is preached (as I preach it now to thee) there is the holy Ghost present, and thither he comes to regenerate: nay, I can say more, there is a common work of illumination, that makes way for regeneration; and this common work puts a power into man of doing that, which when he shall do, the Spirit of God may, nay will in the day of his power mightily work in him, to his quickening and purging; if then as yet thou feelest not this mighty work of God in thee, and yet fain wouldst feel it, and gladly dost desire it (otherwise I confesse it is in vain to speak) follow me in these passages I shall lend thee two wings to bear thee, two hands to lead thee to the foot of this ladder, where if thou ascend these steps aforesaid, I dare certainly pronounce of thee, Thou art the man born again.]

The first wing is *Prayer*, which first brings thee to Gods throne, and (there, if thou hast thy request) then to the new birth; if I must acquaint thee how to pray; *Hos. 14. 2. Take with you words, and turn to thee Lord; say unto him, Take away all iniquity, and receive us graciously, — and then it follows, I will heal their backsliding, I will love them freely, ver. 4. Jerem. 30. 18. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned.* The soul may object, I may say thus, and be

Use. 2.

Thus whilſt
the Miniſter
ſpeaks, it is
Chriſt that
comes with
power in the
word, *Ezek. 18*
31, 32.

no better : But I answer, Say it, though you be no better, because God bids you say it : Say it, and say it again ; it may be he will come in when you say it, *Hos. 14. 4.* The soul may object again, How can I pray & have not faith ? I answer, Put thy self upon prayer, and who knows but assistance, and blessing, and faith may come ? Pray that God would please to prepare thy heart, to sanctifie thy affections, to order thy will, to preserve thee from sin, to prepare thee for growth unto full holiness and righteousness : this was the effect of *Jeremiahs* prayer, *Convert me, O Lord, and I shall be converted ; heal me, O Lord, and I shall be healed ; save me, O Lord, and I shall be saved : Turn thou me, O good Lord, and so shall we be turned ;* *Jer. 17. 14. and Lament. 5. 21.* It is the Lord that converts, and heals, and saves, and turns ; and *Prayer is the means to produce this effect in thee :* when we are required to pray, to repent and believe, we are not to seek strength in our selves, but to search into the Covenant, and turn the promise into prayer. As the command is, *Repent, Act. 17. 30.* so the Covenant is, *Christ shall give Repentance, Act. 5. 31.* and therefore pray, *Turn thou me, and I shall be turned, Jer. 31. 18.* Therefore bow thy knees, and humbly, heartily, frequently, fervently implore the influence of Gods blessed Spirit : Cry with the Spouse in the Canticles, *A wake, O North-wind, & come thou South-wind, and blow upon my garden, that the spices thereof may flow forth. Cant. 4. 16.* The more rushing and mighty this wind of the Spirit is, the more will he make thee fructifie in his graces and blessings ; therefore cry again and again, *O Lord, let thy Spirit come upon me : create in me a clean heart, O God, and renew a right spirit within me. O Lord Jesus, send thy Spirit into me which may restore me from this death of sin, unto the life of holiness.* Thus wouldst thou ask, and continue asking, thus wouldst thou cry, and continue crying, then could I assure thee of the promise (when the Lord comes in) which God hath made, and cannot deny, *He that asketh receiveth ; and, he that seeketh findeth, and, to him that knocketh (by continuance and perseverance) it shall be opened, Mat. 7. 8.*

Jer. 31. 18.

Jer. 17. 14.

Lam. 5. 21

Cant. 4. 16.

Psal. 51. 10.

Matth. 7. 8.

1 Cor. 4. 15.

Gen. 28. 12.

The second wing, or hand, that bears and leads thee to these steps of the new birth, is, *Constant hearing of the Word :* thou must attend the gates of wisdom, and wait on her posts : thou must come to Gods house, and hearken to the ministry of the Word : no doubt, but if thou beest constant in this duty, God will stir up some good Samuel, God will use some of his Priests (consecrated to that office) to beget thee again : Understand this soberly ; for if Jesus Christ himself should preach to the soul every day, and give not out of himselfe, the ordinance would be empty to it : it is Christs coming into his people in the ordinances, that only fills the empty soul with good things. And yet Gods Ministers are called Spiritual Fathers, *I have begotten you (saith Paul) through the ministration of the Gospel, 1 Cor. 4. 15.* The Pastors tongue is the Lords conduit-pipe, and hereby he derives the sweet and wholesome waters of life into the souls of his chosen ; only do thou frequent the means, and thou shalt see at one time or other God will remember thee in mercy : It is true, I know not when ; and therefore I wish thee misse no Lords day to repair to Gods house, lest the day of thy neglect might have been the day of thy conversion ; certain it is, no man should expect Gods blessing without his ordinances, no eating of bread without plowing and sowing, no recovering of health without eating and drinking, no posting on land without somewhat to ride on ; no passage on seas, without somewhat to saile in ; so no blessing, no grace, no regeneration, no new birth at all, without waiting upon God in his wayes, and in his ordinances. Now then, as thou desirest heaven or (the way to heaven) to be born again, I beseech thee make high account of this ordinance of God, the preaching of his Word : In preaching of the Gospel, light, motion, and power go out to all, which men resist : and some are destroyed, not because they could not believe, but because they resist, and will not obey, and so die, *Acts 7. 51. Luke 13. 34. Ezek. 33. 11. Hos. 13. 9.* and yet I wish thee not only to hear it, but after thou hast heard, consider of it, ponder on it ; and lay the threats and reproofs, the precepts and promises, unto thine own soul : thus if thou hearest and meditatest, I doubt not but Gods Word will be a Word of power to thee, and (together with prayer) bring thee towards the new birth, whither, except a man come, he cannot (possibly) see the Kingdom of God.

Thus far of the new birth : you see we have mounted those steps, whose top (like *Jacobs ladder*) reacheth up to Heaven ; witnesse the next word, he that is born again shall see the kingdom of God ; but he that is not born again, he cannot see the kingdom of God.

He cannot see the kingdom of God.

THe Priviledges of the new birth are these two, to see] and to see the kingdom of God.

First, to see] Which is all one (saith a Modern) as to enjoy: yet a man may see that which he doth not enjoy: but without regeneration there is no sight, much lesse possession
Aretius in loc. of the kingdom of God.

To see then is the lesser happinesse, of which the unregenerate are debarred; but to see, in it self is a great and gracious priviledge, to which the regenerate are admitted: for whether by Gods kingdom be meant the kingdom of grace, or the kingdom of glory, *Happy are the eyes that see these things.*

Venise, & v.
dele.

Psal. 45. 8

Exod. 14. 13

Ephes. 1. 18

Revel. 3. 18

Ephes. 5. 8

But whose eyes are they? if we examine the ungenerate, he sees no whit into the awful Majesty of God the Father: he sees no whit of the beauty, mercy, and pity of his Saviour, he sees no whit into that glorious highnesse of Gods Spirit in Heaven, nor yet of his nighnesse to his brethren on earth: Hence it is, that when he comes among the Congregation of Gods Saints, his soul is not delighted with their prayers, praises, Psalmes, & service; he sees no comfort, no pleasure, no content in their actions. But the new man is of better sight, the graces of the Spirit, and the war-drope of Gods glory, are all produced to his eye, as if the Lord should say, *Come, and see: so Moses, Stand still, and see the salvation of God: so Christ to his Apostles, It is given to your eyes to see these things, to others, but by parable.* He that is born again hath a spiritual eye, and a celestial object; *The eye of his understanding is enlightened* (saith Paul) *anointed* (saith John) to what end? But that he may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints, Ephes. 1. 18. See a priviledge, of which the unregenerate is ever barred, his mind is dark, even darknesse it self, Ephes. 5. 8. And therefore it is no wonder, what is said by our Saviour, that he cannot see, cannot see] the kingdom of God.

Calvin in loc.

Aretius in loc.

Parum v. fert.

The second priviledge is the Object of this sight, here called the kingdom of God.] By which some understand Heaven, some the way to Heaven; most of the Ancients say, that by this Kingdom is meant Heaven: Calvin is of the mind, that not Heaven, but a spiritual life is thereby understood. Aretius saith, (and I am of his mind) that whether we understand the one or the other, *It matters not much*: Sure we are, that both these (Grace and Glory) are annexed to the new birth, and both very well may be implied in this word, the kingdom of God.]

Luke 17. 21.

Gal. 5. 22

Rom. 14. 17.

Rom. 12. 9.

1 Cor. 1. 30.

Extra nos est
justitia, non in
nobis. Luther.
de inlit.
Christianis.

First then, if by the kingdom of God is meant the kingdom of Grace, (whereof our Saviour speaketh, *the kingdom of God is within you*, Luke 17. 21.) See to what a priviledge the new man hath attained; all the graces of God, all the fruits of the Spirit are now poured into him: If you ask what graces? what fruits? Paul tells you, Gal. 5. 22. *Love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance: or would you have us to contract them? Paul doth it else where, The Kingdom of God is, ——— righteousnesse, peace, and joy in the holy Ghost*, Rom. 14. 17.

First, Righteousnesse, and that is either active or passive; holinesse of life, or (the cause of this holinesse) our righteousnesse in Christ: If the first be meant, no sooner is man born again, but he enters into the holy path; he declines all evil, and stands at the sword's point with his beloved sinne; or if ever any sinne (through the violence of temptation) seize on him again, he is presently put again into the pangs of the new birth, and so renewing his sorrow, and repairing repentance, he becomes more resolute and watchful over all his wayes: And as he abhors evil, so he cleaves to that which is good; his faith like the Sun, sets all those gracious heavenly stars on shining, as hope, and love, and zeal, and humility, and patience; in a word, universal obedience, and fruitfulness in all good works: not one, but all good duties of the first and second Table, begin to be natural and familiar to him, and though he finde some duties more difficult, yet he resolveth, and striveth to do what he can, and is much displeased and grieved, if he do not as he should. Or if by righteousnesse is meant passive righteousnesse, to wit, our righteousnesse in Christ, no sooner is a man born again, but he is clothed with this righteousnesse; the other (God knows) is but weak and full of imperfection; and therefore to speak properly, *It is the righteousnesse in God, that makes us appear righteous before God*: would you have a plain case? as Jacob, to procure the blessing of his father, hid himself into the apparel of his brother, and so received it to his own commodity, under the person of another: thus the new man puts on the righteousnesse of Christ, with

with which being clad as with a garment, God accepts him in his stead, his faults being covered with his Saviours perfection.

Secondly, from this *Righteousness* ariseth *Peace*: no sooner is man righteous, but he is at *peace* with man, at *peace* with God, at *peace* with himself. He is at *peace* with man; *The Wolf shall dwell with the Lamb, and the Leopard with the Kid*, saith the Prophet, *Isa. 11. 6*. The meaning is, that in the kingdom of Christ, when a man is called into the state of grace (howsoever by nature he is a *Wolf*, or a *Leopard*, or a *Lion*, or a *Bear*, yet) he shall then lay aside his cruelty, and live peaceably with all men; with *all men*, I say, *bad and good*; for if *bad*, the Apostle implies them, *As much as in you is, have peace with all men*, *Rom. 12. 18*. Or if *good*, then he cannot but have *peace* with them, yea, although before his conversion he hated and unaligned them, yet now he is ravished with the delight and love of them, and to this end he labours might and main to ingratiate himself into their blessed Communion. True, how should he but love them, and sympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him for ever? Nor is this all, he is at *peace* with God, he hath humbled himself, and confessed his fault, and cried for *mercy*, and cast himself upon Christ, and vowed amendment of life; so that now God, by his Word, hath spoke *peace* to his soul, by the mediation of Christ it is obtained, and by the testimony of the Spirit he feels it within him. This is that *Peace* which passeth all understanding; it made the Angels sing, *Peace upon earth*; it makes his soul reply, *My peace is in Heaven*: what else? The storm is past, and the rain is gone away, he that lay for a night in the darkness of sorrow, and weeping for his sins, now he beholds the *Sun of righteousness* appear (as the Disciples often did upon the Mount of Olives, signifying peace) all quiet, and calm, and pleasant. Nor is this all, he is at *peace* with himself, I mean his own conscience; that which before stirred up the fire, that brought him to a sight of sin, and sense of Divine Wrath, that filled him with fearful terrors, compunction, remorse, and true sorrow for sin, it is now turned good and quiet. Solomon calls it a *continual feast*, *Prov. 15. 15*. Who are the attendants, but the holy Angels? what is the cheer, but *joy in the holy Ghost*? who is the feast-maker, but God himself, and his good Spirit dwelling in him? Nor is this feast without Musick; Gods Word, and his actions, make a blessed harmony, and he endeavors to continue it by keeping *peace*, & a good conscience towards God and man.

Isa. 11. 6.

Rom. 12. 18.

Prov. 15. 15.

Thirdly, from this *peace* issueth *joy in the holy Ghost*; no sooner is a man at *peace* with man, with God, with himself, but he is filled with *joy* that no man can take from him; this *joy* I take to be those blessed stirrings, of the heart, when the seal of remission of sins is first set unto the soul by the Spirit of Adoption. For thus it is, the soul having newly passed the pangs of the new birth, it is presently bath'd in the blood of Christ, lull'd in the bosom of Gods mercies, secured by the spirit of its inheritance above, and so ordinarily follows a Sea of comfort, a sensible taste of everlasting pleasures, as if the man had already one foot in Heaven. But I hear some object, They have felt the pangs, cast themselves on Christ, resolved against all sin, and yet no comfort comes. It may be so, though not ordinarily; certain it is, whosoever hath this *joy*, is *new born*; yet not every one *new born* hath this *joy*; if any then be in such case, let him hear what the Spirit of truth saith, *Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him*, *Isaiah 64. 4*. Waiting patiently (saith a Modern) for the Lords coming to comfort us, either in temporal or spiritual distresses, is a right pleasing and acceptable duty and service unto God, which he is wont to crown with multiplied and overflowing refreshings when he comes. To this end saith the Prophet, *They that wait upon the Lord, shall renew their strength, they shall mount up with wings as Eagles: they shall run, and not be weary; and they shall walk, and not faint*, *Isa. 40. 31*. Nay, and should a man die (saith my Authour) in this state of waiting, if his heart in the mean time sincerely hate all sin, heartily thirst for the mercy of God in Christ, and resolve truly upon new universal obedience for the time to come, he shall certainly be saved; because the holy Ghost saith, *Blessed are all they that wait for him*, *Isa. 30. 18*. Or if this will not satisfy his desire, let his desire quicken and set on work (with extraordinary fervency) the spirit of prayer, let him have recourse again and again unto the promises of Scripture towards the poor, heavy-laden, penitent souls; and when the time is come (it will come) which God hath appointed, then shall he feel this joy unspeakable, the joy of the holy Ghost; and this is the head, the height, the top, the highest step in this kingdom of grace, the kingdom of God.

Isa 64. 4.

Isa. 40. 31.

Or

Luke 12. 32
Math. 7. 21
Acts 14. 22

Augustine

See more of
this in my last
things

Or secondly, if by *the Kingdom of God* is meant the *kingdom of Glory*, see then what a privilege waits on the *new man*; no sooner shall his breath and body be divorced, but his soul mounted on the wings of Angels, shall straight be carried above the starry firmament, there shall it inherit *the Kingdom*, Luke 12. 32. an *heavenly kingdom*, Mat. 7. 21. *the kingdom of God*, Act. 14. 22. and truly called so, for 'tis a kingdom of Gods own making, beautifying, and blessing; a Kingdom befitting the glorious residence of the King of Kings; a Kingdom creating all Kings that but inhabit in it. But here my discourse must give way to your meditations; I cannot speak this privilege, therefore conclude with *Augustine*, *Anima qua amat, ascendat frequenter, & currat per plateas celestis Jerusalem, &c.* Mount your meditations on the wings of faith, and behold in Heaven those states of wonder, Patriarchs shining, Prophets praising, Saints admiring, hands clapping, harps warbling, hearts dancing; the exercise, a Song; the ditty, Allelujah; the quisters, Saints; the consorts, Angels, &c. In this fountain of pleasure, let the *new-born Christian* bathe his soul; for his it is, and he it is onely that shall see it, enjoy it; Except the man born again, no man shall ever see the Kingdom of God.

Thus far of the privileges of *the new birth*; there waits on it the eye of faith, & righteousness, and peace, and joy in the holy Ghost; in a word, *the kingdom of grace, and the kingdom of glory*.

Use.

Matth. 11. 30

✠

And now (beloved) say, what would you do to obtain these privileges? should any hand reach you a Crown for the pains to take it? should any but call at your feet a bag of gold, and you might make it your own for the stooping, would you not for so great a reward do so little a service? and what is *Gods service* but perfect freedom? *the yoke is easie, the burden is light*, but the reward is grace, glory, endless felicity. Bestirr then your selves, and if ever you mean to see *the Kingdom of God*, endeavour to run through *this new birth*, and to lead a better life than heretofore you have done. Onely remember, Thus whilst the Minister speaks, *Christ comes with power, and therefore he speaks and perswades*. I conclude with my speech to thee (whosoever thou art) into whose hands this book is fallen: the truth is, the work is weak, & answerable in that kind to the Authour of it: many and many a stich in my side, many a pull at my heart, many a gripe in my stomach (besides the pangs of my soul, endeavouring to practice what I have writ) have I suffered and felt since I first begun it; and yet the comfort I have received my self in this one necessary thing, hath made me (contrary to the desires of my best friends) to run through this short work, by taking a longer time, as my continual disease would now and then suffer me. If (when I am gone) thou reapest any spiritual good by this my surviving pains, it is, next to Gods glory, all my desire; Yet I live, but to save thy soul I care not how soon I might die, yea, on that condition I could be willing (if God so pleased) the lines that thou readest were writ with the warmest blood in my heart: willing said I? yea, I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy spiritual good, to the very last drop in my veins. I say no more, Consider what I have said, *Except a man be born again, he cannot see the kingdom of God*.

AN



An appendix, containing a more particular Method,
for the man not yet born again, to have his part in the
second birth.

CHAP. I.

The occasion and method of this Treatise.

SOME there are, who hearing *the new birth* (or first repentance) to be so necessary to salvation, but never feeling in themselves any such change or conversions, have therefore desired further helps; though naturally they are blind, and wretched, and miserable, and poor, and naked, yet the Lord hath not left them without means and helps: to this purpose he hath set up his Ordinances; not that man of himself can dispose himself unto grace, but that the Spirit of Christ in the use of the Ordinances (without any habitual or sanctifying grace in mans heart) can dispose of man to the reception of habitual or sanctifying grace. True it is, I advised them in the former Treatise to be frequent in prayer, and hearing of the Word: But so we have done, say they, and yet we feel no conversion: it may be so, for not always the doing of them, but perseverance in them through Christ obtains the blessing desired. And yet if they will out of hand settle themselves to the work, (Seeing it is the Lord that saith, Break up the fallow ground, Jer. 4. 3. (i.e.) Seek to the Lord to break them for thee: Be in the use of the means, that the Lord may come in, and break thy heart.) I shall, for their further satisfaction, give them a more particular Method, and without a Text taken, take my self more liberty to put them in the way.

Two things I suppose necessary for them that would have part in the *new birth*.

1. To get into it.
 2. To be delivered of it.
1. The means to get into it, is
1. Examination of themselves.
 2. Confession of their sins.
 3. Hearty prayer for the softening of their hearts.
- By which three are obtained the three first steps,
1. Sight of sin.
 2. Sense of divine wrath.
 3. Sorrow for sin.
2. The means to be delivered of it, is by application of the Promises; and these According to their several objects, produce their several effects;
1. A sight of Christ.
 2. A desire after Christ.
 3. A relying on Christ.
 4. An obedience to Christ.
 5. A comfort in Christ, not onely sought for, but obtained, if the promises be Rightly applied.

CHAP. II.

Sect. 1.

The first means to get into the new birth.

THe means to get into the *new birth*, is first *Examination*: and the way to examine, is to set before men that Chrystal-glasse of the Law for their *light and rule*: To this purpose I have here annexed a *Catalogue*, or Table, to shew them their offences; not that I can possibly enumerate all sins, but only the kinds; and if herein I come short, yet the consciences awaked may be occasioned hereby to bring into their thoughts those others not mentioned.

Now then (whosoever thou art that beginnest this blessed work) examine thy self by this *Catalogue*, but do it warily, and truly; and where thou findest thy self guilty, either note it in this book, or transcribe it into some paper, that so they may be ready for thine eye when thou comest to *Confession*.

Sect. 2.

Sins against the first Commandment.

IN every Commandment we must observe both the duties required, and sins forbidden, for both these are implied in every one of the Commandments; if in the first thou art guilty, thou must answer negatively; if in the second, thou must answer affirmatively: now then to proceed.

It is the first Commandment. *Thou shalt have no other Gods but me.*

For the duties here required.

Say first, hast thou ever in minde, will, and affections, took the true God in Christ to be thy God? Secondly, hast thou abounded in those graces by which thou shouldest cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and trusting in God? Thirdly, hast thou observed Gods mercies, and promises, and works, and judgements upon thee, and (by a particular application) took special notice thereof? Fourthly, hast thou communicated with the godly, and joyned thy self to Gods people, and delighted chiefly in them?

Or for the sins here forbidden.

Say first, hast thou not sometimes been guilty of blasphemy, or idolatry, or witchcraft, or Atheism, or Epicurism, or heresie? Secondly, hast thou not been guilty of pride, a sin flatly opposing God, and first committed by devils? Thirdly, hast thou not had inward reasonings that *there is no God*, or that *he seeth not*, or *knoweth not*, or that *there is no profit in his service*? Fourthly, hast thou not failed to love God, and fear God, and to put thy whole trust in God? Fifthly, hast thou not *trusted in man*, or *feared man*, or *loved the world*, and thereby alienated thy heart from God? Sixthly, hast thou not *resorted to witches*, or in the first place to *Physicians*, and not to the living God? Seventhly, hast thou not *tempted God*, and in the matters of God, been either cold or lukewarm, or preposterously zealous? Eighthly, hast thou not a proneness to sin, yea to rebel against God, in thy whole man? Ninthly, hast thou not been careless to perform the inward duties of *Gods worship in sincerity and truth*? if in these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt have no other gods but me.*

Sect. 3.

Sins against the second Commandment.

IT is the second Commandment, *Thou shalt not make to thy self any graven Image.*

For the duties here required.

Say first, hast thou ever worshipped the true God purely according to his will. Secondly, hast thou observed all those out-ward duties of his worship, as prayer, and vows, and fasting

Psal. 14. 1.
Esay 29. 15.
Job 21. 14.
Jer. 17. 5.

fasting, and meditating, and the rest? Thirdly, hast thou repaired to Gods house, observed family-duties, received the Preachers of the Gospel?

Or for the sins here forbidden.

Say first, hast thou not sometimes walked after the imaginations of thy own heart, serving God out of custom, or (after the manner of thy fore-fathers) by will-worship and superstitions? Secondly, hast thou not committed idol-worship, conceiving of God in thy minde, or respecting him in thy sense in the likeness of a creature? Thirdly, hast thou not mentioned the names of other gods, either by way of swearing, or apology? Fourthly, hast thou not made an image to liken God to it, or used any gesture of love and reverence to any such images? Fifthly, hast thou not been carelesse to worship God, to call upon the Lord, to receive Gods Ministers, or to perform any other of the outward duties of Gods worship? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not make to thy selfe any graven image.*

Jer. 9. 19.

Exod. 23. 13.

Isai. 40. 18

Zach. 14. 17

Psal. 14. 4.

Matth. 10. 14

Sect. 4.

Sins against the third Commandment.

IT is the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*

For the duties here required.

Say first, hast thou been ever a constant learner, hearer, and doer of Gods Word and Will? Secondly, hast thou prayed with perseverance, understanding, and power of the Spirit, without doubting or wavering? Thirdly, hast thou come preparedly to the Sacrament of the Lords Supper, and being come, hast thou discerned the Lords body? Fourthly, hast thou used all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and sincerity?

Or for the sins here forbidden:

Say first, hast thou not sometimes in thy talke dishonoured the titles, attributes, Religion, Word, people of God, or any thing that hath in it the print of his holiness? Secondly, hast thou not sworn or forsworn, or loved false oaths? Thirdly, hast thou not caused the name of Religion, or people of God to be evil thought of by thy ill course of life, or by committing some grosse sin? Fourthly, hast thou not rashly, or unpreparedly, or heedlessly read the Word, heard Sermons, received the Sacraments, or performed any other part of the worship of God? Fifthly, hast thou not thought or spoken blasphemously, or contemptuously of God, or of any thing whatsoever pertaining to God? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*

Zach. 8. 17

Sect. 5.

Sins against the fourth Commandment.

IT is the fourth Commandment, *Remember thou keep holy the Sabbath-day.*

For the duties here required.

Say first, hast thou (according to the equity of this Commandment) ever observed the Lords day, and other dayes and times set apart for Gods service? Secondly, hast thou on those dayes rested from the servile works of sin, and rested and relied upon Christ for the remission of sins, and led an holy and religious life, that so thou mayest enter into that rest of heaven? Thirdly, hast thou alwayes prepared thy heart, before thou wentest into the house of the Lord, by meditation of Gods Word and Works, by examination and reformation of thy ways, by prayer, thanksgiving, and holy resolution to carry thy selfe as in Gods presence, and to hear and obey whatsoever thou shouldst learn out of the pure Word of God? Fourthly, hast thou repaired to Gods house in due time, and stayed the whole time of Prayer, reading, preaching of the Word, singing of Psalms, receiving of the Sacraments? Fifthly, hast thou performed private religious offices upon the Lords day, to wit; in private prayer and thanksgiving, in acknowledging thy offences to God, in reconciling thy self to those thou hast offended, or with whom thou art at variance; in visiting the sick, comforting the afflicted, contributing

Heb. 4. 11

to the necessity of the poor, instructing thy children and servants (and the rest of thy family) in the fear and nurture of the Lord?

Or for the sins here forbidden :

Ezek 45. 10
Nehem. 10. 31
and 13. 15.

Amos 8. 5.

Say first, hast thou not sometime spent the Lords day in idleness, or in worldly business, in vanities, or in sin? Secondly, hast thou not omitted publick duties, or camest in too late, or wentest out too soon? Thirdly, hast thou not on those dayes sold wares, carried burthens, brought in sheaves, or wrought in the harvest? Fourthly, hast thou not employed thy cattel, or servants, or children, or any other, though thou workest not thy self? Fifthly, hast thou not profaned the Lords day, by needlesse works, words, or thoughts about thy calling, or about thy recreation? Sixthly, hast thou not the strict observance of the duties of that day been tedious unto thee, saying in thine heart, *When will the day be gone?* If in any of these thou hast transgressed, then hast thou broken this Commandment, *Remember that thou keep holy the Sabbath-day.*

Sect. 6.

Sins against the fifth Commandment.

IT is the fifth Commandment, *Honour thy Father and thy Mother.*]
For the duties here required,

they are either in { Family.
Common-weal.
Church.

Ephes. 5. 25
1 Pet. 3. 7

Eph. 5. 22, 24
1 Pet. 3. 4
Ephes. 6. 4

2 Tim. 5. 8
Rom. 1. 30

Heb. 12. 9

Prov. 15. 15
Gen. 9. 22

Col. 4. 1
Tit. 2. 9, 10

Rom. 13. 1

Matth. 5. 16.
Gal. 6. 6.
Heb. 13. 7, 17
18

Prov. 21. 19

Prov. 15. 5
Prov. 30. 17,
and 20. 20.

First, for the Family : Say, if thou art an husband ; 1. Hast thou ever loved thy wife, and dealt with her according to knowledge, giving honour to her as to the weaker vessel, and as being heirs together of the grace of life, that your prayers were not hindered? If thou art a wife : 2. Hast thou submitted to thine own husband, as unto the Lord in every thing? 3. Hast thou put on the ornament of a meek and quiet spirit, which is in the sight of God of great price? If thou art a parent : 4. Hast thou brought up thy children in the nurture and admonition of the Lord? 5. Hast thou corrected them, yet not provoked them by immoderate correction? 6. Hast thou provided for them in their callings, or outward estates? If thou art a child : 7. Hast thou obeyed thy parents, and received correction with submission and reverence? 8. Hast thou relieved them in their wants? Hast thou observed their instructions, and covered their infirmities? If thou art a Master : 10. Hast thou entertained Gods servants, and given unto thy servant that which is just and equal? If thou art a servant : 11. Hast thou been obedient to thy Master according to the flesh, with fear and trembling, in singleness of heart, as unto Christ? Not answering again, not purloining, but shewing all good fidelity?

Secondly, for the Common-weal ; if thou art a Magistrate : 12. Hast thou executed just lawes? 13. Hast thou reformed others abuses, according to the power that is in thee? If thou art a Subject : 14. Hast thou obeyed the higher powers in all just commands? 15. Hast thou been subject unto them, not only for wrath, but also for conscience sake?

Thirdly, for the Church ; If thou art a Minister ; 16. Hast thou taught in season, and out of season? 17. Hast thy light shined before men, that they might see thy good works? If thou art an hearer : 18. Hast thou communicated to them that teach thee in all good things? 19. Hast thou obeyed them, and prayed for them, and loved them, and followed them, considering the end of their conversation?

Or for the sins here forbidden,

And first, for the Family : Say, if thou art an husband : 1. Hast thou not sometimes abused thy wife, or smitten her, or injured her, in thought, word, or deed? If thou art a wife : 2. Hast thou not been wasteful, or froward, or idle? If thou art a parent : 3. Hast thou not been careless, especially of thy childrens souls? If thou art a child : 4. Hast thou not despised thy fathers or mothers instructions? 5. Hast thou not mocked them, or despised them, or, cursed them, or smitten them, or shamed them, or grieved them? If thou art a master : 6. Hast thou not governed thy family negligently? 7. Hast thou not withheld that which is just and equal in diet, wages, encouragement? If thou art a servant : 8. Hast thou not been idle, and slothful? 9. Hast thou not served grudgingly, and not from the heart?

Secondly, for the Common-weal : if thou art a Magistrate : 10. Hast thou not been

as a Lion, or a Bear, roaring and ranging over the poor people? 11. Hast thou not decreed unrighteous decrees? respecting the persons of the poor, or honouring the persons of the mighty? If thou art a Subject: 12. Hast thou not reviled the gods, or cursed the Ruler of thy people? 13. Hast thou not disobeyed the higher powers, or not denied tribute, or custom, or honour, or fear to whom they are due? Prov. 28. 15.
Esa. 10. 1.
Levir. 19. 15.
Exod. 12. 28.
Rom. 13. 1, 7.

Thirdly, for the Church: if thou art a Minister: 14. Hast thou not been prophane and wicked in thy life and conversation? 15. Hast thou not run before thou wast sent? or being sent, hast thou not been negligent in the gift that is in thee? 16. Hast thou not prophesied in Baal, and caused Gods people to erre? 17. Hast thou not committed simony, or sought indirectly for the fleece, not regarding respectively the flock? 18. Hast thou not strengthened the hands of evil doers, in preaching peace to wicked men? 19. Hast thou not given heed to fables (or to some unprofitable matter) rather than a godly edifying which is in faith? If thou art an Hearer: 20. Hast thou not resisted the Minister, and the Word preached by him? Whatsoever thou art, Husband, or Wife, or Parent, or Child, or Master, or Servant, or Magistrate, or Subject, or Minister, or Hearer, if in any of these thou hast transgressed, then hast thou broke this Commandment, Honour thy Father and thy Mother. Jerem. 23. 11.
1 Tim. 4. 14.
Jerem. 23. 13.

Jerem. 23. 14.
1 Tim. 1. 4.

Gal. 6. 6.
Heb. 13. 7, 17,
18.

Sect. 7.

Sins against the sixth Commandment.

IT is the sixth Commandment, *Thou shalt do no Murder.* Gen. 26. 14.

For the duties here required.

Say: Hast thou ever desired and studied by all means lawful, to preserve thine own person, and the person of thy Neighbour?

Or for the sins here forbidden.

Say: 1. Hast thou not sometimes envied others for their Wealth, or for their gifts, or for their respects with others? 2. Hast thou not offended others in gestures, gnashing on them with thy teeth, or sharpening thine eyes on them? 3. Hast thou not offended others in words, by censuring, or reviling, or rendring evil for evil, or railing for railing? 4. Hast thou not offended others in deeds, plotting against the just, or doing evil to any man? 5. Hast thou not been angry with thy Brother without cause, or continued long in anger, keeping thy wrath (as it were) for ever? 6. Hast thou not rejoiced at others fall; or wished a curse to their souls? 7. Hast thou not done evil to thy self, by inordinate fretting, or grieving, or drinking, or surfetting, or saying in thy passions, *Would God I were dead*? 8. Hast thou not been a sower of discord, or some way or other, a just occasion of the discomfort, or of the death of thy Neighbour? If in any of these thou hast transgressed, thou hast then broken this Commandment, *Thou shalt do no Murder.* Numb. 11. 29.
Gen. 37. 11.
Job. 16. 9.
1 Pet. 3. 9.
Psal. 37. 12.
Matth. 5. 22.
Amos 2. 11.
Prov. 14. 17.
Job. 31. 30.

Numb. 14. 2.
Prov. 6. 14. 2.

Sect. 8.

Sins against the seventh Commandment.

IT is the seventh Commandment, *Thou shalt not commit Adultery.*

For the duties here required.

Say: Hast thou ever kept thy self pure in soul and body, both towards thy self and others?

Or for the sins here forbidden.

Say: Hast thou not sometimes been defiled with Buggery, Sodomitry, Incest, Whoredom, Adultery, Polygamy, self-pollution, or with changing the natural use into that which is against nature? 2. Hast thou not offended, in the occasions of uncleanness, as in Idleness, Gluttony, Drunkenness, Wanton company, Whorish attire, or Perfumes? 3. Hast thou not sinned in thy senses, or gestures, or words, by filthy Communication proceeding Rom. 1. 26.

Prov. 7. 19, 17. proceeding out of thy mouth? 4. Hast thou not harboured in thy heart burning lusts, impure thoughts, inordinate affections? 5. Hast thou not behaved thy self immodestly, unsoberly, or shamelessly abusing thy body, or using some manner of dalliance and wantonness? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not commit Adultery.*

Sect. 9.

Sins against the eighth Commandment.

IT is the eighth Commandment, *Thou shalt not steal.*

For the duties here required.

Say: Hast thou ever, by all good means, furthered the outward estate of thy self and of thy neighbour?

Or for the sins here forbidden.

Deut. 25. 16.
Malac. 3. 8.

Say: First, hast thou not sometimes got thy living by an unlawful calling? Secondly, hast thou not impoverished thy self by idleness, luxurious or unnecessary expences? Thirdly, hast thou not withheld from thy self, or others, that which should have been expended? Fourthly, hast thou not gotten, or kept thy neighbours goods by falshood or force, and made no restitution? Fifthly, hast thou not stolen by usury, or oppression, or fraud in buying or selling? an abomination unto the Lord! Sixthly, hast thou not robbed God of his tithes and offerings by sacrilege or simony? Seventhly, hast thou not some way or other impaired thy Neighbours estate? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not steal.*

Sect. 10.

Sins against the ninth Commandment.

IT is the ninth Commandment, *Thou shalt not bear false witness.*

For the duties here required.

Say: Hast thou ever by all means sought to maintain thy own and thy Neighbours good name, according to truth and a good Conscience?

Or for the sins here forbidden.

Rev. 22. 15.
Jer. 20. 10.
Matth. 7. 3.
Prov. 24. 21.

Say: First, hast thou not sometimes loved (or made) a lie? Secondly, hast thou not raised a false report, to the defaming of many? Thirdly, hast thou not censured or judged others, yet never considered the beam that is in thine own eye? Fourthly, hast thou not flattered thy self and others, saying unto the wicked, *Thou art righteous*: Fifthly, hast thou not condemned some without witness, or forborn to witness for others when thou knewest the truth? Sixthly, hast thou not been uncharitably suspicious, or a despiser of thy Neighbour? Seventhly, hast thou not told a lie, whether jestingly, or officiously, or perniciously? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not bear false witness.*

Sect. 11.

Sins against the last Commandment.

IT is the last Commandment, *Thou shalt not covet.*

For the duties here required.

Matth. 15. 19. Say, First, hast thou ever been truly contented with thy own outward condition? Secondly, hast thou rejoiced at others good, and loved thy Neighbour as thy self?

Or for the sins here forbidden.

Matth. 19. 19. Say, first, hast thou not sometimes conceived evil thoughts in thy heart? Secondly, hast thou not delighted in the inward contemplations of evil? Thirdly, hast thou not been full of discontent with thy own condition and state? Fourthly, hast thou not felt another law of thy members warring against the law of thy mind? Fifthly, hast thou not coveted after something or other that was thy Neighbours, either with will, or by actual concupiscence? If in any of these thou hast transgressed, then hast thou broke this Commandment, *Thou shalt not covet.*

C H A P.

CHAP. III.

The second means to get into the new birth.

After examination, (which may well serve thee for one dayes work or two) the next duty is *Confession*. Now then take the Catalogue of those sins (or if thy awakened conscience can tell thee of any other) which thou knowest thou hast committed, and noted, either in this book, or in some other paper; and kneeling on thy knees, spread thy Catalogue before the Lord, I say, spread thy Catalogue before the Lord, as *Hezekiah* did his letter; there read thou seriously, and particularly, saying, *O Lord, I confesse I have committed this sin, and the other sin* [as they are before thee in order] of all these sins I am guilty, especially of those sins wherein I delighted, my darlings, my minions, my bosom-sins, [take notice of them, and confesse them again] of all these sins I am guilty; And now, O Lord, standing (as it were) at the bar of thy tribunal, I arraign my self, and accuse my self, and judge my self worthy of the utmost of thy wrath and indignation; for one sin thou castedst Adam out of Paradise, for one sin thou castedst the Angels out of heaven, for one sin thou destroyedst a world of men, and what then shall become of me, that have committed a world of sins? — [Here pause a while, and meditate on thy unworthiness,] O that I should be so foolish, so brutish, so mad to commit these sins, these manifold sins! O that by these sins I should break so holy a law, provoke so good and great a Majesty! What shall I do, but remembering my evil wayes, even loath my self in my own sight (yea abhor my self in dust and ashes) for my iniquities and my abominations? &c. — For conclusion, thou mayest imitate the Publican, who not daring to lift up his eyes, smote his brest: so do thou, and sigh, and say with him, *O God be merciful to me a sinner.*

2 King. 19. 13.

Ezek. 35. 31

Luke 18. 13

CHAP. IV.

Sect. I.

The third means to get into the new birth.

After *Confession* (which may well serve thee for another dayes work) the next duty thou must labour for, is to seek for true sorrow and mourning for thy sins: Seek thou must, and never leave seeking, till thou feel thy heart melt within thee. To this purpose read some Tracts of death, of judgement, of hell, of Christs passion, of the joyes of heaven: Last of all (and I take it best of all) resolve to set every day some time apart to beg it of the Lord: When *Daniel* set himself to pray, the Lord came in to him, *Dan.* 9. 3. When *Peter* had gone apart to pray; and when *Paul* had prayed in the Temple, then the Lord came in to them, *Acts* 10. 6. and 22. 17. And why may not I bid thee pray, as well as *Peter* bid *Simon Magnus*, yet being in the gall of bitterness, and bond of iniquity? *Acts* 8. 22, 23. Resolve then, and at the time appointed fall down on thy knees, spread thy Catalogue, confesse, accuse, judge, condemn thy self again; which done, beg, beg of the Lord to give thee that soft heart he promised, **Ezek.* 36. 26. *A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* Say then to thy self, Is this the Lords promise? O Lord, perform it to my heart; take away my stony heart, give me an heart of flesh, a new heart, a new spirit, &c. — [Here make thine own prayer, be not careful of words, only let the words be the true voice of thy heart:] and the more to work softening, thou mayest sob, and sigh, and beat thy brest, above all thou must pray, and call, and cry with vehemency and fervency not to be uttered. When thou hast done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this resolution, that thou wilt never leave

* The promises of *Jeremy.* 31. 33. *Hab.* 8. 10. *Hose.* 2. 23. *Hos.* 14. 4. *Isa.* 65. 4. are absolute promises which are made not only to them that be for the present his people

ple, but to them that for the present are not: which 1. Raiseth up the soul of an helpless sinner to some hope (at least) of mercy and help from the Lord. And 2. They serve to create, and draw out faith in Jesus Christ in the promises; it is observed, that no conditional promise firstly begets faith; for he that is under a condition, is presupposed to have faith; in the first place therefore look on the absolute promises, *Ezek.* 36. 29.

praying

*U: hoc modo
confringat ca-
pina draconum
turum in
aquis.

praying till the Lord hear thee in mercy, till he make thee to feel thy heart melt with-
in thee, yea, (if it may be) till thou seeest thy **tears trickling down thy cheeks*, because of thy
offences. The Lord will (perhaps) hear thee at the first time, or at the second time;
or if he do not, be not discouraged, God hath his times; *Moses smote the Rock at
Horeb twice before it would yeild, Numb. 20. 11.* and at last it sent out abundant
streames of living waters; God speaketh once and twice, and man perceiveth not;
happy he who relenteth at last: give it not over, persist thou, thy suit is just, and
importunity will prevail; yea, I can say, *Thy desire to sorrow being resolute, it is a de-
gree of godly sorrow it self*, and no doubt the Lord will encrease it, if thou begg'it hard
awhile.

Sect. 2. *The first reason for this sorrow.*

Quid sunt do-
lores parturien-
tis, nisi dolores
penitentis,
Aug in Psal 48
Rom. 8. 15.

THis must be done; First, because *without pangs no birth*: The pangs of a penitent
man are as the pangs of a woman: Now as there can be no birth without pains of travel
going before, so neither true repentance without some terrors of the law, and straits of
conscience. *Te have not received the spirit of bondage again to fear*, saith the Apostle to
the Romanes; and what is that? but to shew us, they once did receive it; when? but in
the very first preparation to conversion: then it was that the Spirit of God in the law
did so bear witness unto them of their bondage, that it made them to fear. And
certainly thus it is with every man in his first conversion, his contrition must be com-
pungent, and vehement, bruising, breaking, renting the heart, and feeling the throws
(as a woman labouring of child) before there can be a *new birth*, or the new creature
be brought forth.

Sect. 3. *The second reason for this sorrow.*

Gen. 3. 7, 15,
Chrysost. in.
c. 3. Matth.
hom. 11.

Muscul. in Mat.
c. 3. Sect. Tunc
accedit Jesus
Calvin in Esay
61.

AGain, *without contrition no Christ*; therefore it was that God first opened the eyes
of our first parents, to make them see, and be sensible of their sin and misery, Gen.
3. 7. before he promised Christ, vers. 15. Therefore it was that *John Baptist* (saith
Chrysostome) first thoroughly frighted the minds of his hearers with the terror of judgment,
and expectation of torment, and with the name of an axe, and their rejection, and enter-
tainment of other children, and by doubling the punishment, to wit, of being hewn down, and
cast into the fire; and when he had thus every way ramed, and taken down their stubbornness,
then at length he makes mention of Christ. Why, then is Christ seasonably revealed (saith
Musculus) when the hearts of men being soundly pierced by preaching repentance, are possessed
with a desire of his gracious righteousness. Or if you will, hear Calvin, To whom is Christ
promised, but to them alone who are humbled and confounded with the sense of their own sins?
Certainly, the first thing that drawes to Christ, is to consider our miserable estate with-
out him; No man will come to Christ except he be hungry; no man will take Christs
yoke upon him, till he come to know and feel the weight of Satans yoke; to this end
therefore must every man be broken with threats and scourges, and lashes of conscience,
that so despairing of himself he may flie unto Christ.

Sect. 4. *The third reason for this sorrow.*

Jam. 4. 10.

Esay 61. 11.

Forbes on Re-
vel. c. 4.

Mar. 1. 22, 29.

Luke 4 32.

John 7. 46.

AGain, *without hearty sorrow, no spiritual comfort*. We must first be humbled before the
Lord, and then he will lift us up. Christ indeed was anointed to preach good tidings,
but to whom? to the poor, to the broken-hearted, to the captives, to them that are bound, to
the bruised, Esay 61. 11. God pours not the oil of his mercy save into a broken vessel; God
never comforts thoroughly, save where he finds humiliation and repentance for sin. The
Word of God (saith one) hath three degrees of operation in the hearts of his chosen: First, it
falleth to mens ears as the sound of many waters, a mighty, great, and confused sound, and
which commonly bringeth neither terror nor joy, but yet a wondering, and acknowledgement of
a strange force and more than humane power; this is that which many felt, hearing Christ,
when they were astonished at his doctrine, as teaching with authority; what manner of
doctrine is this? Never man spake like this man. The next effect is the voice of thunder, which
bringeth not only wonder, but fear also; not only filleth the ears with sound; and the heart
with astonishment, but moreover shaketh and terrifieth the conscience. The third
effect is the sound of harping, while the Word not onely ravisheth with admiration,
and striketh the Conscience with terror, but also lastly, filleth it with sweet peace
and

and joy. Now albeit the two first degrees may be without the last, yet none feel the last; who have not in some degree felt both the first. He saith true, in some degree, though commonly the deeper is the sense of misery, the sweeter is the sense of mercy. In our dead security before conversion (saith another) God is fain to let the law, sin, conscience, Satan, a deep sense of our abominable and cursed state loose upon us, and to kindle the very fire of hell in our souls, that so we might be roused, and afterward more sweetly and soundly raised and refreshed; for after the most toilsome labour is the sweetest sleep, after the greatest tempest the stillest calmes; sanctified troubles and terrors establish the surest peace, and the shaking of these winds makes the trees of Gods Eden take the better rooting. Spiritually there is never a perfect calme but after a tempest; the winds, and earthquake, and fire make way for the soft voice.

Boltons instructions for afflicted consciences.

1 Kings 16

CHAP. V.

SECT. 1. The means to be delivered out of the pangs of the new birth.

AND now if (by God's blessing) thou feelest this sorrow and melting of heart, the next thing thou must do, is to seek for the remedy, which remedy consists of these ingredients: First, *A sight of Christ*. Secondly, *A desire after Christ*. Thirdly, *A relying on Christ*. Fourthly, *An obedience to Christ*. Fifthly, *A comfort in Christ sought for and obtained*. Thou wilt say, These ingredients are pearls indeed, but how should I obtain them? I answer, By application of the promises; and sith every ingredient hath its particular promises, I shall let thee see them in order, onely do thou apply them thy self; it is enough for the Physician to prepare the medicine, thy own body must receive it; so in this medicine it is, thou must apply it if thou wilt have souls health. Some may object, I dare not look to the promise, I cannot believe; if I could believe, then I could expect good from the promise. I answer, Thou shalt never believe upon these termes, thou must not first have faith, then go to the promise; but thou must first go to the promise, and from thence receive power to believe: *The dead (saith Christ) shall hear the voice of the Son of God, and they that hear it shall live, Joh. 5. 25.* it is spoken of the dead in sin; first, there is the voice of Christ to the soul, before there can be again an echo of the soul to Christ; the Lord saith, *Come, soul*, and the soul saith, *I come Lord*: O then, go to the promise, and expect faith from thence; this is the rule, *I must not bring faith to the promise, but receive faith from it, and therefore there will I hang, and wait till the Lord please to work it.*

SECT. 2. The promises procuring a sight of Christ.

THE first step, or ingredient that brings comfort to thy heaveie soul, is the sight of Christ: and to procure this sight, thou hast these promises.

Matth. 1. 21. Thou shalt call his Name Jesus, for he shall save his people from their sins.

Luke 2. 10, 11. Behold, I bring you good tidings of great joy, that shall be to all people; that is, that unto you is born this day in the city of David a Saviour, which is Christ the Lord.

John. 1. 29. Behold, the Lamb of God which taketh away the sins of the world.

John 3. 16. God so loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have life everlasting.

John 3. 17. God sent not his Son into the world, that he should condemn the world, but that the world through him might be saved.

Rom. 3. 25. God hath set forth Christ Jesus to be a reconciliation through faith in his blood.

1 Cor. 1. 30. Christ Jesus of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Tim. 1. 15. This is a true saying, and by all means worthy to be received, that Christ Jesus came into the world to save sinners.

Heb. 13. 12. Jesus, that he might sanctifie the people with his own blood, suffered without the gate.

1 John. 2. 1. 2. If any sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for us onely, but also for the sins of the whole world.

F

Rev.

Rev. 5. 8. *Thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

All these tell thee, that as thou art a sinner, so thou hast a Saviour; onely do thou apply them, and certainly they will help thee in the first step, the first ingredient of this remedy to thy misery, to wit, *the sight of Christ.*

Sect. 3. *The promises procuring a desire after Christ.*

Thou mayest say, *I see Christ, and I see that his person, and death, and blood-shed are precious and saving; but how may I make him mine? how may I know that he is my Saviour?* I answer, Thou must *hunger & thirst after him*; this *desire* is the second step: and to provoke thee to this duty, consider of these promises:

Esay. 55. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money, and without price.*

Mat. 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

John 7. 37. 38. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.*

Rev. 21. 6. *I will give to him that is athirst, of the water of life freely.*

Rev. 22. 17. *Let him that is athirst come, and whosoever will, let him take the water of life freely.*

Psal. 63. 1. *O God thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth greatly after thee, in a barren and dry land without water.*

Psal. 145. 19. *He will fulfil the desire of them that fear him.*

All these may provoke thee to thirst after Christ, that most sovereign, and soul-saving fountain, opened to the house of David, and to the inhabitants of Jerusalem for sinne, and for uncleanness, Zach. 13. 1.

Sect. 4. *The promises procuring a relying on Christ.*

Yet thou mayest say, *I thirst indeed, but I dare not drink; I desire, but I dare not come near, to lay hold on Christ: How so? I am (sayest thou) a most vile unworthy, wicked wretch, and my sins are of a scarlet, crimson die: True it is, for thee to pretend part in Christ, wallowing yet in thy sins; for thee to believe that Christ is thy righteousness, purposing yet to go on in the practice, or allowance of any one known sin, it were a most cursed horrible presumption indeed; but where all sin is a burthen, every promise as a world of gold, and the heart sincere for a new way, there a man may be bold: A man may? yes, he must; if thou groanest under sin, if thou longet after Christ, apply these promises, and they will force thee to lay hold upon the Rock, to take Christ for thine own, to throw thy sinful soul upon the bleeding wounds of Jesus, and to cast thy self with confidence into the bosome of his love.*

First then, *Take notice (saith a Modern) that Jesus Christ keeps open house for all hungry and thirsty souls.*

Rev. 22. 17. *Let him that is athirst come, and whosoever will, let him take the water of life free. Or if open house will not fit without invitation, hear him call:—*

Matth. 12. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest. Or if invitation will not fit without proclamation, hear him proclaim:—*

John 7. 37. *Jesus stood and cried, saying, If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of water. Or lest thou shouldest think thou must come to thy cost, and bring somewhat in thy hand, hear how he doubles and trebles his cry to the contrary:—*

Isai. 55. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price. And yet lest thou say, I am so far from bringing any thing in my hand, that I bring a world of wickedness in my heart, and my sins I fear will hinder my acceptance; No (saith he again):—*

Isa. 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, (and this is thy desire, thy case) and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Or if all this will not do without a*

more

more solemn invitation, see then how the Lord of heaven sends forth his Ambassadors to move thee, and entreat thee to come in : —

2 Cor. 5. 20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled unto God. Or if he cannot woo thee, lo, he commands thee : —

1 John 3. 23. And this is the Commandment, that we should believe on the Name of his Son Jesus Christ. Or yet to drive thee to Christ, he not only commands, but threatens : —

Heb. 3. 18. And to whom sware he that they should not enter into his rest, but to them that believed not.

And what can he do more unto his Vineyard ? First, (to bid thee welcom) he keeps open house. Secondly, he invites. Thirdly, he proclaims. Fourthly, he calls thee *sin-free*, without money, or money-worth. Fifthly, he apologizeth. Sixthly, he sendeth. Seventhly, he commandeth. Eighthly, he threatneth. Hear what mine Author concludes from these premisses : *How cruel then is that man to his own wounded conscience, who in his extreme spiritual thirst will not be drawn by this eight-fold merciful word, to drink his fill of the fountain of the water of life, to cast himself with confidence and comfort into the arms of the Lord Jesus ? — Yea, how is it possible, but that all, or some of these, should bring in every broken heart to believe, and every one that is weary of his sins, to rely upon the Lord of life for everlasting welfare ?*

Sect. 5. The promises procuring obedience to Christ.

And yet thou mayest say, *I have cast my selfe on Christ, is this all I must do ?* No, there is yet another step ; he is not only to be thy Saviour, but thy husband ; thou must love him, and serve him, and honour him, and obey him ; thou must endeavour not only for pardon of sin, and salvation from hell, but for purity, new obedience, ability to do, or suffer any thing for Christ. And to provoke thee to this duty, consider of these texts :

Jer. 31. 33. But this shall be the Covenant that I will make with the house of Israel : After these dayes, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. See the same promise in Heb. 8. 10. Heb. 10. 16.

Matth. 7. 21. Not every one that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

Matth. 11. 29. Take my yoke upon you, and learn of me, for I am meek, and lowly in heart, and ye shall finde rest unto your souls.

Matth. 16. 24. If any man will follow me, let him take up his crosse and follow me.

2 Cor. 5. 15. He died for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them.

2 Cor. 5. 17. If any man be in Christ, let him be a new creature : old things are passed away ; behold, all things are become new.

1 John 1. 6. 7. If we say that we have fellowship with him, and walk in darknesse, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another : and the blood of Jesus Christ his Son cleanseth us from all sin.

1 John 2. 5. 6. He that keepeth his word, in him verily is the love of God perfected : Hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.

1 John 3. 6. 9. Whosoever abideth in him sinneth not. — Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.

1 John 4. 24. He that keepeth his Commandments, dwelleth in him : and hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 5. 18. We know that whosoever is born of God, sinneth not : and he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

All these may invite thee to enter into the holy path, and to fight under Christs banner against the world, the flesh, and the Devil, unto thy lives end.

Sect. 6. The promises procuring comfort in Christ.

Once more thou mayst say, *I have been truly humbled with the sense of sin, and sense of misery, and sorrow for sin ; yea, I have seen, and thirsted, and relied, and purposed*

universal obedience to my Saviour, and yet no comfort comes: it may be so; but hast thou praised God for this work of wonder, the new birth wrought in thee? If so, then is there another duty expected from thee, right precious and pleasing unto God, and that is *waiting*: yet I could wish thee to addresse thy self to these precious *promises*: settle thy soul on them with fixed meditation and fervent prayer, and where thou perceivest the *condition of the promises* to be by Gods grace formed in thee, thou mayest safely assure thy self of so much favour as is expressly contained in the *promises*.

Levit. 26. 40, 41, 42, 44. *If they shall confesse their iniquity, — If their uncircumcised hearts be humbled, — Then will I remember my Covenant, — that I might be their God, I am the Lord:* the condition is to confesse and be humbled; and this if thou doest, the Covenant is sure, *the Lord is thy God.*

Job 33. 27, 28. *If any say, I have sinned, and perverted that which is right, and it profited me not: he will deliver his soul from going into the pit, and his life shall see the light.* The condition is, *If any say, I have sinned*, if thy heart say thus in sincerity and truth, the promise is sure, *God will deliver thy soul from hell, and thou shalt see the light of heaven.*

Psal. 51. 17. *A broken and a contrite heart, O God, thou wilt not despise.* The condition is, *a broken and a contrite heart* for sin; and if thy heart be thus, be sure God will not despise it.

Prov. 28. 13. *Whosoever confesseth and forsaketh his sin, shall have mercy.* The condition is, to confesse and forsake sin: and this if thou doest, as sure as God is God, thou shalt have mercy.

Isa. 57. 17. *I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* The condition is, to be of a contrite and humble spirit; and if thou art thus, God is true who hath said it, *he dwells in thee to revive thy spirit, and to revive thy heart.*

Isa. 61. 1. *The Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted.* The condition is, to be meek and broken-hearted; & if this be thy case, then good tidings belong to thee, and Christ is sent to bind up thy broken heart in the bundle of peace.

Jerem. 31. 19, 20. *Surely, after that I was turned, I repented (saith Ephraim) and after that I was instructed, I smote upon my thigh, I was ashamed; yea, even confounded, because I did bear the reproach of my youth. — Therefore (saith God) my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.* The condition is to repent, to be ashamed, confounded for sin, and if thy case be like Ephraims, God is the same to thee, *his bowels yearn for thee, he will surely have mercy on thee.*

Matth. 5. 6. *Blessed are they which hunger and thirst after righteousness.* The condition is, to hunger and thirst after the righteousness of Christ; and this if thou doest, then art thou blessed from the mouth of our Saviour.

Matth. 11. 28. *Come unto me all ye that labour, and are heavy-laden, and I will give you rest.* The condition is to come to Christ, and if this thou wilt, Gods Word is sure, thou shalt have rest spiritual and eternal.

Rev. 21. 6. *I will give unto him that is athirst, of the water of life freely.* The condition is to thirst after the heavenly streams of Gods favour, and Christs sovereign blood; and this if thou doest, then hast thou part in the fountain of the water of life, that proceeds out of the throne of God, and of the Lamb, Revel. 22. 1.

All these are so full of comfort, that if thou but crush them with the hand of faith, they cannot but yield some juyce of sweetnesse to thy afflicted soul. — O alas! (say some) I have done what I may, and yet no comfort comes: sweet soul, be not discouraged, but be the more humbled; in this case thou must fall down with Mary, and lye still washing the feet of Christ with thy teares; and then look up again, view again and again these promises of Christ; it may be he will even now, or before long take thee up in his arms, and kisse thee with the kissettes of his mouth.

Sect. 7. The means to apply the said promises.

I Said before, it was enough for me to prepare the medicine, it is thou must apply it; yet if thou feelest a backwardnesse to perform thy part, I shall tell thee of some means to incite thee, and help thee onward to the performance of this duty.

Take then the promises, and carry them (as thou didst the Catalogue of thy sins) into the presence of the Lord; and, fallen down on thy knees, beseech God for thy Saviours

viours sake to encline thine heart to believe those *promises*. If thou hast the repulse, *pray again and again*, yea, resolve never to make prayer, but to use this petition, *that the Lord would please to let thee have some feeling of the life of those promises*. Some soul may object, I have no heart or spirit to pray: yet use thy endeavour, and in thy endeavours God may come in; and whensoever thou feelest any of them to be *spirit and life* to thee, whensoever thou feelest (by a certain taste) *the joyes of the holy Ghost* to fall upon thee; O happy man that ever thou wast born! then art thou (to thy own knowledge) *new born* indeed: then hast thou (without doubt) done this most glorious exercise of passing through *the new birth*, and then hast thou cause (as thou canst not chuse) to sing and praise God day and night world without end: So true is that of Christ, *Blessed are they that mourn, for they shall be comforted*. Amen.

Math. 5: 4

Sect. 8. The Conclusion.

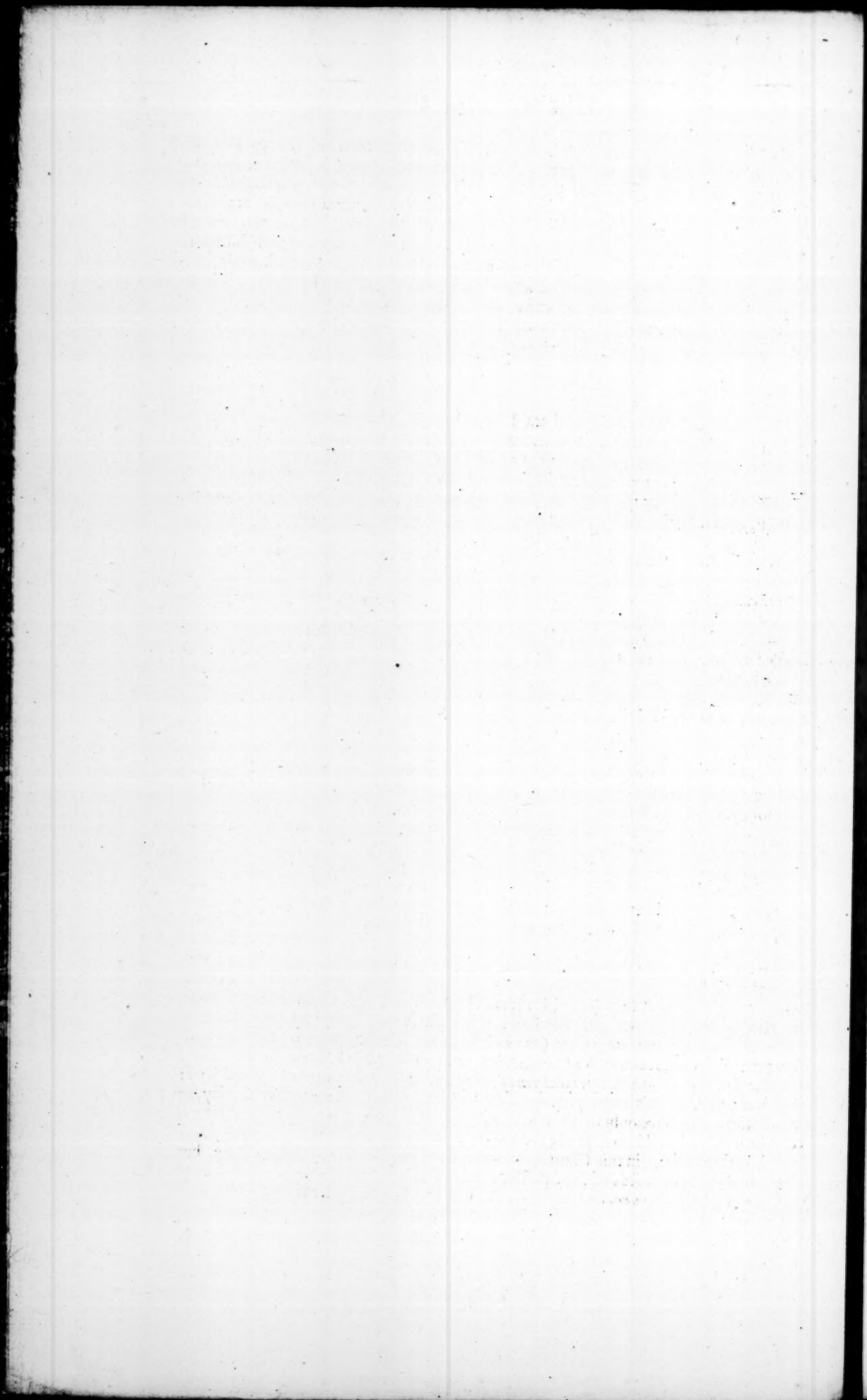
Here is an end, and to you to whom I have dedicated this work, my Conclusion is this: The year hath now run his round since I first came amongst you, and how the Lord hath wrought by me, you your selves know best: for my part, if I did but know one poor soul amongst you truly converted by such a weak unworthy instrument, I would ever think my self most happy in that soul, and richly payed for my pains. I know it, neither Paul, nor Apollo can do this except God give the increase: howsoever, I must tell you, with Paul, my desires have have been this way I have since my coming *travelled of you, and travelled again, that Christ might be formed in you*. And what's the issue? once could the Lord say, *Shall I bring to the birth, and not cause to bring forth?* and (to joyn issue with you) have I travelled of you in birth, and not one of you brought forth? The Lord forbid. I confesse (beloved) I have received from you many kindnesses of love; now, for the Lords sake do me this one kindness more; give me at least one soul among you, that I may give it unto God: O what a kindness would you then do me! not all the wealth in your Town, nor all the increase of your state, nor all you have, or ever shall have, would do me so much good in the day of my Lord Jesus, as this one boon I ask: then could I say, *Lord, I have not lost the fruits of my labour in this Town, see here the soul now shining in glory which I converted by thy power; see here the soul of such a one, and such a one which through thy grace and my ministry were converted unto thee*. If this were thus, why then (beloved) you would bless me for ever, and I should bless you for ever, and we should all bless God for ever, for this so gracious and so blessed a work. *Now the Lord of his goodness give you a sight of your sins, and a true sorrow for sin; and if not afore now, yet now, this day, the Lord this day set his print, and seal upon you*.

Gal. 4: 19
1sa. 66: 9

The time draws on, and I have but a minute, a little time to speak to you; for a farewell then, let these last words take a deeper impression in your hearts: if you would do all I would have you do, I could wish no more, but that to this *humiliation or repentance*, you would adde *charity or love*: the first you owe to God, and the second to your neighbour: by the first you might become new creatures, by the second true Christians, like them in the Churches infancy, *of one mind, one heart, and one soul*; sure it is not possible that we should have *for givenesse of sins*, but that we must be of the *communion of Saints*. A thousand pities it is to hear of the many factions in our Church, and Kingdoms, and Towns, and Families; O pray for the peace of Jerusalem, *they shall prosper that love it*; and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this lesson in the invitation, *You that do truly, and earnestly repent you of your sins, and be in love and charity with your neighbours, &c.* Here's both *repentance to God*, and *Charity* (nay more than charity, as we use the word commonly) even *love of your neighbours*. For my part, I wish that my very heart-blood could cement *the divisions of Reuben* (for which are *great thoughts of heart*) in this Town, in this Church, in these Kingdoms. I will say no more, but conclude with those words of the Apostle, *Finally, brethren, fare ye well: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you for ever and ever*.

Judg. 5: 15
2 Cor. 13: 11

FINIS.



THE
DOCTRINE
AND
DIRECTIONS,
But more especially,
The PRACTICE and BEHAVIOUR
of a Man in the act of the
NEW BIRTH:
A
TREATISE
By way of
APPENDIX
to the former.

By ISAAC AMBROSE, Minister of Christ at *Preston*, in
Amoundernefs in Lancashire.



L O N D O N,
Printed by *T. Milbourn*, and are to be sold by *Rowland Reynolds*, at the Sign of
the Sun and Bible in the *Poultry*, 1673.

DOCTRINE

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But more importantly,

RESOLVED IN FORTY-NINE

...the

NEW BIRN

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AN

APPENDIX

Containing both the Doctrine and Directions,
but more especially the Practice and Behaviour
of a man in the act of

The new Birth.

The occasion of this TREATISE.



Hitherto I have given the *Doctrine* and *application* of the soul-saving *New-Birth*; but some there are whose hearts are so steely, that all this cannot work upon them: If any such desire yet any more (and desire they must, or there is no remedy for them) I have for their help in the *practice*, brought a *Practitioner* afore them. It was *Cesars* great praise, that he bade his Souldiers still, *Come*; and if men had but many *Cesars* or Leaders in these practical points, I suppose there would be more followers. A plain *Doctrine* may win some, and a particular *Direction* may win more, but a good *Example* wins most. Howsoever then, concerning the *new-Birth*, I have delivered the *Doctrine* in the *Sermons*, and *Directions* in the *Appendix*; yet one thing is wanting, which may help more than either, to wit, the *Practice* of some Saint in this *one necessary thing*: And what Saint? what man that hath writ more on this subject, than *T. Hooker*? It was said, of blessed *M. Bolton*, That for himself, he could profess to his comfort on his Deaths-bed, That he never taught any godly point, but he first wrought it on his own heart; the same, do I more than probably think, was the *practice* of this man. Now therefore I thought fit, not only to contract his Books in this *Appendix* (which some without his privity have unskillfully put out) but also, and that more especially, to set afore you (whosoever you are) those prime, powerful, patheticall expressions of his Soul-pangs in the *New-Birth* as matter for your imitation: These expressions indeed are they I most especially aim at, which if you observe, are alwayes delivered in the first person (*I*) and I verily believe they were not feigned, but feeling from his own heart and soul. What needs more? if either *Doctrine* in the first part, or *Direction* in the second part, or *Practice* in the third part of the Book (which consists most of *Practice*) can work on your souls, I hope some of these, or all of these, will help you on in the way from Corruption to Christianity, and from the state of Nature into the Kingdom of Grace.

Mr. Boltons fun-
eral Sermon
by M. Estwick

CHAP. I.

The Souls Preparation.

BEfore the soul can share in *Christs* Merits (to speak in the * *Authors* stile or language, without any alteration) two things are required.

G

*Mr. T. Hooker
in his several
treatises of the

Soul's prepara-
tion, humilia-
tion, vocat on,
union & com-
munion with
Christ.

- { 1. A preparation to receive and entertain Christ.
- { 2. An implantation of the Soul into Christ.

That there must be a *Preparation*, is the first ground we lay; and herein observe we,

The { Matter }
 { Manner } of this Preparation.
 { Means }

Psal 24 7.

1. For *Matter*: The soul of a sinner must be prepared for Christ; before he can entertain him. When Kings go to any place, they send (to make readinesse) their Harbengers afore them; if Christ (the King of Saints) come into a soul, there must be a *Preparation* before he enter: and good Reason, he is not a meer man, an ordinary person, but a King, a King of Glory. David in this case could call upon his soul, (so we may expound his Gates and Doors) *Lift up your heads, O ye gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in;* as who should say, be enlarged, Love, Joy, Hope; set open, give way, for the Lord is coming: *But who is the Lord? it is the Lord of Hosts, the Lord strong and mighty, the Lord mighty in Battel:* And with that he knocks again, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in;* as if he should say, What shall the Lord knock? shall the King of Glory stand? open suddenly, and make all *preparation*.

2. The *Manner* of this *Preparation* consists in these three passages: First, the soul breaks that league which formerly it hath had with Corruptions, and reserves it selfe for Christ: And secondly, the soul is most willing to give way to Christ Jesus, and to let him overthrow whatsoever shall oppose him: Thirdly, the Soul is content that God should rule all, not only the eye, or hand, or tongue, or heart but the whole man; it opens all the *Gates*, and desires Christ to come, and take all the *Keys* of the house upon him.

3. The *Means* of this *Preparation* is the powerful Ministry, which God hath appointed for this work; and it is discovered in three particulars: First, in a particular Application of the Truth to the souls of men with courage. Secondly, in a confirmation of the Truth by soundnesse of Argument, and plain evidence of Scriptures. Thirdly, in a kinde of Spiritual heat in the heart and affections of the Minister, answerable to that which he communicates to the people. And this powerful Ministry works on the soul, 1. By discovering what is in a mans heart, so that the soul seeth that it never saw before, and so is driven to a stand. 2. By driving the soul into an awe of sinne, so that it dares not now meddle with sinne, as formerly it hath done.

Use.

If any soul that hath enjoyed these *Means* any while, is not yet fitted and prepared, it is a fearful suspicion, that God will never confer any good to that soul: Go home then, (if there be any such) and reason with your own souls, and plead with your own hearts, saying, *Lord, why not yet am I humbled and prepared? will exhortations never prevaile with me? will Terrors and Reproofs never break my heart into pieces? I have heard Sermons that would have shaken the very stones I trod on, that would have moved the very seat I sat on; the very fire of hell hath flashed in my face; I have seen even the plagues of Hell, and if any thing can do me any good, why not then those Exhortations, Instructions, Admonitions and Reproofs that I have often had? I have had as powerful means as may be, which never yet did me good. The Lord be merciful to such a poor soul; the Lord turn the heart of such a poor sinner, that he may lay hold on mercy in due time.*

CHAP. II.

Sect. 1. The general Circumstances of Preparation on Gods part.

But for a further distribution, which shall be our method: In this *Preparation* two Things are considerable;
The { General circumstances.
 { Substantial parts.

The general circumstances are twofold, some on { Gods part.
 { Mans part.

On

On Gods part { 1. The offer of Christ and Grace.
they are these { 2. The condition of this offer.
 { 3. The easinesse of this condition.

On Mans part, two things are considerable :

- { 1. That corruption doth oppose this Grace.
{ 2. That God will remove this corruption.

The first general circumstance of the souls *Preparation*, is on Gods part; wherein is *The offer of Christ Jesus, The condition of this offer, and The easinesse of this condition* ; we may have all in this one comparison : As with a Malefactor convicted of High Treason, for plotting some wicked practice against his Prince, if (after the discovery of all passages) the King make a Proclamation, That upon the surceasing of his Enterprises, he shall be pardoned ; nay, if the King shall continue to send Message after Message, secretly to tell him ; that would he yet lay down his arms and take a pardon, he shall freely be remitted, and graciously accepted into favour again : if this Traitor now should rather fling away his Pardon than his Weapons ; then should the King raise an Army and overcome him, and take him, and execute him without any pity or mercy, I appeal to your own Consciences, is he not justly rewarded ? What will the world say ? He had a fair offer of Pardon, and the King sent Messenger after Messenger unto him ; seeing therefore he refused and neglected such offers, it is pity but condemnation should befall him : thus would all say. Why, this is the condition of every poor soul under heaven ; we are all Rebels and Traitors ; by our Oathes and Blasphemies, we set our mouth against heaven ; and yet after all our pride, and stubbornnesse, and loosenesse, and prophanesse, and contempt of Gods Word and Ordinances, the Lord is pleased to proclaim Mercy still to every one that will receive it : *All you that have dishonoured my Name, All you that have profaned my Sabbaths, and contemned my Ordinances, All you cursed wretches, Come ; Come who will, and take Pardon ; therein is the Offer : Onely let them lay aside all their weapons ; therein is the Conditions, and then have Christ for the taking ; therein is the Easinesse of the condition.*

Blessed God, (may every soul say) *if I will not do this for Christ, I will do nothing : had the Lord required a great matter of me to have attained salvation ; had he required thousands of Rams, and Ten thousand rivers of Oile ; had he required the first-born of my body for the sins of my soul ; had he required me to have kneeled and prayed until mine eyes had failed, until my hands had been wearied, untill my tongue had been hoarse, and until my heart had fainted, one drop of mercy at the last gasp would have quit all this cost : But what goodnesse is this, that the Lord should require nothing of me, but to lay down my weapons, and to receive Christ offered ? Lo, the Lord this day hath sent from heaven, and offered Salvation unto you sons of men ; the Lord Jesus is become a sutor to you, and I am Christs spokesman, to speak a good word for him : O that we may have our errand from you ! O that there were such an heart in my people (saith God) to fear me, and keep my Commandments always ! Shall the Lord and his Messengers thus wooe and intreat ? and will any yet stand out against God, and say, I will none of Christ, I will try it out to the last ? O then, if the great God of heaven and earth shall come with Ten thousand thousand of Judgements, and execute them upon that man ; If he shall bring a whole Legion of Devils, and say, Take him, Devils, and torment him. Devils in Hell for ever ; Because he would not have mercy when it was offered, he shall not have mercy ; because he would not have salvation when it was rendered, let him be condemned : If God should thus deal with that man, the Lord should be just in so doing, and he justly miserable.*

Deut. 5. 29.

Sect. 2. The generall Circumstances of Preparation on Mans part.

THe second general circumstance of the souls *Preparation*, is on Mans part ; and herein is observable,

- { 1. That Corruption opposeth Grace.
{ 2. That God will remove this Corruption.

First, the first is clear, 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them ; and, Acts 7. 51. Ye stiffe-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye. Give us a man in the state of Nature, and though all the Ministers under heaven*

1 Cor. 2. 14.

Acts 7. 51.

should preach mercy unto him; though all the Angels in heaven should exhort and intreat him; though all glory and happiness were laid before him, and he were wished only to believe and take it, and it should be his for ever; yet in his natural condition he could have no power to receive so blessed an offer: howsoever, this hinders not but he is to wait upon God in the means. And then——

Secondly, God may remove this Corruption, which he himself cannot do: Herein observe we

The { Authour } of this Grace.
Time }

First, The Authour is God: *I will take away their stony heart*, (saith God) *and give them an heart of flesh*; I will remove that sturdy heart which is in them, and will give them a frameable, teachable heart, which shall ply, and yield to whatsoever I shall teach them: The taking away of the indisposition of the soul to any duty, and the fitting, framing and disposing of a soul to perform any spiritual service, is the alone work of God.

Ezek. 11. 19.

Use 1. Quiet then thy soul, and content thy heart; thou mayest say, *I have an hard heart within, and it will receive no good from without, the Word prevails not, the Sacraments have no power over me; all the means, and cost, and charges that God hath bestowed upon me is lost, and my heart is not yet humbled, my corruptions are not yet weakened*: But in this be thou comforted, though means cannot do it, which God useth at his pleasure, yet the Lord can do it; there is nothing difficult to him that hath *hardnesse it self* at command.

Use 2. Be then Exhorted, you that have stony hearts, to have recourse unto this great God of Heaven. Should a Physician set up a Bill, That he would cure all that are troubled with the Stone in the Reins, and that we should hear of many healed by him, this would stir up all to repair to him, that laboured of this Disease. Why, the Lord this day hath set up a Bill, That he will cure all stony hearts that will but come to him, and all the children of God have found the proof hereof, to the comfort of their souls. You wives therefore, that have husbands with stony hearts, and you parents, that have children with stony hearts, tell them, You have heard this day of a Physician that will cure them, and exhort them to repair unto him.

Secondly, the Time of this Grace, is either

in regard of the { Means.
Men.

1. In regard of the Means; and that is, when the sons of men have the Gospel shining in their faces; if ever God work upon their hearts, it will be then.

Use 1. This should teach us how thankful we ought to be unto the Lord, that enjoy these liberties in the Land of the living; That a man was born in such a time, in the last Age of the World, in such a place, in this Kingdom, wherein the way of life and salvation is so fully, so plainly, and so powerfully made known, that the Sun of the Gospel shines full in his face, and is not yet set: O how thankful should he be!

Use 2. And for those that neglect the Means of their Salvation, how should we pity them? Me thinks I see a poor creature, that slighted mercy and salvation when it was offered him; me thinks I see that soul lying upon his deaths-bed, light is departing from his eyes, and his soul is departing from his body; O the name of a Minister, of a Church, they are as Bills of Indictments against the Soul of this man; me thinks I hear such a man say at his last gasp, *The day is gone, the gate is shut, and now it is too late to enter*: And thus the soul departs from his body, the body to the grave, and the soul to hell; O what bitter lamentations will that soul make in hell, O the golden time that I have seen, and not regarded! O the gracious opportunities of Salvation that my eyes have beheld; and yet I neglected! O the mercy, and grace, and goodnesse of God, that have been offered unto me! All these I have contemned, and trampled under my feet, and therefore now must I be tormented with the Devil and his Angels, from everlasting to everlasting. Now the Lord give us hearts to take notice of these things. If I were now breathing out my last breath, I would breath out this Legacy to all surviving Christians, *This is the accepted time, this is the day of Salvation*. Do you hear? This day is Grace offered, and if any here would entertain it, O what comfort might he have! *I was never humbled afore (might he say) but this day was I humbled; I could never before receive mercy, but this day have I received it; O this was a good day to me, now blessed am I for ever*.

2. In regard of men, on whom God works; that is to say, on some in their tender age, one some in their ripe age, on some in their old age: But however the Lord doth at several

several times convert several of his servants, yet most, and most usually before their old age; and that some Interpreters wittily observe out of the Parable of the Vineyard; *Mat. 20. 3, 4, 5. The Master of the Vineyard (saith the Text) went out at the third, sixth and ninth hour, and saw some standing idle, and he sent them into his Vineyard: He went then (say Interpreters) on purpose to see, and hire, and to send in labourers to work in this Vineyard; but he went out at the eleventh hour, not to hire any, he expected not then to have seen any idle; he went out upon some other occasion, and therefore seeing them standing, he wondered at it, saying, Why stand ye here all the day idle? as if he should say, No man will hire you now, it is but an hour to night, and therefore rather a time to leave working, then to begin to work.*

Mat. 20. 3, 4, 5.

O let this provoke us, that while the flower is in prime, we would use all means for our good; let us now in the heat and summer of our dayes, improve our selves in good works, that so when the harvest comes, we may be gathered into Gods Barn: O, would we be exhorted to take the best time and opportunity of salvation, then might we receive the fruits of our labours, the salvation of our souls.

Use.

C H A P. III.

The substantial parts of Preparation on Gods part; or his dispensations of his work on the Soul.

Hitherto of the general Circumstances of the souls preparing for Christ. Now the Substantial parts of this Preparation are generally two:

The } Dispensation of Gods work on the soul.
 } Disposition of the soul by Gods work.

The dispensation of Gods work discovers it self in drawing the soul

} From sinne.
 } To himself.

But because these two are made up by one action and motion, we shall therefore handle them together: and the summe is this, that *God by an holy kind of violence (which is called Drawing, John 6. 44.) doth pluck the soul from those sins that harbour in it unto himself: wherein we may consider two things;*

John 6. 44.

1. What the nature of this drawing is.
2. The means whereby God draws.

First, for the nature of this drawing, it is of a double kind:

1. There is a *Moral drawing*, when by Reasons propounded, and good things offered to the Understanding and Will, a man comes thereby to have his mind enlightened, and his will moved to embrace things offered: Thus was it with *Paul*, when he was constrained by *Lydia* to abide in her house, *Acts 16. 15.* 2. There is a *Physical drawing*, when the Lord is pleased to put a new power into the soul of a sinner, and withal to carry the will to the object propounded, that it may embrace it; when the Lord not onely offers good things to the soul, but enables the soul to lay hold upon the things offered: And thus the Lord draws a sinner from sin unto himself.

Acts 16. 15.

Secondly, for the means whereby he draws, they are these four:

First, the Lord lets in a light into the soul of a poor sinner, and discovers unto him that he is in a wrong way: This the soul marvels at, because usually it comes on a sudden, the sinner perceiving nothing lesse, *Isai 66. 1.*

Isa. 66. 1.

Secondly, though a man would defeat the power of this light, yet God still follows it with forcible Arguments, and drawes with the cord of his Mercy; *I taught Ephraim to go, (saith God) taking them by the armes; I drew them by the cords of love, and with the bonds of a man.* This mercy consists in these bonds, or this love is made up of four cords:

Hosea 11. 4.

1. The Lord reveals himself to be ready to receive, and willing and easie to entertain poor sinners when they come unto him: *Let the wicked (saith the Prophet) forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon;* the word in the Original is, *He will multiply pardons:* Hast thou multiplied rebellions? the Lord will also multiply pardons: The bowels of compassion are still open, and the arms of mercy are still spread abroad; he pardoned *Manassés*, and *Paul*, and *Peter*, and so he will thee; his pardons are multiplied; there is yet mercy for thee also, and for a thousand thousand more.

Isa. 55. 7.

2. The

Jer. 3. 22.

21. The Lord is not onely ready to forgive when men come to him, but that they may come, he also calls and commands them. Oh but may I, (saith a poor sinner) shall I, dare I go unto the Lord God for mercy? may I be so bold to press in for favour at the hands of the Lord? I have been a grievous sinner, and have heaped abomination upon abomination; I am afraid therefore to approach near unto the Lords presence. Is it so? hear what the Lord saith, Come unto me ye rebellious people, and I will heal your rebellions. You that never prayed, never came to hear, all Rebels, come unto me; and then the people answer, Behold, we come unto thee for thou art our God. This is great encouragement to a poor sinner; he begins now to wonder, and say, Lord, shall all my sins be pardoned? shall all my oaths and abominations be forgiven? I that slighted so many mercies, and committed so many follies, shall I be entertained? Yes, (saith the Lord) come unto me, and thou shalt be forgiven; come, I command you, come.

2 Cor. 5. 20.

22. The Lord doth not only command a poor sinner to come in, but when he is nice in this case, saying, There is mercy with God, but not for me; The Lord then followeth him still, and sends another word after him, that if it be possible, he may win him, and wooe him to receive mercy of him: If command therefore prevail not, he intreats and beseeches him to come and receive mercy, and this (me thinks) should move the hardest heart under Heaven. We (saith the Apostle) are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be reconciled unto God: rather than you should go away from Christ, even Mercy it self will come and kneel down before you, and beseech you, and intreat you, for the Lord Jesus sake to pity your poor souls, and to receive pardon for your sinnes: A sinner is not able to comprehend this, but he begins to be at a stand, and at amazement; What, that the Lord should beseech him! O that thou wouldst receive pardon for thy sins, and be blessed for ever! Good Lord, (saith the soul) is this possible, that the great King of Heaven should come and beseech such a Traitor, such a Rebel as I am, to take pardon? That a King on Earth should proclaim a pardon to some notorious Traitor, this were much; but that the King of Heaven should lay down his Crown, and come creeping to me, and beseech me (on his knees as it were) to take mercy; this is a thing beyond all expectation: What, shall Heaven stoop to earth? shall Majesty stoop to misery? Shall the great God of Heaven and Earth, that might have condemned my soul, and if I had perished and been damned, might have took glory by my destruction—Is it possible, is it credible, that this God should not only entertain me when I come, and command me for to come, but intreat and beseech me to come and receive mercy from him? O the depth of the incomprehensible love of God! Imagine you saw God the Father intreating you, and God the Son beseeching you, as he doth this day, Come now, and forsake your sins, and take mercy, which is prepared for you, and shall be bestowed upon you.

Ezek. 18. 31.

Ezek. 33. 11.

23. Would not this make a soul think thus with it self, What, for a Rebel? not only to have mercy offered, but to be intreated to receive mercy, it were pity (if I will not take it) but I should go to Hell, and be damned for ever. The Lord he complains, Why will ye die? as I live saith the Lord, I desire not the death of a sinner: Turn ye, turn ye, why will ye die, ye sinful sonnes of men? Mercy is offered you, the Lord Jesus reacheth out his hand to you: fain would he pluck the Drunkard out of the Alehouse, and the Adulterer from his Whore: O, if you break this cord, I know not what to say to you, this is able to break a Mountain in pieces. Shake O Mountains (saith the Prophet) Why? Because God hath redeemed Jacob; The Redemption of Jacob was enough to break a Mountain; let his Mercy break our hearts; it is God that begs, the blessing is our own.

Isay 44. 23.

4. If yet all this prevail nothing at all, the Lord will then wait, and stay in long patience and suffering, to see if any time a sinner will turn unto him. Our Saviour followes poor sinners from Alehouse to Alehouse, and sayes, I beseech you, Drunkards, take mercy, and have your sinnes pardoned: The Lord (as we may say) tires himself, and wearieth himself with waiting one day after another, and one week after another: It may be, (saith Christ) this week, this Sabbath, this Sermon a sinner will turn unto me; what, will it never be? Are you not ashamed (my friends) that the Lord Jesus should thus wait your leisure, and follow you from house to house, and from place to place; nay, that Christ should every morning appear to your understanding, and every night come to your bed-side, saying; Let this be the last night of sinning, and the next day the first day of your repentance: O when will you be humbled? when will you receive mercy, that it may go well with you, and with yours for ever? If none of the other will move you, yet for shame let this cord draw you to the Lord: Hear, hear his doleful pangs, O Jerusalem, Jerusalem, wilt thou not be made clean? O when will it once be? A woman that is in travel,

Jer. 13. 27.

O how she expects and longs for her delivery ! now a throb comes, and then she cries ; anon comes a second throb and then she cries again, *O, when comes deliverance ?* Thus God the Father takes on him the person of a travelling woman ; he travels and travels until he bring forth a sonne, until some soul be converted, and brought home unto him. *O Jerusalem, wilt thou not be made clean ? when will it once be ? I have waited ; one, ten, twenty, thirty, forty years long have I waited on this generation ; when will it once be ?* The Lord thus travels in patience, looking when we will receive mercy ; will never our proud hearts be humbled ? will never our stubborn hearts be softened ? will never our prophane hearts be sanctified ? when will it once be ? Christ hath waited this day, this week, this moneth, this quarter, this year, these ten, twenty, thirty, forty years on us : You old sinners, that are gray-headed in your wickednesse, how long hath the Lord waited on you ? O for shame let him wait no longer, but turn, turn ye unto him, that ye may receive mercy from him.

Thirdly, if bonds of love move not, the Lord hath iron cords, that will pluck in pieces ; to wit, the cords of Conscience : which thus disputes, *He that being often reprov'd, doth still harden his heart, shall perish everlastingly :*

But thou being often reprov'd, dost still harden thy heart : Therefore thou shalt perish everlastingly.

In this Syllogism are { Monition
contained the { Accusation } of Conscience.
Condemnation

In the first Proposition, Conscience gives the sinner a *Monition*, to come from sinne, upon pain of the heaviest Judgement that can be inflicted. It is the Lord that sends the Conscience on this errand, *Go to such a man, and tell him, You have blasphemed Gods Name, and you have spoken against Gods Saints, and you have broken Gods Sabbaths, and you have contemned Gods Ordinances ; Be it known then unto thee, (saith Conscience when it delivers the Message) That I have a command from Heaven, and from God ; I charge you, as you will answer it at the dreadful day of Judgement, take heed of those evils and sinful practices that heretofore you have committed, lest you damn your souls for ever. Will you question his Commission ? see Prov. 29. 1. He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed :* If you often be reprov'd, and will not be bettered, then the Lord sayes, and Conscience from the Lord tells you, *Be it at your own peril, ye shall suddenly be destroyed.* No sooner Conscience thus perks upon the crown, but the sinner hangs the wing, and withdraws himself from his former lewd courses. But now when wicked persons see their companion is gone, they make after him again, and then Conscience plucks one way, and they pluck another way ; at last, by carnal company, and cursed persuasions, the soul is drawn back again to his former wicked courses, and so perhaps this twist is broken, & the sinner is gone.

Prov. 29. 1.

2. If so, then Conscience, that was a *Monitor*, now turns *Accuser* in the minor Proposition ; before it was onely Gods *Herald* to forewarn him, but now it is become a *Fur servant and Serjeant* to Arrest him : it follows him to the Alehouse, and pursues him home ; then takes him in his bed, and Arrests him in his sleep ; there (by a Meditation) it hales the soul before the Tribunal-seat of God, saying, *Lo, Lord, this is the man, this is the Drunkard, Adulterer, Blasphemer, this is he, Lord ; an enemy to thy servants, an hater of thy Truth, a despiser of thy Ordinances ; at such a time, in such a place, with such a company this man despised thy Truth ; this is he, Lord, this is the man.* And when Conscience hath thus dragged him before God, and accused him, then *Take him faylor, take him, Devil, (saith the Lord) and imprison him ; let vexation, and horror, and trouble, and anguish lie upon his soul, untill he confesse his sinnes, and resolve to forsake them.* In this case was David, when he was forced to say, *My bones waxed old through my roaring all the day long ; for day and night thy hand was heavy upon me, my moisture is turned into the drought of summer : What then ? O then (saith David) I acknowledged my sin unto thee, — I confessed my transgressions unto thee, O Lord, and so thou forgavest the iniquity of my sin.* David, he folded up his sins at the first, and therefore his bones were consumed, and he roared continually ; when the Lord had him on the Rack, he made him roar again, and would never leave tormenting, till David came to confessing ; but when he confessed this sin, and the other sin, then the Lord forgave him the iniquity of his sin. Thus Conscience brings the foul of a sinner on the Rack (as Traitors are used, that will not confesse otherwise) and makes him to confesse his sins, and then he cries, *O the abominations I have committed which the Sun never saw ; in such a place, at such a time, O then I*

Psal. 32. 3, 4, 5.

rail'd

railed on Gods servants, & blasphemed Gods Name, I prophaned Gods Sabbaths, and contemned his Ordinances : what then ? Conscience will make him confesse more yet, to the Rack again with him ; & then he cries and roars for anguish of spirit, then he confesses all, and resolves to mend, then he will pray, and hear, and sanctifie Gods Sabbaths, and lead a new life. Thus Conscience receives some satisfaction, & begins to be quiet ; and now having got some quiet, his cursed Companions set upon him again, *Refresh* (say they) *your soul with some of your ancient dalliance, &c.* To this, and the like Temptations of Satan, he listens again, and then he begins to follow his old sins, perhaps with more violence and eagerness than ever he did before ; and now is another twist broken likewise.

3. If so, then Conscience that was a *Monitor* and *Accuser*, now turns *Executioner*. The first Proposition admonished, the second accused ; if neither of these prevail, then Conscience concludes, *Thou must to execution, thou shalt perish everlastingly.* And now Conscience cries, *Monitions or Accusations could not prevail with this man ; Come, come, ye damned ghosts, and take away this Drunkard, this Blasphemer, this Adulterer, and throw him headlong into the pit of Hell : he would not be amended, let him be condemned : he would not be humbled, therefore let him be damned.* The man hearing this, then he is amazed, and thinks himself past hope, past help, past cure : Did you ever see or hear a tormented Conscience in these panges ? Now he calls, then he cries, *Lo, where Devils stand, the Heavens frown, God is incensed, Hell-mouth is open :* And now a Minister is sent for, who displays to this despairing soul, the mercy and grace of God in Christ Jesus : O, (replies he) *this is my bane, my damnation, if I had never heard of mercy, if I had never lived under the Gospel, and the means of Salvation, then had I been an happy man : Alas ! it is Mercy I have neglected, it is Salvation I have contemned, how then should I be saved ? O the persuasions of the Lord that I have had ! the Lord hath even wept over me, as he did over Jerusalem, O that thou hadst known the things belonging to thy peace ! yet all these persuasions have I contemned, and therefore certainly to Hell I must go.* The Minister replies, Truth it is, you have done thus, but would you do so still ? is it good now to be drunk, or to blaspheme, or to rail on Gods Saints, or contemn Gods Ordinances ? O no, no, (saith he) *I now finde what the end of those wicked courses will be : Gods Word could not prevail with me, the Minister could not persuade me ; O the good Sermons that I have heard, the very flames of Hell have even flashed in my face, the Minister hath spent his pains, and would have spent his blood for the good of my poor soul ! But alas ! I despised the Word, and mocked the Minister : Wo, wo unto me for ever ! now my Conscience gnawes, and tears, and terrifies my soul here, and I shall to Hell hereafter ; and perish for ever and ever.* The Minister replies again. The truth is, you have done thus, but would you do so now ? would you still blaspheme, and curse, and be drunk, and riotous ? or rather would you not now part with all these, and take mercy instead of them ! Then the poor soul cries out, *Now the Lord for his mercies sake remove these sinnes from me : O, I had never so much delight in my sinnes heretofore, as now I have wo, misery and vexation for them ; but (alas !)* *it is not in my power to help my soul ; if the Lord would do this, let him do what he will with it.* What ? (saith the Minister) you are then willing and content to part with your sins : O yes, (saith the soul) *I would rather offend all the world than God ; I had rather go to hell, than to the committing of a sin ; if it would please God to help me, I would forsake my sins with all my heart.* Why, now the poor soul is coming again, and God is drawing him again from his corruptions and sinful distempers.

Fourthly, when the soul is thus loosened, the Lord then fully plucks it by the cord of his Spirit : with an Almighty hand he cuts the soul off from sin, and takes it into his own hand, that he may govern him, and dispose of him according to his own good will and pleasure. Thus much of preparation for the substance of it on Gods part.

CHAP. IV.

Sect. 1. *The substantial parts of Preparation on Mans part, or the disposition of the soul by Gods work.*

NOW are we to observe the disposition of the soul on mans part, which God works on the hearts of whom he draws. It is known in two works :

- 1. *Contrition*, whereby the soul is cut off from sin.
- 2. *Humiliation*, whereby the soul is cut off from itself.

For

For so it is, that either the soul seeth no need to depart from *sin*, or else it thinks it can help it self out of *sin*; the first is called *Security*, when the soul being blinde, takes rest, and seeing no need to be better, desires it not therefore: Against this the Lord sends *Contrition*, causing men thereby to know the misery of sin, and to see need of a change: The second is *Carnal Confidence*, when a sinner begins to seek succour, and to scramble for his own comfort in his self-sufficiency: against this the Lord works *Humiliation*, causing the soul hereby to see the weaknesse and emptinesse of its *Duties*, and that there is enough in its best services to condemn him for ever. Before we speak of the works, it is not amisse to begin with the *less*.

The first is *Security*: When the soul is taken up with a secure course, and rests it self well apaid in his own practices, and therefore it never seeth any need of a change, nor ever goes out for a change: Now while a man lives thus, and blestth himself in his sin, it is impossible that ever he should receive faith, or by the power of faith repair unto Christ: where faith comes, it ever works a change, *Old things are done away, and then all things are become new*; The Lord therefore to remove this let, he burthens the soul extremely, and sayes, *You will live in drunkennesse, in covetousnesse; you will have your sins, then take your sins, and get you down to hell with them.* At this voyce the sinner begins to see where he is: *Is this true?* (saith he) *then I am the most miserable creature under heaven*; therefore as they said, *Men and brethren, what shall we do? We have been thus and thus, but if we rest here, it will be our ruine for ever, O what shall we do?* So the soul comes to a reitlesse dislike of it self, and saith, *I must either be otherwise, or else I am but a damned man for ever.*

Acts 2. 37.

2. When the soul is thus resolved that it must of necessity change, when it seeth his wound and his sin ready before him to condemn him, and it hath (as it were) a little peep-hole into hell; the soul in this distresse sends over to *Prayer*, and *Hearing*, and *holy service*, and thinks by his wits and *Duties*, or some such like matters, to succour it self; and it begins to say, *My hearing and my prayer, will not these save me?* Thus the soul in conclusion rests on *Duties*: I will not say but these *Duties* are all good, honourable and comfortable; yet they are not gods, but the *Ordinances of God*. It is the nature of a sinful heart, to make the *means*, as meritorious to salvation: A man that seeth his *Drunkennesse* and his base contempt of God, O then he voweth and promiseth to take up a new course, and he begins to approve himself in reformation, of his wayes: then he cries, *Now I will have no more drunkennesse, now no more scoffing and scorning at those that go to hear the Word: and then he thinks, what can I do more? to heaven I must go.* All this is but a mans self: Why so? Christ (who is the Substance of all) and the pith of a Promise is forgotten; a Christ in hearing, a Christ in praying is not regarded, and therefore the poor soul famisheth with hunger. Mistake not, I pray you, these *Duties* must be had and used, but still a man must not stay here: *Prayer* saith, *There is no salvation in me*; and the *Sacraments* and *Fasting* say, *there is no salvation in us*: all these are subservient helps, no absolute causes of salvation. A man will use his bucket, but he expects water from the well; these *Means* are the *buckets*, but all our comfort, and all our life and grace is only in Christ: if you say, your *bucket* shall help you, you may starve for Christ, if you let it not down into the well for water: So though you boast of *Praying*, and *Hearing*, and *Fasting*, and of your *Alms*, and *building of Hospitals*, and of your good deeds, if none of these bring you to a Christ, or settle you on a Christ, you shall die, though your works were as the works of an Angel: As it is with a graft therefore, first it must be cut off from the old stock; Secondly, it must be pared, and made fit for implantation into another: So the soul by *Contrition* being cut off from sin, then *Humiliation* pares it (pares away all a mans priviledges) and makes it fit for the ingrafting into Christ Jesus. Thus much of the *less*, now for the works of *Contrition* and *Humiliation*.

SECT. 2. A fight of Sin.

BUT for a further discovery of these two necessary things, we shall enter into particulars, and begin first with *Contrition*; which contains these steps.

- { A fight of sin.
- { Sense of Divine wrath.
- { Sorrow for sin.

The first step is *A sight of sin* ; } *Clearly.*
 and sin must be seen } *Convictingly.*

Pfal. 119. 56.

First, *Clearly*: It is not a general sight, and confused sight of sin that will serve the turn; it is not enough to say, *It is my infirmity, and I cannot amend it, we are all sinners*: no, this is the ground why we mistake our evils, and reform not our wayes; a man must search narrowly, and prove his wayes, as the Goldsmith doth his gold in the fire: *I considered my wayes, (saith David) and turned my feet unto thy testimonies*; in the Original, *I turned my sins upside down*, he looked all over his wayes. And this *clear* sight of sin appears in two particulars.

1. A man must see his sin nakedly in its own proper colours: we must not look on sin through the *Mediums* of profits, and pleasures, and contentments of this world, for so we mistake sin: but the soul of a true Christian that would see sin *clearly*, he must strip it of all content and quiet that ever the heart received in it; as the Adulterer must not look upon sin in regard of the sweetnesse of it, nor the Covetous man on his sin in regard of the profit of it: you that are such, the time will come, when you must die, and then consider what good these sinful courses will do you: How will you judge of sin then, when it shall leave a blot on your souls, and a guilt on your consciences?

2. A man must look on sin in the venom of it; and that you may do partly, if you compare it with other things, and partly, if you look at it in regard of it self. 1. Compare sinne with those things that are most fearful and horrible; as suppose any soul here present were to behold the damned in hell, if the Lord should give any one of you a little peep-hole into hell, that you saw the horror of the damned, then propound this to your heart, What are those paines which the damned endure? and your heart will shake and quake at it; yet the least sin that ever you did commit, is a greater evil (in its own nature) than the greatest paines of the damned in hell. 2. Look at sin simply as it is in it selfe, what is it, but *a protest opposing of God himself*? A sinful creature joyns side with the Devil, and comes in battel-array against the Lord, and flies in the face of the Lord God of Hosts: I pray you in cold blood consider this, and say, *Good Lord, what a sinful wretch am I? that a poor damned wretch of the earth, should stand in defiance against God! that I should submit my self to the Devil, and oppose the Lord God of Hosts!*

Secondly, *Convictingly*, that sin may be so to us, as it is in it self; and that discovers it self in these two particulars:

1. When we have a particular apprehension in our own person, that whatsoever sin is in general, we confesse it the same in our own souls: It is the curfed distemper of our hearts, howsoever we hold the Truth in general, yet when we come to our own sins, to deny the particulars. The Adulterer confesseth the danger and filthinesse of that sin in grosse, but he will not apply it to himself: The Rule thereof is, *Arrest thy soul (whoever thou art) of those sinnes particularly wherof thou standest guilty*; To this purpose, say, *Is Murder, and Pride, and Drunkennesse, and uncleannesse such horrible sins? O Lord, it was my Heart, that was proud, and vain; it was my Tongue that did speak filthily, and blasphemously; my Hand that wrought wickednesse; my Eye that was wanton; and my Heart that was unclean and filthy; Lord, here they are*: Thus bring thy heart before God.

John. 16. 8.

2. When the soul sits down with the audience of truth, and seeks no shift to oppose truth revealed: when the Lord comes to make racks in the hearts of such as he means to do good to, the Text saith, *He will reprove the world of sin*; that is, *He will convince the world of wickednesse*: he will set the soul in such a stand, that it shall have nothing to say for it self, he cannot shift it off. The Minister saith, *God hates such and such a sinner*; *And the Lord hates me too*; (saith the soul) *for I am guilty of that sin*. Thus many a time, when a sinner comes into the congregation (if the Lord please to work on him) the mind is enlightned, and the Minister meets with his corruptions, as if he were in his bosom, and he answers all his cavils, and takes away all his objections: with that the soul begins to be in a maze, and saith, *If this be so (as it is for ought I know) and if all be true that the Minister saith, then the Lord be merciful unto my soul, I am the most miserable sinner that ever was born*.

Use.

You that know not your sins, that you may see them *Convictingly*, get you home to the Law, and look into the glasse thereof, and then bundle up all your sins thus: *So many sins against God himself in the first Commandment, against his Worship in the second, against his Name in the third, against his Sabbath in the fourth*: Nay, all our Thoughts, Words and actions, all of them have been sins, able to sink our souls in the bottom of Hell. And secondly, that you may see them *clearly*, consider of their effect, both in their

Doom,

Doom, and in the Execution : Onely to instance in their Doom ; Me thinks I see the Lord of heaven and earth, and the Attributes of God appearing before him, The Mercy of God, the Goodnesse of God, the wisdom of God, the Power of God, the Patience and Long-suffering of God, and they come all to a sinner, an hypocrite, or to a carnal Professor and say ; Mercy hath relieved you, Goodnesse hath succoured you, Wisdom hath instructed you, Power hath defended you, Patience hath born with you, Long-suffering hath indured you : now all these comfortable Attributes will bid you adieu, and say, Farewell, damned souls ; you must go hence to hell, to have your fellowship with damned ghosts : Mercy shall never more relieve you, Goodnesse shall never more succour you, Wisdom shall never more instruct you, Power shall never more defend you, Patience shall never more bear with you, Long-suffering shall never more indure you : and then shall you to endlesse, easelesse and remediesse torments, where you will ever remember your sins, and say, My Covetousnesse and Pride was the cause of this, I may thank my sins for this. Think of these things (I beseech you) seriously, and see your sins here, to prevent this sight hereafter.

Sect. 3. Sense of Divine Wrath.

THe sinner by this time having his eyes so far opened, that he beholds his sins ; he begins then to consider, That God hath him in chafe ; And this *sense of Divine Wrath* discovers it self in these two particulars :

1. It works a fear of some evil to come.
2. It possesseth the soul with a feeling of this evil.

First, the soul considers, That the punishment which God hath threatened, shall be executed on him sooner or later : he cries therefore, *What if God should damn me ? God may do it : And what if God should execute his vengeance upon me ?* Thus the soul fears, that the evil discovered will fall upon him : This is the reason of those phrased of Scripture, *We have not received the spirit of bondage to fear again ; The Spirit shewes our bondage, and thence comes this fear ; Again, God hath not given us the spirit of fear ;* that is, the spirit of bondage that works fear. It is with a soul in this fear, as it was with *Belshazzar*, when he commanded the Cups to be brought out of the House of the Lord ; *An hand-writing came against him on the wall, and when he saw it, his thoughts troubled him, and his face began to gather palenesse, and his knees knocked against one another ; as if he should say, Surely there is some strange evil appointed for me ; and with that his heart began to tremble and shake : just so it is with this fear ; he that runs riot in the way of wickednesse, and thinks to despise Gods Spirit, and to hate the Lord Almighty, and to resist the work of his grace ; now it may be there comes this fear and hand-writing against him, and then he cries ; These are my sins, and these are the Plagues and Judgements threatened against them, and therefore why may not I be damned ? why may not I be plagued ?*

Rom. 8. 15.

1 Tim. 1. 17.

Dan. 5. 6.

Secondly, the Lord pursues the soul, and discharges that evil upon him which was formerly feared ; and now his Conscience is all on a flame, and he saith to himselfe, *O I have sinned, and offended a just God, and therefore I must be damned, and to Hell I must go :* Now the soul shakes, and is driven beyond it self, and would utterly faint, but that the Lord upholds it with one hand, as he beats it down with the other ; he thinks every thing is against him, he thinks the fire burns to consume him, and that the air will poyson him : and that Hell-mouth gapes under him, and that Gods wrath hangs over him, and if now the Lord should but take away his life, that he should tumble down headlong into the bottomlesse Hell : Should any man, or Minister perswade the soul in this case to go to Heaven for Mercy, it replies in this manner, *Shall I repair to God ? O that's my trouble ! Is not he that great God, whose Justice, and Mercy, and Patience I have abused ? And is not he the great God of Heaven and Earth, that hath been incensed against me ? Oh, with what a face can I appear before him ? and with what heart can I look for any mercy from him ? I have wronged his Justice, and can his Justice pardon me ? I have abused his Mercy, and can his Mercy pity me ? What, such a wretch as I am ? if had never enjoyed the means of mercy, I might have had some plea for my self ; but Oh, I have refused that mercy, and have trampled the Blood of Christ under my feet, and can I look for any Mercy ? No, no, I see the wrath of the Lord incensed against me, and that's all I look for :*

Sect. 4. Sorrow for Sinne.

THE next step, is *Sorrow for sin*; concerning which, are two Questions: 1. Whether it be a work of saving grace? 2. Whether God work it in all alike?

To the first, I answer, There is a double *Sorrow*; one in *Preparation*, the other in *Sanctification*: They differ thus; *Sorrow in Preparation*, is when the Word of God leaves an impression upon the heart of a man, so that the heart of it self is as it were a Patient, and onely bears the blow of the Spirit; and hence come all those phrases of Scripture, as *wounded, pierced, pricked*, in the passive voice: So that this *Sorrow* is rather a *Sorrow* wrought on me, than any work coming from any Spiritual ability in me: but *Sorrow in Sanctification*, flowes from a Spiritual principle of Grace, and from that power which the heart hath formerly received from Gods Spirit; so that in this a man is a free worker: Now both these are *saving sorrows*, but they differ marvelously; many think, that every saving work is a sanctifying work, which is false. *Those whom he calleth* (saith the Apostle) *them he also justifies, and whom he justifies, he glorifies*: You may observe, That *Glorification* in this place implies Sanctification here, and glory here after; now before *Glorification*, you see there is *Justification and Vocation*, and both these are saving.

Rom. 8 35.

To the second, I answer; Howsoever this work is the same in all for substance, yet in a different maner it is wrought in most: Two men are pricked, the one with a pin, the other with a spear; two men are cut, the one with a pen-knife, the other with a sword: so the Lord deals kindly and gently with one soul, and roughly with another: There is the melting of a thing, and the breaking of it with hammers; so there is a difference in persons: for instance, if the person be a scandalous liver, and an opposer of God and his Grace: Secondly, if a man have harboured a filthy heart, and continues long in sin. Thirdly, if a man have been confident in a formal civil course. Fourthly, if God purpose by some man to do some extraordinary great work: In all these four cases he layes an heavy blow on the heart; the Lord will bruise them, and rend the caule of their hearts, and make them seek to a faithful Minister for direction, & to a poor Christian for counsel, whom before they despised. But if the soul be trained up among godly Parents, and live under a soul-saving Ministry, the Lord may reform this man, and cut him off from his corruptions kindly, and break his heart secretly, in the apprehension of his sins, and yet the world never see it. In both these we have an example in *Lydia* and the *Jaylor*: *Lydia* was a sinful woman, and God opened her eyes, and melted her heart kindly, and brought her to a taste of his goodnesse here, and glory hereafter: But the *Jaylor* was an outrageous rebellious wretch; for when the Apostles were committed to prison, he laid them up in the stocks, and whipped them sore; now there was much work to bring this man home: when the Apostles were singing Psalms, there came an Earthquake, which made the prison-doors flie open, and the prisoners fetters to fall off, but yet the Jaylors heart would not shake: at last the Lord did shake his heart too, and he came trembling, and was ready to lay violent hands upon himself, because he thought the prisoners had been fled; but the Apostles cried to him, *Do thy self no harm, for we are all here*: with that he fell down before them, and said, *Men and brethren, what shall I do to be saved?* For Conclusion, give me a Christian that God doth please to work upon in this extraordinary manner, and to break his heart soundly, and to throw him down to purpose, though it cost him full dear; this man walks ordinarily with more care and conscience, and hath more comfort coming to himself, and gives more glory unto God.

A^os 16. 30.

Use 1.

Is it so, that the soul of a man is thus pierced to the quick, and run through by the wrath of the Almighty? then let this teach all how to carry themselves towards such as God hath thus dealt withal: Are they pierced men? O pity them! O let the bowels of commiseration and compassion be let out toward them! let us never cease to do good to them, to the very uttermost of our powers! And to the performance of this, Reason and Religion, and pity (me thinks) should move us: Hear the cry, *Oh* (saith the poor soul) *will these and these sins never be pardoned? will this proud heart never be humbled?* Thus the soul sighs and mourns, and sayes, *O Lord, I see this sinne, and feel the burthen of it, and yet I have not an heart to be humbled for it, nor to be freed from it: O when will it once be?* Did you but know this, it would make your hearts bleed to hear him: *Oh!* the sword of the Almighty hath pierced through his heart, and he is breathing

breathing out his sorrow, as though he were going down to hell, and he saith, *If there be any mercy, any love, any fellowship of the Spirit, have mercy upon me a poor creature, that am under the burden of the Almighty!* O pray, and pity these wounds and vexations of Spirit, which no man finds nor feels, but he that hath been thus wounded. It is a signe of a soul wholly devoted to destruction, that hath a desperate disdain against poor wounded creatures; Is it possible there should harbour such a spirit in any man? if the Devil himself were incarnate, I cannot conceive what he could do worse.

2. If ever thou wouldest be comforted, and receive mercy from God; labour never to be quiet, till thou dost bring thy heart to a right pitch of sorrow; thou hast a little slight sorrow; but Oh! labour to have thy heart truly touched, that at last it may break in regard of thy many distempers; remember, the longer seed-time, the greater harvest: *Blessed are they that mourn, for they shall be comforted:* but *wo to you that are at ease in Zion:* Thou hadst better now be wounded, than everlastingly tormented; and therefore if thou desirest to see Gods face with comfort, if thou wouldest hear Christ say, *Come, thou poor heavy hearted sinner, I will ease thee,* Labour to lay load on thy heart, with sorrow for thy sin; O what a comfort shall a poor broken heart find in that day!

Use 2.

Math. 5. 4.

Amos 6. 1.

SECT. 5. The extent of this Sorrow.

Hitherto of Contrition; the next work is *Humiliation*, which differs from the other, not in substance, but circumstance: For *Humiliation* (as I take it) is only the extent of Sorrow for sin, of which we have spoken: and it contains these two Duties:

1. Submission,
2. Contentednesse,

to be at the Lords disposal.

The first part of *Humiliation*, is *Submission*, which is wrought thus: The sinner having now had a Sight of his sins, and a Sorrow in some measure for sin, he seeks far and wide, improves all means, and takes up all Duties, that (if it were possible) he might heal his wounded soul: Thus seeking, and seeking, but finding no succour in what he hath, or doth, he is forced at last, (in his despairing condition) to make trial of the Lord: It is true, for the present he apprehends God to be just, and to be incensed against him; he hath no experience of Gods favour for the while, no certainty how he shall speed, if he go to the Lord: yet because he fees he cannot be worse than he is, and that none can help him but God, if it would please him: therefore he falls at the footstool of Mercy, and he lies grovelling at the gate of Grace, and submits himself to the Lord, to do with him as pleaseth himself, or as it seemeth good in his eyes.

This was the Ninevites case, when *Jonah* had denounced that heavy Judgement, and (as it were) thrown wilde-fire about the streets, saying, *within forty dayes Nineveh shall be destroyed:* See what they resolved upon, *They fasted and prayed, and put on sackcloth and ashes; Who can tell (said they) but God may turn, and repent him of his fierce wrath, that we perish not?* as if they had said, We know not what God will do, but this we know, that we cannot oppose his Judgements, nor succour our selves: Thus it is with a sinner, when he seeth hell-fire to flash in his face, and that he cannot succour himself, then he saith, *This I know, that all the means in the world cannot save me; yet who can tell, but the Lord may have mercy on me, and cure this distressed Conscience, and heal all these wounds that sin hath made in my soul?* This is the lively picture of the soul in this case.

Jonah 3. 9.

Or for a further light, this *Subjection* discovers it self in four particulars:

First, he seeth and confesseth that the Lord may, & (for ought he knows) will proceed in Justice against him, and execute upon him those plagues that God hath threatened, and his sins have deserved; he seeth that Justice is not yet satisfied, and those reckonings between God and him are not yet made up, and therefore he cannot apprehend, but that God will take vengeance on him: What else? when he hath done all he can, he is unprofitable still; Justice remains unsatisfied, and saith, *Thou hast sinned, and I am wronged, and therefore thou shalt die.*

Secondly, he conceives, that what God will do, that he will do, and he cannot avoid it; if the Lord will come, and require the glory of his Justice against him, there is no way to avoid it, nor to bear it: and this crusheth the heart, and makes the soul to be beyond all shifts and evasions, whereby it may seem to avoid the dint of the Lords blow.

Thirdly, he casts away his weapons, and falls down before the Lord, and resigns himself

2 Sam. 15.
25, 26.

himself into the sovereign power and command of God. Thus David, when the Lord cast him out of his Kingdom, he said to Zadock, *Carry back the Ark of God into the City, if I shall find favour in the eyes of the Lord, he will bring me back again, and shew me both it, and his Habitation: But if he thus say to me, I have no delight in thee; behold, here I am, let him do with me as seemeth good in his eyes.* This is the frame of a poor soul; when a poor sinner will stand upon his priviledges, the Lord saith, *Bear my justice, and defend thy self by all thou hast, or canst do: and the soul answereth, I am thy servant, Lord, do what is good in thine eyes, I cannot succour my self.*

2 Kings 7.
3, 4.

Fourthly, the soul freely acknowledgeth, That it is in Gods power to do with him, and dispose of him as he will; and therefore he lies and licks the dust, and cries, *Mercy, mercy, Lord: he thinks not to purchase Mercy at the Lords hands, but only saith, It is in Gods good pleasure to do with him as he will, only he looks for favour, and cries, Mercy, Lord, mercy to this poor distressed soul of mine: O, (replies the Lord) dost thou need mercy? cannot thy Hearing, and Praying, and Fasting, carry thee to Heaven without hazard? Gird up now thy loines, and make thy ferventest Prayers, and let them meet my Justice, and see if they can bear my Wrath, or purchase any Mercy: No, no, (saith the sinner) I know it by lamentable experience, that all my prayers and performances will never procure peace to my soul, nor give any satisfaction to thy Justice; I onely pray for Mercy, and I desire onely to bear some newes of Mercy; to relieve this miserable wretched soul of mine; it is onely Mercy that must help me, O Mercy (if it be possible) to this poor distressed soul of mine.* Me thinks the picture of those poor famished Lepers, may fitly resemble this poor sinner, when the famine was great in Samaria; *There were four leprous men sate in the gate of the City, and they said why sit we here until we die; if we enter into the City, the famine is there; and if we sit here, we die also; now therefore let us fall into the hands of our enemies, and if they save us alive, we shall live; and if they kill us we shall but die: They had but one means to succour themselves withal, and that was to go into the Camp of the enemies, and there, as it hapned, they were relieved.* This is the live-picture of a poor sinner in this despairing condition, when he seeth the wrath of God pursuing him, and that the Lord hath beset him on every side; at last he resolves thus with himself, *If I go and rest on my priviledges, there is nothing but emptinesse; and if I rest in my natural condition, I perish there also: let me therefore fall into the hands of the Lord of Hosts. I confesse he hath been provoked by me, and for ought I see he is mine enemy; I am now a damned man, and if the Lord cast me out of his presence, I can be but damned.* And then he comes to the Lord, and he falls down before the footstool of a consuming God, and saith, as Job did, *What shall I say unto thee, O thou preserver of men? I have no reason to plead for my self, and I have no power to succour my self, my accusations are my best excuse, all the priviledges in the world cannot justify me, and all my Duties cannot save me; if there be any mercy left, O succour a poor distressed sinner in the very gall of bitterness.* This is the behaviour of the soul in this work of Subjection.

The second part of Humiliation is, Contentednesse to be at the Lords disposal; and this point is of an higher pitch than the former: For example, Take a debtor who hath used all means to avoid the creditor, in the end he seeth he cannot avoid the Suit, and to bear it he is not able, therefore the onely way is to come in, and to yield himself into his creditors hands; but suppose the creditor should exact the utmost, and throw him into prison, to be content now to undergo the hardest dealing, it is an hard matter, and a further degree. So when the soul hath offered himself, and he seeth that Gods Writs are out against him, and he is not able (whensoever the Judgement comes) to avoid it, nor to bear it, therefore he submits himself, and saith, *Lord, whither shall I go? thy anger is heavy and unavoidable; nay, whatsoever God requires, the soul layes his hand on his mouth, and goes away contented, and well satisfied, and hath nothing at all to say against the Lord.* This is the nature of Contentednesse.

Or for a further light, this Contentednesse discovers it self in these three following particulars:

First, the soul reflects on Gods Mercy, which though he begg'd when he submitted, yet now he seeth so much corruption and unworthinesse in himself, that he acknowledgeth himself unfit for Mercy: *O Mercy, mercy, Lord! What? (saith the Lord) I had thought your own Duties would have purchased mercy: O no, (saith the soul) it is onely Mercy that must relieve and succour me; but such is my vilenesse, that I am not fit for the least mercy and favour; and such is the wickednesse of this wretched heart of mine, that whatsoever are the greatest plagues, I am worthy of them all, though never so insupportable: All the Judgements that*

that God hath threatned, and prepared for the Devil and his Angels, they are all due to my wretched soul. O, (saith the soul) had the Devils the like hopes, and means, and patience that I have enjoyed, for ought I know, they would have been better than I am: It is that which shames the soul in all his sorrows, and makes him say, *Had they the like Mercy? O those sweet Comforts, and those precious Promises that I have had! How many heavy journeys hath the Lord Jesus made to me? How often hath he knocked at my heart, and said, Come to me, ye rebellious children; turn ye, turn ye, why will ye die? O that Mercy that hath followed me from my house to my walk, and from thence to my closet; here Mercy hath conferred with me, and there mercy hath wooed me; yea, in my night-thoughts when I awaked, Mercy kneeled down before me, and besought me to renounce my bad courses, yet I refused Mercy, and would needs have mine own will; had the Devil but such hopes, and such offers of Mercy, that they tremble now for want of Mercy, they would (for ought I know) have given entertainment to it? and what do I seek for Mercy? shall I talk of Mercy? What, I Mercy? the least of Gods mercies are too good for me, and the heaviest of Gods Plagues are too little for me? I suppose (for so is my opinion) that God cannot do more against me than I have justly deserved, but be sure, God will not lay more upon me than I am justly worthy of. Nay sure it is, the Soul cannot bear nor suffer so much as he hath deserved, if God should proceed in rigor with him; therefore it reasons thus: I onely for one sin deserve eternal condemnation, for the wages of all sin is death, being committed against Divine Justice, and against an infinite Majesty; and then what do all these my sinnes deserve, committed and continued in, against all checks of Conscience, and Corrections, and the light of Gods Word? Hell is too good, and ten thousand hells too little to torment such a wretch as I am: What, I mercy? I am ashamed to expect it; With what heart (I pray you) can I beg this Mercy, which I have trodden under my feet? The Lord hath often wooed me, and when his wounds were bleeding, and his side goared, and his hideous cries coming into mine ears, My God, my God, why hast thou forsaken me? then, even then this Christ have I slighted, and made nothing of his Blood; and can this blood of Christ do me now any service? Indeed I crave grace, but how do I think to receive any? All the Pillars of the Church can testifie, how often Grace and Mercy have been offered and offered, but I have ever refused; How then can I beg any grace? O this stubbornnesse and villainy, and this wretchednesse of mine! What, I mercy? it is more than I can expect, I am not worthy of any; Oh no, I am onely worthy to be cast out for ever.*

Secondly, the Soul reflects on Justice, and now it acknowledgeth the Equity of Gods dealings, be they never so harsh; he confesseth that he is as clay in the hands of the Potter, and the Lord may deal with him as he will: yea, the Soul is driven to an amazement at the Lords patience, and that he hath been pleased to reprieve him so long, that God hath not cast him out of his presence, and sent him down to hell long ago: It is the frame of the Spirit which the poor lamenting Church had, *It is the Lords mercy that we are not confounded, because his compassions fail not.* When the Lord hath humbled the heart of a Drunkard or Adulterer, he begins thus to think with himself, *The Lord saw all the evils I committed; and what then? O then the Soul admires that ever Gods Justice was able to bear with such a monster, and that God did not confound him in his drunkenness or burning lusts, and cast him down into hell. Oh (saith he) it is because his mercies faile not, that my life and all have not failed long ago.* Hence it is that the soul will not maintain any kinde of murmuring, or heart-rising against the Lords dealings; or if Nature and corruption will be striving sometimes, and say, *Why are not my prayers answered? I know such a soul humbled, and I see such a soul comforted, and why not I as well as he?* then the Soul stifles, and crusheth, and choaks these wretched distempers, and doth also abase it selfe before the Lord, saying, *What if God will not hear my prayers? What if God will not pacify my Conscience, doth the Lord do me any wrong? Vile Hell-hound that I am, I have my sin and my shame; Wrath is my portion, and Hell is my place, thither may I go when I will, it is mercy that God thus deals with me.* And now the soul clears God in his Justice, and saith, *It is just with God that all the prayers which come from this filthy heart of mine, should be abhorred, and that all my labours in holy duties should never be blessed; It is I that have sinned against checks of Conscience, against Knowledge, against Heaven, and therefore it is just that I should carry this horror of heart with me to the grave; it is I that have abused Mercy, and therefore it is just that I should go with a tormenting Conscience down into hell: And O that (if I be in hell) I might have a spirit to glorify and justify thy Name there; and say, Now I am come down to hell amongst you damned creatures, but the Lord is righteous and blessed for ever in all his doings and dealings, and I am justly condemned.*

Lam. 3. 23.

Thirdly,

Thirdly, hence the soul comes to be quiet and frameable under the heavy hand of God in that helpless condition wherein he is, it takes the blow, and lies under the burthen, and goes away quietly and patiently : O this is an heart worth gold ! O (saith he) it is fit that God should glorify himself, though I be damned for ever, for I deserve the worst : Whatsoever I have, it is the reward of my own works, and the end of my own ways : if I be damned, I may thank my pride, and my stubbornnesse, and my peevishnesse of spirit : What, shall I repine against the Lord, because his wrath and his displeasure lies heavy upon me ? Oh no ! let me repine against my sinne, the cause of all ; let me grudge against my base heart that hath nourished these Adders in my bosome, but let me blesse the Lord, and not speak one word against him. Thus David, I held my tongue (saith he) and spake nothing, because thou Lord hast done it : So the Soul, when the Sentence of condemnation is even seizing upon him, and God seems to cast him out of his favour, then he cries, *I confesse God is just, and therefore I blesse his Name, and yield unto him ; but sin is the worker of all this misery on me.* Jeremiah pleading the case of the Church, now going to Captivity, *Was it me for my hurt, (saith he) my wound is grievous ; but I said, Truly this is my grief, and I must bear it.* Such is the frame of an heart truly humbled, it is content to take all to itself, and so to be quiet, saying, *This is my wound, and I must bear it ; this is my sorrow, and I will suffer it.* Thus you see what is the behaviour of the Soul in this *Contentednesse* to be at the Lords disposal.

Psal. 39. 9.

Jer. 10. 19.

Object. But some may object, *Must the soul, or ought the soul to be thus content to be left in this damnable condition ?*

Ans. For answer, This *Contentednesse* implies two things : First, a carnal security, and a regardlesse of a mans estate, and this is a most cursed sin. Secondly, a calmnesse of soul, not murmuring against the Lords dispensation towards him ; and this *Contentednesse* is ever accompanied with the *sight of a mans sin*, and *Suing for Mercy* : It ever improves all means and helps that may bring him nearer to God ; but if Mercy shall deny it, the Soul is satisfied, and rests well apaid. And this *Contentednesse* (opposed against quarrelling with the Almighty) every humbled Soul doth attain to, although in every one it is not so plainly seen. To give it in a Comparison : A Thief taken for Robbery, on whom the sentence of death hath passed, he should not neglect the means to get a Pardon ; and yet if he cannot procure it, he must not murmur against the Judge for condemning him to death, because he hath done nothing but Law : So we should not be carelesse in using all means for our good, but still seek to God for Mercy : yet thus we must be, and thus we ought to be contented with whatsoever Mercy shall deny, because we are not worthy of any favour. The Soul in a depth of Humiliation, it first stoops to the condition that the Lord will appoint, he dares not fly away from God, nor repine against the Lord, but he lies down meekly. 2. As he is content with the hardest measure, so he is content with the longest time, he will stay for mercy be it never so long : *I will wait upon the Lord, (saith Isaiah) that hath hid his face from Jacob ; and I will look for him :* so the humbled sinner, *Although the Lord hide his face, and turn away his loving countenance from me, yet I will look towards Heaven, so long as I have an eye to see, and a hand to lift up ; the Lord may take his own time, it is manners for me to wait ; nay, the poor broken heart resolves thus, If I lie and lick the dust all my dayes, and cry for mercy all my life long, if my last words might be mercy, mercy, it were well, I might get mercy at my last gasp.* Thirdly, as he is content to stay the longest time, so is he content with the least pittance of mercy ; *Let my condition be never so hard ; (saith the soul) do Lord what thou wilt for me, let the fire of thy wrath consume me here, only recover me hereafter ; if I finde mercy at the last I am content, and whatsoever thou givest I blesse thy Name for it ;* he quarrels not, saying, *Why are not my graces encreased ; and why am I not thus and thus comforted ?* No, he looks for mercy, and if he have but a crumb of mercy, he is comforted and quieted for ever : And now (you may suppose) the heart is brought very low.

Isa. 8. 17.

Use. 1

Hence we collect, 1. That they which have the greatest parts, and gifts, and ability, and honour, are (for the most part) hardly brought home to the Lord Jesus Christ ; they that are most hardly humbled, are most hardly converted : what is *Humiliation*, but the emptying of the soul from whatsoever makes it swell ? the heart must not joy in any thing, nor rest upon any thing, but only yield to the Lord, to be at his disposing and carving : now these parts, and gifts, and abilities, and means are great props and pillars for the heart of a carnal man to rest upon, and to quiet it self withal ; whence the Apostle, *Not many wise men after the flesh, not many mighty men, not many noble men are called*

called ; Indeed (blessed be God) some are, but not many, few (that have so much of themselves) are brought to renounce themselves ; and no wonder ; for a rich man to become poor, and a noble man to be abased, and a wise man to be nothing in himself, this will cost hot water ; and yet this must be in all that belong to the Lord : not that God will take away all these outward things and parts, but that they must loosen their affection from these, if they will have Christ.

1 Cor. 1. 28.

2. That an humble heart makes all a mans life quiet, and marvellously sweetness whatsoever estate he is in ; indeed sometimes he may be tossed and troubled, yet he is not distracted, because he is contented ; as it is with a Ship on the Sea, when the billows begin to roar, and the waves are violent, if the Anchor be fastened deep, it stayes the Ship : so this work of *Humiliation* is the Anchor of the soul, and the deeper it is fastened, the more quiet is the heart : when *Job* in time of his extremity gave way to his proud heart, he quarrelled with the Almighty, his friends, and all ; but when the Lord had humbled him, then, *Behold, I am vile, and base ; once have I spoken, yea twice,* Job. 40. 4. *but now no more.*

And this *Humiliation* quiets a man both in

} Fiercest Temptations,
} Heaviest oppositions.

1. In fiercest Temptations ; when Satan begins to besiege the heart of a poor sinner, and lays battery against him, see how the humbled heart runs him out of breath at his own weapons : Dost thou think (says Satan) to get mercy from the Lord, when thy own conscience dogs thee ? go to the place where thou livest, and to the chamber where thou liest, and consider thy fearful abominations, sure God will not respect the prayers of any such vile sinners. True (saith the poor soul) *I have often denied the Lord when he called upon me, and therefore he may justly deny me all the prayers I make ; yet thus he hath commanded, that seek to him for mercy I must, and if the Lord will cast me away, and reject my prayers, I am contented therewith ; What then Satan ? What then, saith the Devil ? I thought this would have made thee to despair ; but this is not all, for God will give thee over, and leave thee to thy self, to thy lusts and corruptions, and thy latter end shall be worse than thy beginning ; thou mayest call and cry, and when thou hast done be overthrown ; God will leave thee to thy self, and suffer thy corruptions to prevail against thee, and thou shalt fall fearfully, to the wounding of thy conscience, to the grieving of Gods people, to the scandal of the Gospel, to the reproach of thy own person. To this answers the humbled soul, *If the Lord will give me up to my base lusts, which I have given my self so much liberty in, and if the Lord will leave me to my sinnes ; because I have left his gracious commands ; and if I shall fall one day, and be disgraced and dishonoured, yet let the Lord be honoured, and let not God lose the praise of his Power, and Justice, and I am contented therewith ; what then Satan ? What then, saith the Devil ? I sure thought now thou wouldst have despaired ; but this is not all, for when God hath left thee to thy sins, then will he break out in vengeance against thee, and make thee an example of his heavy vengeance to all ages to come ; and therefore it is best for thee to prevent this untimely Judgement by some untimely death. To this replies the soul, *Whatsoever God can do or will do, I know not, yet so great are my sins, that he cannot, or (at least) will not do so much against me as I have justly deserved : Come what will come, I am contented still to be at the Lords disposal : what then Satan ? and thus he runs Satan out of breath.***

The want of this *Humiliation* many times brings a man to desperate stands, and sometimes to untimely deaths : Alas, why will you not bear the wrath of the Lord ? it is true indeed your sins are great, and the wrath of God is heavy, yet God will do you good by it, and therefore be quiet. In time of war, when the great Canons fly off, the only way to avoid them, is to lie down in a furrow, and to the bullets lie over : So in all Temptations of Satan, lye low, and be contented to be at Gods disposing, and all these fiery Temptations shall not be able to hurt you.

2. In heaviest oppositions : when Satan is gone, then come Troubles and Oppositions of the world, in all which *Humiliation* will quiet the soul. A man is sometimes Sea-sick not because of the Tempest, but because of his full stomach, and therefore when he hath emptied his stomach he is well again : So it is with his *Humiliation* of heart, if the heart were emptied truly, though a man were in a sea of oppositions, if he have no more trouble in his stomach, and in his proud heart, than in the oppositions of the world, he might be very well quieted. Cast disgrace upon the humble heart causelessly, and he cures it thus, He thinks worse of himself than any man else can do, and if they would

would make him vile and loathsome, he is more vile in his own eyes than they can make him : O that I could bring your hearts to be in love with this blessed grace of God !

Is there any soul here that hath been vexed with the temptations of Satan, or positions of men, or with his own distempers ? and would he now arm and fence himself, that nothing should disquiet him, or trouble him, but in all, to be above all, and to rejoice in all ? O then be *humbled*, and then be above all the Devils in hell : Certainly they shall not so disquiet you, as to cause you to be misled, or uncomfited, if you would but be humbled.

Use 2.

What remains then ? Be exhorted (as you desire mercy and favour at Gods hands) to this *Humiliation*. And for Motives, consider the good things that God hath promised, and which he will bestow upon all that are truly humbled ; I shall reduce all to these three following Benefits.

First, by *Humiliation* we are made capable of all those treasures of Wisdom, Grace, and Mercy that are in Christ.

Isa. 62. 8.

Secondly, *Humiliation* gives a man the comfort of all that is good in Christ : Many have a right to Christ, and are dear to God, yet they want much sweet refreshing, because they want this *Humiliation* in some measure. To be truly humbled, is the next way to be truly comforted : *The Lord will look to him that hath an humble contrite heart, and trembles at his word* : The Lord will not only know him (he knows the wicked too in a general manner) but he will give him such a gracious look, as shall make his heart dance in his breast. Thou poor humbled Soul, the Lord will give thee a glimpse of his favour, when thou art tired in thy trouble ; when thou *lookest up* to heaven, the Lord will *look down* upon thee, and will refresh thee with Mercy ; God hath prepared a sweet morsel for his child, *he will receive the humble* : O be humbled then, every one of you, and the Lord Jesus, *who comes with healing under his wings*, will comfort you, and you shall see the salvation of our God.

Matth. 18. 4.

Thirdly, *Humiliation* ushers glory, *Whoever humbles himself as a little child, shall be greatest in the kingdom of heaven* ; He shall be in the highest degree of grace here, and of glory hereafter : for as thy *Humiliation*, so shall be thy *Faith and Sanctification, and Obedience, and Glory*.

And now me thinks your hearts begin to stir, and say, *Hath the Lord engaged himself to this, O then (Lord) make me humble*. Now the Lord make me, and thee, and all of us humble, that we may have this mercy. See how *Everlasting happiness and blessedness* looks and waits for every humbled Soul ; *Come, (saith Happiness) thou that hast been vile, and base, and mean in thy own eyes ; Come, and be greatest in the Kingdom of heaven*. Brethren, though I cannot prevail with your hearts, yet let *Happiness*, that kneels down, and prays you to take mercy ; let that (I say) prevail with you : If any man be so regardless of his own good, I have something to say to him, that may make his heart shake within him. But Oh ! — Who would not have the Lord Jesus to dwell with him ? who would not have the Lord Christ, by the glory of his Grace, to honour and refresh him ? Methinks your hearts should yearn for it, and say, *O Lord, break my heart, and humble me, that mercy may be my portion for ever* ; nay, methinks every man should say as Paul did, *I would to God that not only I, but all my children and servants were not only thus as I am, but also (if it were Gods will) much more humbled, that they might be much more comforted and refreshed*. Then might you say with comfort on your deaths-bed, *Though I go away and leave wife and children behind me, poor and mean in the world, yet I Leave Christ with them* : when you are gone, this will be better for them, than all the beaten gold or honours in the world, what can I say ? but since the Lord offers so kindly, now *Kisse the Son*, be humble, yield to all Gods Commands, take home all Truths, and be at Gods disposing : Let all the evil that is threatened, and all the good that is offered prevail with your hearts, or if means cannot, yet the Lord prevail with you ; the Lord empty you, that Christ may fill you ; the Lord humble you, that you may enjoy happiness and peace, and be lifted up to the highest pinnacle of Glory, there to reign for ever and ever.

Psal. 2. 12.

CHAP. V.

The Call on Gods part, for the Soul to close with, and to rely on Christ.

Hitherto of our first general, to wit, The Preparation of the Soul for Christ: The next is, The Implantation of the Soul into Christ: and that hath two parts.

- 1. The putting of the Soul into Christ.
- 2. The growing of the Soul with Christ.

As a graft is first put into the stock, and then it growes together with the stock: These two things are answerable in the Soul, and when it is brought to this, then a sinner comes to be partaker of all spiritual benefits.

The first part is, The putting in of the soul: when the soul is brought out of the world of sinne, to lie upon, and to close with the Lord Jesus Christ; and this hath two particular passages:

- The Call on Gods part.
- The Answer on Mans part.

The Call on Gods part is this, When the Lord by the Call of his Gospel, and work of his Spirit, doth so clearly reveal the fulnesse of Mercy, that the soul humbled returns Answer:

In which observe the Means Cause whereby God doth Call.

1. The Means is onely the Ministry of the Gospel; the sum whereof is this, That There is fulnesse of Mercy, and Grace, and Salvation brought unto us through the Lord Jesus Christ. Hence the phrase of Scripture calls this Gospel, or this mercy, A treasury; All the treasures of wisdom and holiness are in Christ: not one treasure, but all treasures; not some treasures, but all treasures: where the Gospel comes, there is joy for the sorrowful, peace for the troubled, strength for the weak, relief seasonable and suitable to all wantes, miseries and necessities, both present and future.

Col. 2. 3.
1st. 61.

If then sorrow assail thee (when thou art come thus far) look not on thy sins, to pore upon them; neither look into thy own sufficiency, to procure any good there. It is true, thou must see thy sins, and sorrow for them, but this is for the lower Form, and thou must get this lesson before-hand; and when thou hast gotten this lesson of Conviction and Humiliation, look then only to Gods Mercy and the riches of his Grace in Christ.

Use

2. For the Cause: The Lord doth not only appoint the Means, but by the work of the Spirit, he doth bring all the riches of his grace into the soul truly humbled: if you ask, How? First, with strength of evidence; the Spirit presents to the broken-hearted sinner, the right of the freeness of Gods grace to the soul: And secondly, the Spirit doth forcibly soak in the relish of that grace, and by an over-piercing work, doth leave some dint of supernatural and spiritual virtue on the heart.

Now the word of the Gospel, and the work of the Spirit alwayes go together; not that God is tied to any means, but that he tyeth himself to the means: Hence the Gospel is called, The power of God to salvation, because the power of God ordinarily, and in common course appears therein: The waters of life and salvation run onely in the channel of the Gospel; there are golden mines of grace, but they are onely to be found in the Climates of the Gospel; nay, observe this, when all arguments prevail not with corruption, to perswade the heart to go to God, on Text of Scripture will stand a man in stead above all humane learning and inventions, because the Spirit goes forth in this, and none else.

Rom. 1. 16.

This may teach us the worth of the Gospel above all other things in the world, for it is accompanied with the Spirit, and brings salvation with it. What if a man had all the wealth and policy in the world, and wanted this? he were a fool: What if one were able to dive deep into the secrets of Nature, to know the motions of the Stars, to speak with the tongues of men and Angels, and yet knew nothing belonging to his peace, what avails it? Why do we value a Mine, but because of the gold in it? or a Cabinet, but because of the Pearl in it? O this is that pearl we sell all for.

Use 1.

Wouldst thou know whether thou art carnal or spiritual? observe then, if thou hast the Spirit, it ever came with the Gospel: See then, how the soul stands affected with the Gospel, and so it stands affected to the Spirit, Is it so (may every soul reason with

Use 2:

Rom. 6. 16.

it self) *that I will not suffer the Word to prevail with me? then shall I misse of the Spirit, then will Christ none of me.* O remember, the time will come when you must die as well as your neighbours, and then you will say, *Lord Jesus, forgive my finnes; Lord Jesus, receive my soul:* But Christ will answer, *Away, be gone, you are none of mine, I know you not.* Any man, whether noble or ignoble, let him be what he will be, if he hath not the Spirit he is none of Christs; *His you are to whom you obey;* but Pride and Covetousness you obey: Pride therefore will say, *This heart is mine, Lord, I have domineered over it, and I will torment it:* Corruptions will say, *We have owned this soul, and we will damn it.* You therefore that have made a tush at the Word, *This wind shakes no corn, and these words break no bones;* little do you think that you have opposed the Spirit: What, resist the Spirit? me thinks it is enough to sink any soul under Heaven: Hereafter therefore think this with thy self, *Were he but a man that speaks, yet would I not despise him; but that is not all, there goeth Gods Spirit with the Word, and shall I despise it? There is but one step between this and that unpardonable sinne against the holy Ghost, onely adding Malice to my Rage: I oppose the Father, perhaps the Sonne mediates for me; I despise the Sonne, perhaps the holy Ghost pleads for me; but if I oppose the Spirit, none can succour me.*

C H A P. VI.

Sect. 1. *The Answer on mans part for the Soul to close with, and to relie on Christ.*

Matth 11. 28.

Hitherto of the Call on Gods part; now we are come to the Answer on mans part. No sooner hath the Gospel and Gods Spirit clearly revealed the fulness of Gods mercy in Christ, but then the whole soul (both the *Minde* that discovers mercy, and *Hope* that expects it, and *Desire* that pursues it, and *Love* that entertains it, and the *Will* that rests on it) gives answer to the Call of God therein. *Mercy* is a proper object of all these; of the *Minde* to be enlightened, of *Hope* to be sustained, of *Desire* to be supported, of *Love* to be cheered: Nay, there is a full satisfactory sufficiency of all good in Christ, that so the will of man may take full repose and rest in him; therefore the Lord saith, *Come unto me, all that are weary and heavy-laden;* Come, *Mind,* and *Hope,* and *Desire,* and *Love,* and *Will,* and *Heart:* they all answer, *We come:* The *Mind* saith, *Let me know this Mercy above all, and desire to know nothing but Christ and him crucified:* Let me expect this Mercy (saith *Hope*) that belongs to me, and will befall me: *Desire* saith, *Let me long after it:* O, saith *Love,* let me embrace and welcome it: O, saith the *Heart,* let me lay hold on the handle of Salvation; here we will live, and here we will die at the footstool of Gods Mercy. Thus all go, *Minde, Hope, Desire, Love, Joy, the Will* and all lay hold upon the Promise, and say, *Let us make the Promise a prey, let us prey upon mercy, as the wilde Beasts do upon their provision.* Thus the faculties of the soul hunt and pursue this mercy, and lay hold thereupon, and satisfie themselves herein.

Sect. 2. *A sight of Christ, or of Mercy in Christ.*

BUt for a further discovery of these works of the soul, we shall enter into particulars: And for their order, First, the Lord lets a light into the *mind*, for what the eye never seeth, the *heart* never desireth, *hope* never expecteth, the soul never embraceth: If the soul then seemes to hang afar off, and dares not believe that Christ will have mercy on him; in this case the Spirit lets in a light into his heart, and discovers unto him, that God will deal graciously with him. It is with a sinner, as with a man that sits in darknesse, haply he seeth a light in the street out of a window, but he sits still in darknesse, and is in the dungeon all the while, & he thinks, *How good were it, if a man might enjoy that light?* So, many a poor humble-hearted broken sinner seeth, and hath an inkling of Gods mercies, he heareth the Saints speak of Gods love, and his goodnesse, and compassion; Ah (thinks me) *how happy are they? blessed are they, what an excellent condition are they in?* but I am in darknesse still, and never had a drop of mercy vouchsafed unto me: At last, the Lord lets a light into his house, and puts the candle into his own hand, and makes him see by particular evidence, *Thou shalt be pardoned, and thou shalt be saved.*

The manner how the Spirit works this, is discovered in three passages.

First, the Spirit of the Lord meeting with an humble, broken, lowly, self-denying sinner

finner (he that is a proud, stout-hearted wretch, knows nothing of this matter) it opens the eye, and now the humbled finner begins to see (like the man in the Gospel) some light and glimmering about his understanding, that he can look into, and discern the spiritual things of God. Ephes. 3. 4.

2. Then the Lord lays before him all the riches of the treasure of his grace; no sooner hath he given him an eye, but then he layes colours before him (*the unsearchable riches of Christ*) that he may see and look, and fall in love with those sweet treasures; and then saith the soul, *O that mercy, and grace, and pardon were mine. O that my sins were done away!* the Lord saith, *I will refresh them that are heavy-laden;* then saith the soul, *O that I had that refreshing!* you shall have rest, saith God; *O that I had rest too,* saith the soul! And now the soul begins to look after the mercy and compassion which is laid afore it.

3. The Spirit of the Lord doth witness or certifie thoroughly and effectually to the soul, that this mercy in Christ belongs unto him, and without this, the soul of an humble, broken-hearted finner hath no ground to go unto Christ: what good doth it an hungry stomach to hear that there is a great deal of cheer and dainties provided for such and such men, and he have no part therein? Take a Beggar that hath a thousand pounds told before him (he may apprehend the sum of so much gold; and so much silver) *but what is all that to me* (saith he) *if in the mean time I die and starve?* It falls out in this case with a broken hearted finner, as with a prodigal childe: The Prodigal he hath spent his means, and abused his Father, and now is there a Famine in the Land, and poverty is befallen him; he knows indeed there is meat and cloaths enough in his Fathers House, but (alas!) what can he expect thence but his Fathers heavy displeasure? if a man should say, Go to your Father, he will give you a portion again; would he (think you) believe this? No, (would he say) *it is my Father I have offended, and will he now receive me?* yet should a man come and tell him, that he heard his Father say so, and then shew him a Certificate under his Fathers hand that it was so, this would sure draw him into some hope that his Father meant well towards him: So it is with a finner when he is apprehensive of all his rebellions; if a man should tell such a soul, Go to God, and he will give you abundance of mercy and compassion; the soul cannot believe it, but thinks, *What, I mercy?* no no: *Blessed are they that walk humbly before God, and conform their lives to his Word, let them take it; but for me, it is mercy I have opposed, it is grace I have rejected; no mercy, no grace for me:* But now if God send a Messenger from Heaven, or if it come under the hand of his Spirit, that he will accept of him, and passe by all his sins, this makes the soul grow into some hopes, and upon this ground it goes unto the Lord: But here observe me, that none either in heaven or in earth, but only Gods Spirit can make this Certificate; when it is night, all the candles in the world cannot take away the darknesse: so all the means of grace and salvation, all the candle-light of the Ministry, they are all good helps, but the darknesse of the night will not be gone, before the *Sun of Righteousnesse* arise in our hearts. Hence it is that it proves so difficult a matter to comfort a distressed soul; *I shall one day perish,* saith David; *I shall one day go down to hell,* saith the soul: Let all the Ministers under heaven cry, *Comfort ye, comfort ye:* still he replies, *I mercy? and I comfort?* will the Lord pardon me? *It is mercy I have despised and trampled under my feet; and I mercy? no, no:* Thus we Ministers observe by experience, some that in their own apprehensions are gone to the bottome of hell, we make known to them Reasons, and Arguments, and Promises, but nothing takes place; what's the Reason? O none but Gods Spirit can do it; he must either come from heaven, and say, *Comfort ye, comfort ye, my people; or it will never prevail:* let me speak therefore to you that are Ministers, you do well to labour to give comfort to a poor fainting soul, but alwayes say, *Comfort, Lord: O Lord, say unto this poor soul, that thou art his salvation.*

Sect. 3 Hope in Christ.

THE minde being thus enlightened, the Lord calls on the affections; *Come desire:*

Come, love: but the first voyce is to *Hope*, now *Hope* is a faculty of the soul that looks out for mercy, and waits for the same; So the Apostle, *Phil. 1. 20. According to my earnest expectation: It is a similitude taken from a man that looks after another, and lifts up himself as high as he may to see if any be coming after him; so here the soul stands as it were a tip-toe, expecting when the Lord comes; he hath heard the Lord* Phil. 1. 10.
say,

Phil. 1. 10.

say : *Mercy is coming towards thee, mercy is provided for thee* : now this affection is set out to meet mercy afar off, it is the looking out of the soul : *O when will it be, Lord ? Thou sayest mercy is prepared, thou sayest mercy is approaching* ; the soul standeth a tiptoe, *O when will it come Lord !* here is the voyce of *Hope* ; *This sinful soul of mine, it may through Gods mercy be sanctified ; this troubled, perplexed soul of mine, it may through Gods mercy be pacified ; this evil and corruption which harbors in me, and hath taken possession of me, it may through Gods mercy be removed ; and when will it be ?*

The manner how Gods Spirit works this, is discerned in three particulars : 1. The Lord doth sweetly stay the heart, and fully perswade the soul, that a mans sins are pardonable, and that all his sins may be pardoned, and that all the good things he wanteth, they may be bestowed : this is a great sustainer of the soul ; when a poor sinner seeth his sins in their number, nature ; when he seeth no rest in the creature, nor in himself ; though all means, all help, all men, all Angels, should joyn together, yet they cannot pardon one sin of his ; then the Lord lifteth up his voyce, and saith from Heaven, *Thy sins are pardonable in the Lord Jesus Christ.*

2. The Lord doth sweetly perswade the soul that all his sins shall be pardoned ; the Lord makes this appear, and perswades his heart that he intendeth mercy, that Christ hath procured pardon for the soul of a broken-hearted sinner in special, and that he cannot but come unto it ; by this means *Hope* comes to be assured, and certainly perswaded to look out, knowing the Promise shall be at the last accomplished : the former only sustained the heart, and provoked it to look for mercy ; but this comforts the soul, that undoubtedly it shall have mercy : *The Lord Jesus came to seek and to save that which was lost* : now saith the broken and humble sinner, *I am lost. Did Christ come to save sinners ? Christ must fail of his end, or I of my comfort* : God saith, *Come unto me, all you that are weary and heavy-laden : I am weary, and unless the Lord intend good unto me, why should he invite me and bid me come ? surely he means to shew me mercy, may he promiset to relieve me, when I come, therefore he will do good unto me.*

3. The Lord lets in some relish and taste of the sweetnesse of his love, some scent and favour of it, so that the soul is deeply affected with it, and carried mightily unto it, that it cannot be severed ; it is the letting in the riches of his love, that turneth the expectation of the soul another way, yea it turneth the whole stream of the soul thitherward.

Use. 1

This reproveth, 1. Those that cast off all *Hope*. 2. Those that without ground will do nothing but *Hope*. 1. If the Lord stirre up the heart of his to *hope* for his Mercy, then take heed of that fearful sin of *Despair*. Despair we must in our selves, and that is good ; but this *Despair* we speak of, is heinous in the eyes of God, and hurtful to thee. 1. Injurious to God ; thou goest to the deep dungeon of thy Corruption, and there thou sayest, *These sins can never be pardoned, I am still proud, and stubborn : God seeth not, God succours not, his hand cannot reach, his Mercy cannot save.* Now mark what the prophet saith to such a perplexed soul, *Why sayest thou, thy way is hid from the Lord ?* the Lord saith, *Why sayest thou ? is any thing too hard for the Lord ?* O you wrong God exceedingly, you think it a matter of humility, when you account so vilely of your selves : *Can God pardon sin to such unworthy creatures ? It is true,* (saith the soul) *Manasses was pardoned, Paul was converted, Gods Saints have been received to mercy. But can my sinnes be pardoned ? can my soul be quickned ? No, no, my sinnes are greater than can be forgiven.* Why then, poor soul, Satan is stronger to overthrow thee, than God to save thee ; and thus you make God to be no God, nay you make him to be weaker than Sin, than Hell, than the Devil. 2. This sin is dangerous to thy own soul, it is that which taketh up the bridge, and cutteth off all passages, nay it plucks up a mans endeavours (as it were) quite by the roots : *Alas,* (saith he) *what skilleth for man to pray ? what profits it a man to read ? what benefit in all the means of grace ? The stone is rolled upon me, and my Condemnation sealed for ever : I will never look after Christ, Grace, Salvation any more ; the time of grace is past, the day is gone.* And thus the soul sinketh in it self ; *Will the Lord cast me off for ever ? and will he shew no favour ?* I said, (saith David) *This is my infirmity* : the word in the Original is, *This is my sicknesse* ; as who should say, *What ? is mercy gone for ever ? this will be my death, then is life gone.*

Psal. 77. 72

2. This reproveth and Condemns that great sin of *Presumption*, a sin more frequent, and (if possibly may be) more dangerous ; as they said, *Saul had slain his thousands, and David his ten thousands* : So hath *Despair* slain his thousands, but *Presumption* his ten thousands. It is the counsel of Peter, that every man should be ready to give an ac-

count

count of his faith and hope that is in him. Let us see the Reasons that perswade you to these groundlesse foolish Hopes; you say, You hope to be saved, and you hope to go to heaven, and you hope to see Gods face with comfort; and have you no grounds? it is a foolish hope, an unreasonable hope. 1 Pet. 3. 15.

But comfort ye, comfort ye, poor drooping Spirits; *They that wait upon the Lord shall renew their strength*: you say, *You cannot do this, and you cannot do that*; I say; *If you can but hope, and wait for the Mercy of the Lord, you are rich Christians*. If a man have many Reversions, they that judge of his Estate, will not judge him for his present Estate, but for the Reversions he shall have; Haply thou hast not for the present the sense and feeling of Gods love and assurance; away with that feeling, do not dote upon it, thou hast Reversions of old Leases, ancient Mercies, old Compassions, such as have been reserved from the beginning of the world, and know thou hast a fair Inheritance. Use 2. Isa. 40. 31.

You will say, Were my hopes of the right stamp, then might I comfort my self: but there are many false flathy hopes, and how should I know that my hope is sound and good? I answer, you may know it by these particulars: Use 3.

1. A grounded hope hath a peculiar certainty in it; it doth bring home unto the soul in special manner, the goodness of God, & the riches of his love in Christ Jesus. It stands not on *If's* and *And's*, but faith, *It must undoubtedly, it must certainly be mine*; and good reason, for this hope hath a Word to hang and hold upon: What is that? *I will wait upon the Lord, and I will hope in his Word*; it is a Scripture-hope, a Word-hope: the Word faith, *The Lord came to save those that were lost*; Why, *I finde my selfe to be lost*, faith the soul, and therefore *I hope*: The Lord will seek me, though I cannot seek him; *I hope the Lord will finde me*, though I cannot finde my selfe; *I hope the Lord will save me*, though I cannot save my selfe. So the Word faith, *He appointeth them that mourn in Sion, to give unto them beauty for ashes*: will you have a Legacy of Joy, Mercy and Pity? here it is, the Lord Christ left it you, *I bequeath and leave this to all broken-hearted sinners, to all you humble mourning sinners, this is your Legacy, sue for it in the Court, and you shall have it for ever*. Psal. 130. 5. Math. 18. 11.

2. A grounded hope is ever of great power and strength to hold the soul to the truth of the Promise; hence take a poor sinner when he is at the weakest, under water, when all Temptations, Oppositions, Corruptions grow strong against him; and he faith, *I shall one day perish by the hand of Saul, this proud, foolish, filthy heart of mine will be my bane, I shall never get power, strength and grace against these sinnes*. Here is the lowest under of a poor soul. If a man should now reply, *Then cast off all hope and confidence, reject the means, and turn to your sinnes*: Mark how Hope steppeth in, and faith, *Nay, whatsoever I am and do, whatsoever my condition is, I will use the means; I am sure all my help is in Christ, all my hope is in the Lord Jesus; and if I must perish, I will perish seeking him, and waiting upon him*. Why this is Hope, and I warrant that soul shall never go to hell; *I will wait for the Lord, yea, though he hath hid himself from the house of Jacob*. Isa. 8. 17.

The last Use is of Exhortation: I desire you, I entreat you, (I will not say, I command you, though this may be enjoyned) if you have any hope of Heaven, if you have any treasure in Christ, labour to quicken this affection above all. The means are these: Use 4.

1. Labour to be much acquainted with the precious Promises of God, to have them at hand, and upon all occasions: These are thy comforts, and will support thy soul: as the body without comfort is unfit for any thing, so it is here; unless a man hath that provision of Gods Promises, and have them at hand daily, and have them dished out, and fitted for him, his heart will fail.

2. Maintain in thy heart a deep and serious acknowledgment of that supreme Authority of the Lord, to do what he will, and how he will, according to his pleasure. Alas, we think too often to bring God to our bowe; *We have hoped thus long, and God hath not answered, and shall we wait still*? Wait! Ay wait, and blesse God that you may wait: If you may lie at Gods feet, and put your mouths in the dust, and at the end of your dayes have one crumb of Mercy, it is enough; therefore check those distempers, *Shall I wait still*? It is a most admirable strange thing, that a poor worm, worthy of hell, should take up state, and stand upon terms with God; *He will not wait* upon

upon God; Who must wait then? must God wait, or man wait? It was the Apostles question, *Wilt thou now restore the Kingdom of Israel*; to whom our Saviour answered, *It is not for you to know the times and seasons*; as who should say, *Hands off*, it is for you to wait, and to expect mercy, it is not for you to know. If you begin to wrangle, and say, *How long, Lord? When, Lord? And why not now, Lord? Why not I, Lord?* now check thy own heart, and say, *It is not for me to know; it is for me to be humble, abased, and to wait for mercy.*

Sect. 4. *A desire after Christ.*

When the soul is humbled, and the eye opened, then he begins thus to reason, *O happy I that see mercy, but miserable I, if I come to see this, and never have a share in it! O why not I (Lord) why not my sins pardoned? and why not my corruptions subdued? my soul now thirsteth after thee, as a thirsty Land, my affections now hunger after righteousness, both infused and imputed*; Now this desire is beggotten thus:

When the soul is come so far, that after a through-conviction of sin, and sound humiliation under Gods mighty hand, it hath a timely and seasonable revelation of the glorious mysteries of Christ; of his excellencies, invitations, truth, tender-heartedness, &c. of the heavenly splendor, and riches, of the pearl of great price; then doth the soul conceive by the help of the Holy Ghost, this desire, and vehement longing: And (lest any couzen themselves by any misconceits about it, as the notorious sinner, the meer civil man, and the formal Professor) it is then known to be saving.

1. When it is joyned with an hearty willingness and unfeigned resolution, *to sell all, to part with all sin*, to bid adieu for ever to our darling-delight; it is not an effect of self-love, not an ordinary wish of natural appetite (like Balaams Numb. 23. 10.) of those who desire to be happy, but are unwilling to be holy; who would gladly be saved, but are loath to be sanctified; no, if thou desirest earnestly, thou wilt work accordingly; for as the desire is, so will thy endeavour be.

See the Preface written by G. Abbot, D.D. before the examination of George Spror, p. 23. Matth. 11. 28.

2. When it is earnest, eager, vehement, extremely thirsting after Christ, as the parched earth for refreshing showers, or the hunted Hart for the water-brooks. We read of a Scottish Penitent, who a little before his confession, *freely confessed his fault, so the shame (as he said) of himself, and to the shame of the Devil, but to the glory of God; he acknowledged it to be so heinous, and horrible, that had he a thousand lives, and could he die Ten thousand deaths, he could not make satisfaction. Notwithstanding (saith he) Lord, thou hast left me this comfort in thy Word, that thou hast said, Come unto me, all ye that are weary and heavy-laden, and I will refresh you: Lord, I am weary, Lord, I am heavy-laden with my sins, which are innumerable, I am ready to sink, Lord, even into hell unlesse thou in thy mercy put to thine hand and deliver me: Lord, thou hast promised by thine own Word out of thy own mouth, that thou wilt refresh the weary soul: And with that he thrust out one of his hands, and reaching as high as he could towards heaven, with a louder voyce and streined, he cried, I challenge thee, Lord, by that Word; and by that promise which thou hast made, that thou performe and make it good to me, that call for ease, and mercy at thy hands, &c. Proportionably, when heavy-heartedness for sin hath so dried up the bones, and the angry countenance of God so parched the heart, that the poor soul begins now to gasp for grace, as the thirsty land for drops of rain; then the poor sinner (though dust and ashes) with an holy humility thus speaks unto Christ, *O merciful Lord God, Thou art Alpha and Omega, the beginning and the end; Thou sayest it is done, of things that are yet to come; so faithful and true are thy Decrees and Promises, that thou hast promised by thine own Word out of thy own mouth, that unto him that is athirst, thou wilt give him of the fountain of the water of life freely. O Lord, I thirst, I faint, I languish, I long for one drop of mercy: As the Hart panteth for the water-brooks, so panteth my soul after thee, O God, and after the yearning bowels of thy wonted compassions: Had I now in possession the glory, the wealth, and pleasures of the whole world; nay, had I Ten thousand lives, joyfully would I lay them all down and part with them, to have this poor trembling soul of mine received into the bleeding arms of my blessed Redeemer. O Lord, my spirit within me is melted into tears of blood, my heart is shivered into pieces; out of the very place of Dragons and shadow of death, do I lift up my thoughts heavy and sad before thee; the remembrance of my former vanities and pollutions, is a very vomit to my soul, and it is sorely wounded with the grievous representation thereof;**

Rev. 21. 6.

The

The very flames of Hell, Lord, the fury of thy just wrath, the scorplings of my own conscience, have so wasted and parched mine heart, that my thirst is insatiable, my bowels are hot within me; my desire after Jesus Christ, pardon and grace, is greedy as the grave; the coals thereof are coals of fire, which have a most vehement flame: And, Lord, in thy blessed Book thou callest and criest, Ho, every one that thirsteth, come ye to the waters. In that great day of the feast, thou stoodest and criedst with thine own mouth, If any man thirst, let him come unto me and drink; and these are thine own words, Those who hunger and thirst after righteousness shall be filled. I challenge thee, Lord, in this my extreamest thirst after thine own blessed self, and spiritual life in thee, by that Word, and by that Promise which thou hast made, that thou perform, and make it good to me, that lie grovelling in the dust, and trembling at thy feet: Oh! open now that promised well of life, for I must drink or else I die.

Isa. 55. 1.

John 7. 37.

Matth. 5. 6.

The means to obtain this desire, are these three:

1. Be acquainted thoroughly with thine own necessities and wants, with that nothingness and emptiness that is in thy self; a groundlesse presumption makes a man careless; see into thine own necessities, confesse the want of this desire after the Lord Jesus Christ.

2. Labour to spread forth the excellency of all the beauty and surpassing glory, that is in the Promises of God: Couldst thou but view them in their proper colours, they would even ravish thee, and quicken thy desires.

3. After all this, know it is not in thy power to bring thy heart to desire Christ; thou canst not hammer out a desire upon thine own Anvil, dig thy own pit, and hew thy own rock as long as thou wilt; nay, let all the Angels in Heaven, and all the Ministers on Earth provoke thee, yet if the hand of the Lord be wanting, thou shalt not lift up thine heart, nor step one step towards Heaven; then go to him who is able to work this desire in thy soul. It is the complaint of a Christian, O they are troubled, because they cannot fetch a good desire from their own souls, and one falls, another sinks, a third shakes, and they are overwhelmed with discouragement: What a wretched heart have I? (saith one) I grace? No, no, the world I can desire; the life of my child I long for; and I say with Rachel, Let me have honour or else I die: but I cannot long for the unconceivable riches of the Lord Jesus Christ; and will the Lord shew any mercy upon me? Is it thus? remember now, desires grow not in thy garden, they spring not from the root of thy abilities: O seek unto God, and confesse, In truth, Lord, it is thou from whom come all our desires, it is thou must work them in us, as thou hast promised them to us; and therefore, Lord, quicken thou this soul, and enlarge this heart of mine, for thou onely art the God of this desire. Thus hate down a desire from the Lord, and from the Promise, for there onely must thou have it: The smoking flax God will not quench: flax will not smoke, but a spark must come into it, and that will make it catch fire and smoke; thus lay your hearts before the Lord, and say, Good Lord, here is onely flax, here is onely a stubborn heart, but strike thou by the Promise one spark from heaven, that I may have a smoking desire after Christ, and after grace.

Matth. 11: 6.

SECT. 5. A Love of Christ.

WE have run through two affections, Hope and Desire, and the next is Love: A possible good stirs up Hope; a necessary excellency in that good, setteth Desire; and a relish in that good settled, kindles Love. Thus is the order of Gods work: If the good be absent, the understanding saith, It is to be desired, O that I had it! then it sends out Hope, and that waits for that good, and stayes till it can see it; and yet if that good cannot come, then Desire hath another proper work, and it goes up and down wandering, and seeketh and sueth for Christ Jesus. After this, if the Lord Jesus be pleased to come himself into the view of the heart, which longeth thus after him, then Love leads him into the soul, and tells the Will of him, saying, Lo, here is Jesus Christ the Messiah, that hath ordered these great things for his Saints and people.

The Motive or ground of this Love, is Gods Spirit in the Promise, letting in some intimation of Gods love into the soul; thus Psal. 42. 8. The Lord will command his loving kindness in the day-time: This is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of command stand for Lawes; so the Lord sends out his loving kindness, and saith, Go out, my everlasting love and kindness, take a commission from me, and go to that humble, thirsty and hunger-bitten sinner, and go and prosper;

Psal. 42. 8.

prosper, and prevail, and settle my love effectually upon him, and fasten my mercy upon him; I command my loving kindnesse to do it. Thus the Lord doth put a Commission into the hands of his loving kindnesse, that it shall to good do the poor soul, yea, though it withdraw it self, saying, *What, I mercy? will Christ Jesus accept of me?* No, no, there is no hope of mercy for me: indeed if I could pray thus, hear thus, and perform Duties with that enlargement, and had those parts and abilities, then there were some comfort, but now there is no hope of mercy for me. We demand, Is thus your case? is it thus and thus? are you thus humbled? and have you thus longed for the riches of his mercy in Christ? Lo then the Lord hath put a Commission into the hands of his loving kindnesse, saying, *Go to that poor soul, and break open the doores upon that weary weltering heart, and break off all those bolts, and rend off that veil of ignorance and carnal Reason, and all those Arguments: Go (I say) to that soul, and chear it, and warm it, and tell it from me, That his sins are pardoned, and his soul shall be saved, and his sighs and prayers are heard in heaven; and I charge you do the work before you come again.*

Here is the ground of Love; Gods love affecting the heart and settled upon it, it breeds a love to God again; We love him, because he loved us first: The burning-glasse must receive heat of the beams of the Sun, before it burn any thing; so there must be a beam of Gods love to fall upon the soul, before it can love God again: *I drew them with the cords of a man, even with the bands of love; God lets in the cords of love into the soul, and that draws love again to God: He brought me into the banquetting-house, and his banner over me was love; stay me with flaggons, comfort me with apples, for I am sick of love. When the banner of Christs love is spread over the soul, the soul comes to be sick in love with Christ.*

Now this love of God doth beget our love in three particulars:

First, there is a sweetnesse and a relish which Gods love lets into the soul, and warms the heart with; you shall see how the fire is kindled by and by: As when a man is fainting, we give him *Aqua vita*: so a fainting sinner is cold at the heart, and therefore the Lord lets in a drop of his loving kindnesse, and this warms the heart, and the soul is even filled with the happiness of the mercy of God; *Let him kisse me with the kisses of his mouth, (saith the Spouse in the Canticles) for his love is better than wine: The kisses of his mouth, are the comforts of his Word and Spirit; the soul saith, O let the Lord refresh me with the kisses of his mouth, let the Lord speak comfort to my heart, and this is better than wine.*

Secondly, as that sweetnesse warms the heart, so the freeness of the love of God let in, and intimated, begins even to kindle this love in the soul, that it sparkles again: God setteth out his love towards us, seeing that while we were yet sinners, Christ died for us. This commends the love of God, the Lord sends to poor and miserable, sinful, broken-hearted sinners, and saith, *Commend my mercy to such a one, and tell him; That though he hath been an enemy to me, yet I am a friend to him, and though he hath been rebellious against me, yet I am a God and Father to him: When the poor sinner considers this with himself, he saith, Is the Lord so merciful to me? I that loved my sinnes, and continued in them, had it not been just that I should have perished in them? but will the Lord not only spare his enemy, but give his Son for him? O let my soul for ever rejoyce in this unconceivable goodnesse of God! Be thy heart never so hard, if it have but the sense of this, it cannot but stir thee to Humiliation.*

Thirdly, the greatnesse of the freeness of this mercy of God, being settled upon the heart, inflames it; the sweetnesse warms the heart, this freeness kindles the fire; and when the greatnesse of the sweetnesse comes to be valued, this sets the heart all on a flame; the Apostle desires, that the *Ephesians being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth and height of the love of God in Christ*; as if he had said, The unmeasurableness of Gods mercy will blow up the soul, and inflame the heart with admirable love of God again, and will make the soul say; *What, I that have done all that I could against this good God? O it breaks my heart to think of it? there was no Name under Heaven that I did blaspheme and tear in pieces more than this Name; no command under Heaven I so much despised, as the Command of God and of Christ; no Spirit that I grieved so much as the good Spirit of God; and therefore had the Lord onely given me a look, or spoken a word to me, it had been an infinite Mercy, but to send a Son to save me, it is incomparable: I could not conceive to do so much evil against him, as he hath done good to me: O the breadth of that Mercy beyond all limits! O the length of that Mercy beyond all time! O the depth of that Mercy below a mans misery: O*

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the height of that Mercy above the height of my understanding ! If my hands were all love, that I could work nothing but love ; and if mine eyes were able to see nothing but love, and my minde to think of nothing but love ; and if I had a thousand bodies, they were all too little to love that God that hath thus unmeasurably loved me a poor sinful Hell-bound : I will love the Lord dearly, (saith David) O Lord my strength. Have I gotten the Lord Jesus to be my comfort, my buckler and my shield ? if I have any good, he begins it ; if I have any comfort, he bleſſeth it : Therefore I will love thee dearly, O Lord my strength, O how should I but love thee !

Pſal. 12. 1.

Uſe 1.

Me thinks there is a poor ſincere ſoul that ſaith, My understanding is not ſo deep as others, my tongue runs not ſo ſmooth as ſuch and ſuch ; I cannot talk ſo freely of the things of grace and ſalvation, I have meaner parts, and cannot enlarge my ſelf in holy Duties, and holy Services ; I cannot diſpute for a Saviour, or perform ſuch Duties as others can do : yet, ſweet ſoul, canſt thou love Chriſt Jeſus, and rejoyce in him ? O yes, I bleſſe the Name of the Lord, that all I have, all my friends, and parts, and means, and abilities, are but as dung and drotſe in compariſon of Chriſt Jeſus ; it were the comfort of my ſoul, if I might be ever with him. Say you ſo ? Go the way, and the God of Heaven go with thee : This is a work of God that will never leave thee, it is a badge and proper livery that the Lord Jeſus gives onely to his Saints ; never a meer Profeſſor under Heaven ever wore it, never any Hypocrite under Heaven to whom God did intend it, but onely to thoſe whom he hath effectually called, and whom he will ſave ; therefore though thou wanteſt all, thou haſt this to comfort thee in the want of all ; and thou mayeſt ſay, I can ſay little for Chriſt, my tongue faultereth, and my memory is weak, yet the Lord knowes I love the Lord Jeſus. This is enough ; David deſired no more, but what God was wont to do to his children that loved his Name, Do to me (ſaith the text) as thou ſeſt : do unto thoſe that love thy Name ; I know thou loveſt them that love thee, and wilt ſave and glorifie them in the end : I deſire no more but this, do as thou ſeſt to do to thoſe that love thy Name. And doth David a King deſire no more ? ſure then if thou (poor ſoul) haſt ſo much as he had, it is enough, be quiet with thy childes part ; Thy lot is fallen into a marvellous fair ground.

Pſal. 119. 132.

Some may ſay, this is all the difficulty ; How may I know whether my love be a true love, or a falſe love ? How may I know, that my love is of the right ſtamp ?

Objec. 3.

Let every man put his love upon the trial, and examine thus, Whether doeſt thou welcome Chriſt and grace, according to the worth of them ? if thou doeſt, it will appear in theſe particulars : 1. Obſerve the root and riſe from whence thy love came ; canſt thou ſay, I love the Lord, becauſe he hath loved me ? Then thy love is of the right mettal, and know it for ever, that that God which cannot but love himſelf, he cannot but like that love which came from himſelf : Is thy ſoul affected and enlarged in love to the Lord, becauſe thou haſt felt and retained the reliſh and ſweetneſſe of his grace ? canſt thou ſay, The Lord hath let in a glimpe of his favour ? and the Lord hath ſaid in his truth, he looks to him that trembles at his Word ; the Miniſter ſaid it, and the Spirit ſaith it ; that my mercy is regiſtered in heaven : O how ſhould I love the Lord ! my ſins are many, which I have bewailed ; my ſighs and jobs I have put up to heaven, and at the laſt the Lord hath given me a gracious answer : O how ſhould I love the Lord my ſtrength dearly ? If it be thus with thee, thy love is found, and will never fail.

Anſw.

2. If thou entertain thy Saviour as it beſeems him, thou muſt entertain him as a King, and that is thus ; give up all to him, and entertain none with him upon terms of honour, but ſuch as retain to him, or be attendants upon him ; love all in Chriſt, and for Chriſt, but expreſſe thy love and joy to Chriſt above all : He is as a King, and all the reſt are but as retainers ; he that loves any thing equal with a Chriſt, it is certain he did never love Chriſt : to ſet up any thing cheek by jole with Chriſt, it is all one as if a man did put a ſlave into the ſame Chamber with the King, which is upon the point to drive him away.

3. The ſoul that rightly entertains Chriſt, and ſtudies wholly to give him contentment, he is marvellous wary and watchful, that he may not ſad that good Spirit of God to grieve him, and cauſe him to go away as diſpleaſed : See this, Cant. 3. 4. 5. the Spouſe fought long for her beloved, and at laſt brought him home ; and when ſhe had welcomed him ſhe gives a charge to all the houſe, not to ſtir, nor awaken her love, till he pleaſe. When a Prince comes unto the houſe of a great man, what charge is there given to make no noiſe in the night, leſt ſuch and ſuch a man be awakened before his time ? the ſoul when it hath received the Spirit of the Lord Jeſus Chriſt, doth thus ; he gives a peremptory

Cant. 3. 4. 5.

charge to keep watch and ward, and gives a charge to hope, and desire, and love, and joy, and the minds, and all, not to grieve and molest the good Spirit of God, let there be no motion but to entertain it, no advice but to receive it, and do nothing that may work the least kinde of dislike unto it.

4. He that truly entertains Christ, rejoiceth in the good and glory of Christ: When Mephibosheth had been wrongfully accused to David, and when David, who had taken away all the inheritance from him, was returned in safety, then said David to comfort him, *Thou and Ziba divide the land*: Nay, said Mephibosheth, let him take all forasmuch as my Lord the King is come again in peace, it matters not for inheritance; and for my self and my life, I passe not, *for the King is returned in peace; it is enough that I enjoy thy presence, which is better to me than goods, life or liberty*: So it is with a kinde loving heart, which cannot endure to see Christs honour and glory laid in the dust; but if his praise be advanced, then is he glad, *Lord I have enough* (saith the soul) *that Christ is mine, and that his honour and glory is magnified; whatsoever becomes of me, it matters not; let the world take all, if I may have Christ, and see him praised and magnified*. Let this try any mans spirit under Heaven, & labour to bring the soul to this pitch: A Minister in his place, and a Master in his place, and every Christian in his place; let it be our care to honour God, not our selves; and let it be our comfort, if God may be better honoured by others, than by our selves: This is our baseness of spirit, we can be content to lift up Christ upon our shoulders, that we may lift up our selves by it; but we should be content to lie in the dust, that the Lord may be praised; and if any of Gods people thrive and prosper more than thou, let that be thy joy.

2 King. 19. 30.

5. He that welcomes Christ truly, covets a nearer union with Christ: Love is of a linking and gluing nature, and will carry the soul with some kinde of strength and earnestnesse, to enjoy full possession and fellowship of the thing that is loved; it cannot have enough of it: *Nothing* (saith the soul) *but Christ, still I desire more of that mercy, and holinesse, and grace, and love in Christ Jesus*: As it is with parties that have lived long together in one house, and their affections are linked together in way of marriage, they will ever desire to be talking together, and to be drawing on the marriage; so the soul that loves Christ Jesus, and hath his holy affection kindled, and his spirit enlarged therein; when the Lord hath let in some glimpse of his love, he thinks the hour sweet when he prayed to the Lord Christ, he thinks the Lords day sweet, wherein God revealed, by the power of his holy Ordinances, any of that rich grace and mercy of his: It is admirable to see how the heart will be delighted to recount the time, and place, and means, when, and where the Lord did reveal it: *Oh this is good* (saith the soul) *Oh that I might ever be thus cheered and refreshed!* Or as the Spouse contracted thinks every day a yeer, till she enjoy her beloved, and take satisfaction to her soul in him: So the soul that hath been truly humbled, and enlightened, and is now contracted to Christ Jesus, *Oh when will that day be,* (saith it) *that I shall ever be with my Jesus!* he takes hold of every word he hears, every promise that reveals any thing of Christ, *But oh! when will that day be, that I shall ever be with Christ, and be full of his fulnesse for ever!*

Phil. 1. 23.

Use 2.

And now let me prevail with your hearts, and work your souls to this duty, *love the Lord, all ye his Saints*; whom will you love, if you love not him? Oh you poor ones, love you the Lord, for you have need; and all you rich ones, love you the Lord, for you have cause; and you little ones too, (if there be any such in the Congregation) he knocks at every mans heart, and perswades every mans soul, *Love ye the Lord*.

Psalm. 31. 23.

The meanes are these. 1. Labour to give attendance daily to the promise of grace, and Christ; drive away all other suitors from the soul, and let nothing come between the promise and it; forbid all other bands, that is, let the promise confer daily with thy heart, and be expressing and telling of that good that is in Christ, to thy own soul. If all things be agreed between parties to be married, and there wants nothing but mutual affection; the only way to fix their affections upon one another, is to keep company together, so as they meet wisely and holily: So let the soul daily keep company with the promise, and this is the first way.

2. Labour to be thoroughly acquainted with the beauty and sweetness of Christ in the Promise: Now there are three things in the promise we must eye and apprehend, that our hearts may be kindled with love in the Lord: 1. The worth of the party in himself, Christ is worthy of it. 2. The desert of the party, in regard Christ deserves it. 3. The readinesse of the party in himself to seek our good, Christ seeks it.

1. Christ is worthy in himself: if we had a thousand hearts to bestow upon him, we were

were never able to love him sufficiently, as *Nehemiah* said, *The Name of the Lord is above all praise*; will you let out your love and affections? you may lay them out here with good advantage: what would you love? wouldst thou have beauty? then thy Saviour is beautiful; *Thou art fairer than the children of men*, *Psal. 45. 2.* Wouldst thou have strength? then is thy Saviour strong; *Gird thy sword upon thy thigh, O most mighty*, *Psal. 45. 3.* Wouldst thou have riches? thy Saviour is more rich (if it be possible) than he is strong, *He is heir of all things*, *Heb. 1. 2.* Wouldst thou have wisdom? then thy Saviour is wise, yea wisdom it self, *In him are hid all the treasures of wisdom and knowledge*, *Col. 2. 3.* Wouldst thou have life eternal? Christ is the Author of life and happiness to all that have him; and he hath not only these in himself, but he will incompass thee in them, if thou wilt but match with him.

Psal. 45. 2.

Psal. 45. 3.

Heb. 1. 2.

Col. 2. 3.

2. Christ deserves our love, in regard of benefits to us; be man never so worthy in himself, yet if he have wronged, or express the part of an Enemy, a woman saith, *I will not have him though he have all the world*, this takes off the affection; it is not so with the Lord Jesus: as he is worthy of all love in himself, so he hath dealt mercifully and graciously with you: In your sickness, who helped you? in wants, who supplied you? in anguish of heart, who relieved you? it was Jesus Christ: Oh therefore love him, deal equally with him, and as he deserves, so enlarge your hearts to him for ever.

3. Christ seeks our love: Here is the admiration of mercy, That our Saviour, who hath been rejected by a company of sinful creatures, should seek their love: for shame refuse him not, but let him have love ere he go: Had the Lord received us, when we had come to him, and humbled our hearts before him; had he heard, when we had spent our dayes, and all our strength in begging and craving, it had been an infinite mercy: But when the Lord Jesus Christ shall seek to us by his Messengers (it is all the work we have to do, to woove you, and speak a good word for the Lord Jesus Christ; yea, and if we speak for our selves, it is pity but our tongue should cleave to the roof of our mouth) when the Lord Jesus shall come and wait upon us, and seek our love, O this is the wonder of mercies! think of this, O ye Saints! The Lord now by us offers love to all you that are weary and have need. What answer shall I return to him in the evening? shall I say, *Lord, I have tendered thy mercy, and it was refused*: Brethren, it would grieve my heart to return this answer: O rather let every soul of you say, *Can the Lord Jesus love me? In truth, Lord, I am out of love with my selfe; I have abused thy Majesty, I have loved the world, I have followed base lusts, and can the Lord Jesus love such a wretch as I am? yea saith the Lord, I will heat their back-slidings, I will love them freely*. He looks for no portion, he will take thee and all thy wants; get you home then; and every one in secret, labour to deal truly with your own hearts; make up a match in this manner, and say, *Is it possible that the Lord should look so low? that a great Prince should send to a poor Peasant? that Majesty should stoop to meanness? Heaven to Earth? God to man? Hath the Lord offered mercy to me? and doth he require nothing of me but to love him again?* call upon your hearts, I charge you, and say thus, *Lord, if all the light of mine eyes were love, and all the speeches of my tongue were love, it were all too little to love thee: O let me love thee dearly!* If you will not say thus, then say hereafter, You had a fair offer, and that a poor Minister of God did wish you well. Alas, be not coy and squeamish, the Lord may have better than you; lie down therefore, and admire at the mercy of the Lord, that should take a company of dead dogs, and now at the last, say as the Prophet did, *Lift up your heads, O ye gates! and be ye lift up, ye everlasting doors, and the King of Glory shall come in*.

Hosea 14. 5.

Psal. 24. 7, 9.

SECT. 6. *A relying on Christ.*

WE are now come to the work of the Will, which is the great wheel and Commander of the soul. The former affections were but as hand-maids to usher in Christ and the Promises; the *minde* saith, *I have seen Christ*: *Hope* saith, *I have waited*: *Desire* saith, *I have longed*: *Love* saith, *I am kindled*: then saith the will, *I will have Christ, it shall be so*: and this makes up the match; the spawn and seeds of faith went before, now faith is come to some perfection, now the soul reposes it self upon the Lord Jesus.

And this reposing or resting it selfe, discovers a fivefold act:

First, it implies *A going out of the soul to Christ*: When the soul seeth this, that the Lord Jesus is his aid, and must ease him, and pardon his sins, then *Let us go to him* Christ

Christ, faith he, it is the Lords call, *Come to me, all ye that are weary*: now this voyce coming home to the heart, and the prevailing sweetnesse of the call over-powering the heart, the soul goes out, and falls, and flings it self upon the riches of Gods grace.

Cant. 2. 15.

Secondly, *It laies fast hold upon Christ*: when the Lord faith, *Come, my Love, my Dove*: *O come away!* Behold, I come (faith she) and when she is come, she fasteneth upon Christ, saying, *My beloved is mine, and I am his*: Faith laies hold on the Lord, and will not let Mercy go, but cleaves unto it, though it conflict with the Lord; *Should he slay me,* (faith Job) yet will I trust in him. The case is like Benhadads, who being overcome by Ahab, his Servants thus advise him: *We have heard that the Kings of Israel are merciful Kings, we pray thee let us put ropes about our necks, and sackcloth on our loynes, and go out to the King, peradventure he will save thy life*: Thus the servants go, and coming to Ahab, they deliver the Message; *Thy servant Benhadad saith, I pray thee let me live*: and he said, *is he yet alive? he is my brother*: Now the men diligently observed whether any thing would come from him, and did hastily catch at it, and they said, *Thy brother Benhadad, and they went away rejoicing*: This is the lively Picture of a broken-hearted sinner, after he hath taken up arms against the Almighty, and that the Lord hath let in Justice, and he seeth (or hath seen) the anger of God bent against him; then the soul reasons thus, *I have heard, though I am a rebellious sinner, that none but sinners are pardoned, and God is a gracious God, and therefore unto him let me go*: with this he falls down at the footstool of the Lord, and cries, *O what shall I do! what shall I say unto thee? O thou preserver of men! O let me live, I pray thee in the sight of my Lord!* The soul thus humbled, the Lord then lets in his sweet voyce of mercy, and faith, *Thou art my sonne, my love, and thy sinnes are pardoned*: These words no sooner uttered, but he catcheth thereat, saying, *Mercy, Lord? and a son, Lord? and love, Lord? and a pardon, Lord?* The heart holds it self here, and will never away.

Job 13. 15.

1 King. 20.

31. 32, 33.

Isaiah 50. 10.

Thirdly, *it flings the weight of all its occasions and troubles (guilt and corruptions) upon the Lord Jesus Christ*: *He that walkes in darknesse, and hath no light, let him trust in the Name of the Lord, and stay upon his God*; that is, if a man be in extremity, hopelesse in misery, and walks in desperate discouragements, yea and hath no light of comfort, *Let him trust in the Name of the Lord, and stay upon his God*: As when a man cannot go of himself, he layes all the weight of his body upon another; so the soul goes to a Christ, and layes all the weight of it self upon Christ, and faith, *I have no comfort; O Lord, all my discomforts I lay upon Christ, and I relie upon the Lord for comfort and consolation*: *Who is this,* faith Solomon, *that cometh up from the wilderness, leaning upon her beloved?* Cant. 8. 5. The party coming is the Church, the wilderness is the troubles and vexations the Church meets withal, and the beloved is the Lord Jesus Christ; now the Church leans her self all upon her Husband, she walked along with him, but he bare all the burthen: *Cast all your care upon him,* (faith Peter) *for he careth for you*, 1 Pet. 5. 7. the Original is, *Hurle your care upon the Lord*: The Lord will not thank you for carrying your cares and troubles about you, he requires that you *hurle them upon him, for he careth for you*.

Cant. 8. 5.

1 Pet. 5. 7.

Isa. 12. 3.

Isa. 66. 11.

Fourthly, it drawes vertue, and derives power from the Lord Jesus Christ for succour and supplies; and here is the especial life of Faith, it goes for mercy, and grace, and comfort in Christ; he knowes 'tis to be had from him, and therefore he fetcheth all from him; *With joy shall ye draw water out of the wells of salvation*, Isa. 12. 3. The fountain of Salvation is Christ, and all the waters of life, of grace and mercy, are in Christ Jesus: Now it is not enough to let down the bucket into the well, but it must be drawn out also; it is not enough to come to Christ, but we must draw the water of grace from Christ to our selves; *They shall suck and be satisfied* (faith Isaiah) *with the breasts of her consolations, that they may milk out, and be delighted with the abundance of her glory*: The Church is compared to a childe, and the breasts are the Promises of the Gospel; now the Elect must suck out, and be satisfied with it; the word in the Original is, *Exact upon the Promise and oppresse the Promise*, as the Oppressor grinds the face of a poor man; so with an holy kinde of oppression you should exact from the Promise, and get what good you may from it.

Gen. 32. 26.

Fifthly, *Faith leaves the soul with the Promise*; yea, notwithstanding all delays, denials, discouragements from God, Faith brings on the heart still; it will be sure to lie at the gate, and keep the soul with the promise, whatever befalls it. Excellent is that passage, Gen. 32. 26. when the Lord and Jacob were wrestling, *Let me go,* faith the Lord, *I will leave thee to thy self, I care not what becometh of thee*; No, *I will not let thee*

thee go, untill thou hast blessed me, saith Jacob: So the faithful soul layes hold upon the Lord for Mercy, Pardon, Power, and Grace, and though the Lord seem to give him up to the torment of Sin and Corruption, yet the soul saith, *Though my soul go down to hell, I will hold here for Mercy, till the Lord comfort and pardon, and subdue graciously these cursed corruptions, which I am not able to master my self.* As it is with a Sun-dial, the needle is ever moving, and a man may jog it this way and that way, yet it will never stand still, till it come to the North-point: So when the Lord leaves off a believing heart with frowns, and with the expression of displeasure, and the soul turns to the Lord Christ, and will never leave till it go God-ward, and Christ-ward, and Grace-ward, and saith, *Let the Lord do what he please, I will go no further, till he be pleased to shew Mercy.* Thus the soul once come to Christ, it will never away, but ever cleaves to the Promise, and is turned towards God and Christ, whatsoever befalls it.

Poor soul, art thou yet shut up in Unbelief? do then as the Prisoners in *New-gate*; what lamentable cries do they utter to every Passenger by? So do thou, look out from the gates of Hell, and from under the bars of infidelity, and cry, that God would look on thee in mercy, and say, *Spare, Lord, a poor unbelieving wretch, lock't up under the bars of Unbelief: good Lord, succour, and deliver in thy due time.* David could say, *Let the sighing of the prisoners come up before thee*; that indeed was meant of bodily imprisonment, yet the argument prevails much in regard of the Spiritual; *Good Lord, let the sighing of prisoners come up before thee; let the sighing of poor distrustful souls come up before thy Majesty: O send help from heaven, and deliver the soul of thy servant from these wretched distempers of heart.* Is there no cause thus to pray? *He that believeth not (saith our Saviour) is condemned already:* He is cast in heaven and earth, by the Law and Gospel; there is no relief for him abiding in this condition; lay this under thy pillow, and say, *How can I sleep, and be a condemned man? What if God should take away my life this night? Alas! I never knew what it was to be enlightened, or wounded for sin; I can commit sin, and play with sin, but I never knew what it was to be wounded for sinne; I never knew what it was to be zealous in a good cause; O I confess I have no faith at all!* Beloved! would you yield this, then were there some hopes that you might get out of this condition and state; to have a sense of its want, to go to the Lord by prayer, and to ask hearty counsel of some faithful Minister, are the first steps to obtain it. And to help a poor wretch in this case, O you that are gracious, go your ways home, and pray for him: Brethren, let us leave preaching and hearing, and all of us fall to praying and mourning: In truth, I condemn my own soul, because I have not an heart to mourn for him; we reprove his sinne, and condemn him of his sin; and we must do so; but where are the heart-blood petitions that we put up for such a one? Where are the tears, that we make for the slain of our people? You tender-hearted Mothers, and you tender-hearted Wives, if your children or husbands be in this woful case, O mourn for them, let your hearts break over them, and say, *O wo is me for my children! O wo is me for that poor husband of mine!*

Use 1.

Psal. 79. 11.

John 3. 18.

Or secondly, hast thou gotten faith? then labour to husband this grace well, and to improve it for the best good. It is a marvellous shame, to see those that are born to fair means (I mean the poor Saints of God) that have a Right and Title to Grace and Christ, and yet to live at such an under-rate: I would have you to live above the world, for the Lord doth not grudge his people of comfort, but would have them live chearfully, & have strong consolations, and mighty assurance of Gods love: Is there not cause? why, faith (if it be right) will make the life of a Christian most easie, most comfortable. Unfaithful souls sink in their sorrows upon every occasion, but faith gives ease to a man in all his conversation: 1. Because faith hath a skill, and a kinde of sight to put over all cares to another: We take up the Cross, but faith hurles all the care on Christ; an easie matter it is to lie under the burthen, when another bears all the weight of it. Look how it is with two Ferry-men, the one hales his Boat about the shoar, and cannot get off, but tugs, and pulls, and never puts her forth to the Tide; the other puts his Boat upon the stream, and sets up his sail, and then he may sit still in his Boat; and the wind will carry him whither he is to go: Just thus it is with a faithful soul, and an unbeliever; all the care of the faithful soul is to put himself upon the stream of Gods Providence, and to set up the sail of Faith, and to take the gale of Gods Mercy and Providence, and so he goes on chearfully, because it is not he that carries him, but the Lord Jesus Christ: whereas every unfaithful soul tugs and pulls at the businesse, and can finde neither ease nor successe; Alas! he thinks by his own wits

Use 2.

and

and power to do what he would. 2. Because faith sweetens all other afflictions, even those that are most hard and full of tediousness; and howsoever it apprehends all troubles and afflictions, yet withal it apprehends the faithfulness of God, ordering all for our good: and that's the reason why all our troubles are digested comfortably, without any harshness at all: When the Patient takes bitter Pills, if they be well sugared they go down the easier, and the bitterness never troubles him; so it is with Faith, it takes away the harshness of all inconveniences, which are bitter Pills in themselves, but they are sweetened and sugared over by the faithfulness of God, for the good of the soul; and therefore it goes on cheerfully.

You will say, If faith bring such ease, how may a man that hath faith, improve it to have such comfort by it? I answer, the rules are four:

Esa. 8. 20.

1. Labour to gain some evidence to thy own soul, that thou hast a title to the promise: The reason why poor Christians go drooping, and are overwhelmed with their sins and miseries, is, because they see not their title to mercy, nor their evidence of Gods love; *To the Word, and to the Testimonies*: Take one evidence from the Word, 'tis as good as a thousand; if thou hast but one promise for thee, thou hast all in truth, though all be not so fully and clearly perceived.

2. Labour to set an high price on the promises of God: One promise, and the sweetness of Gods mercy in Christ, is better than all the honours or riches in the world; Prize these at this rate, and thou canst not choose but finde ease, and be contented therewith.

3. Labour to keep thy promises ever at hand: What is it to me if I have a thing in the house, if I have it not at my need? If a man ready to swoon and die, say, *I have as good cordial water as any in the world, but I know not where it is*; he may swoon and die before he can finde it: So when misery comes, and thy heart is furcharged, *O then some promise, some comfort to bear up a poor fainting drooping soul, my troubles are many, and I cannot bear them*: Why, now Christ and a promise would have done it; but thou hast thrown them in a corner, and they are not to be found: Now for the Lords sake let me intreat thee be wise for thy poor soul; there is many a fainting fit and qualm comes over the heart of many a poor Christian; persecutions without, and sorrows and corruptions within; therefore keep thy cordials about thee, and be sure that thou hast them within reach; take one, and bring another, and be refreshed by another, and go singing to thy grave, and to heaven for ever.

Cant. 5. 1.

4. Labour to drink an hearty draught of the promise; bestow thy self upon the promise every hour, whensoever thou dost find the fit coming; and this is the way to finde comfort, *Eat, O friends, and drink ye abundantly, O well-beloved*: The Original is, *in drinking drink*; ye cannot be drunken with the Spirit, as you may with wine; *drink abundantly*; were dainties prepared, if an hunger-starved man comes in, and takes only a bit and away, he must needs go away an hungred: Think of it sadly, you faithful Saints of God; you may come now and then, and take a snatch of the promise, and then comes fear, and temptation, and persecution; and all quiet is gone again; it is your own fault, brethren, you come thirsty, and go away thirsty; you come discomfited, and so you go away. Many times it thus befalls us Ministers; when we preach of consolation, and when we pray, and confer, we think we are beyond all trouble; but by and by we are full of fears, and troubles, and sorrows, because we take not full contentment in the promise, we drink not a deep draught of it: of this take heed too; 1. Of Cavilling and Quarrelling with carnal reason. 2. Of attending to the parlies of Satans temptations; if we listen to this chat, he will make us forget all our comfort.

CHAP. VII.

The growing of the soul with Christ.

Hitherto of the first part of the souls *implantation*; to wit, of the putting of the soul into Christ. We are now come to the second, which is, *The growing of the soul with Christ*. These two take up the nature of ingrafting a sinner into the stock Christ Jesus. Now this growing together is accomplished by two means.

1. By

1. By an union of the soul with Christ.
2. By a conveyance of sap or sweetnesse (all the treasures of grace and happinesse) that is in Christ to the soul.

First, every believer is joynd unto Christ, and so joynd or knit, that he becomes one spirit. 1. He is joynd; as a friend to a friend; as a father to a childe; as a husband to a wife; as a graft to a tree; as the soul to a body: So is Christ to a believer, *I live, yet not I, but the Lord Jesus liveth in me*: Hence the body of the faithful is called *Christ*, 1 Cor. 12. 12. 2. So joynd, that the believer comes to be *one Spirit* with Christ, this mystery is great, and beyond the reach of that little light I enjoy: onely I shall communicate what I conceive, in these three following conclusions: 1. That the Spirit of God (the third person in the Trinity) doth really accompany the whole Word, but more especially the precious promises of the Gospel. 2. The Spirit (accompanying the promise of grace and salvation) it doth therein, and thereby leave a supernatural dint and power, a spiritual, and over-powering vertue upon the soul, and thereby carries it, and brings it unto Christ: it is not so much any thing in the soul, as a spiritual afflicting, and moving, and working upon the soul, by vertue whereof it is moved and carried to the Lord Jesus Christ. 3. The Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with the promise, and with it self in the promise; and this is to be *one spirit*. As it is with the Moon (the Philosopher observes, That the ebbing and flowing of the Sea, is by vertue of the Moon) she flings her beams into the Sea, and not being able to exhale as the Sun doth, she leaves them there, & goes away, and that draws them, and when they grow wet, they return back again; Now the Sea ebbs and flows, not from any principle in it self, but by vertue of the Moon: so the heart of a poor creature is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beams, and leaves a supernatural vertue by them upon the soul, and thereby draws it to it self.

Gal. 3. 10.

1 Cor. 12. 22.

Hence an Use of Instruction: This may shew us that the sins of the faithful, are grievous to the blessed Spirit; not only because of mercies, bonds and engagements which the believer hath received, but because a man is come so neer to Christ & the Spirit, to be *one Spirit* with Christ: Should a wife not only entertain a whoremonger into the house, but also lodge him in the same bed with her husband, this were not to be endured; and wilt thou receive a company of base lusts, and that in the very face and sight of the Lord Jesus Christ? What? lodge an unclean spirit, with the clean Spirit of the Lord! the holy Ghost cannot endure this: *Let no filthy communication come out of your mouth*, Ephes. 4. 29. *What if there do?* (you may say) what? a Christian and a Liar? a Christian and a Swearer? *O grieve not the holy Spirit of God, because by it you are sealed unto the day of Redemption*: The good Spirit of the Lord hath sealed you unto Redemption, & knit you unto himself, and will you rend your selves from him and grieve him? *O grieve not the holy Spirit!*

Use 1.

Ephes. 4. 29.

Eph. 4. 30.

2. For Examination; If thy heart be therefore estranged from such as walk exactly before God, because they are humble and faithful, it is an ill signe; when they are made *one spirit* with Christ, wilt thou be of two spirits with them? I confesse a godly heart will have his fits and excursions now and then, but all this while this is poyson, and the soul of a godly man fees this, and is weary of it, and is marvellously burthened with it, and saith, *O vile wretch that I am, what would I have? and what is he, that I cannot love him? Is it because the good Spirit of the Lord is there? shall I resist the good Spirit of the Lord? and so commit the sin against the holy Ghost? away thou vile wretched heart, I will love him*: Thus the soul labours and strives for that exactnesse, and would fain have that goodnesse which he sees in another.

Use 2.

Secondly, as there is an *Union with Christ*, so there is a *conveyance of all spiritual grace from Christ, to all those that believe in him*: If you would know the *Tennants* of this Covenant, and how Christ conveyeth these spiritual graces unto us, it discovers it self in these Particulars: 1. There is fully enough in the Lord Jesus Christ for every faithful soul. 2. As there is enough in Christ, so Christ doth supply or communicate whatsoever is most fit. 3. As the Lord doth communicate what is fit, so he doth preserve what he doth bestow and communicate. 4. As the Lord doth preserve what he communicates, so he quickens the grace that he now doth preserve. 5. As the Lord quickens what he preserves, so he never leaves till he perfects what he quickens. 6. As the Lord perfects what he quickens, so in the end he crowns all the grace he hath perfected: And now may I read your Feoffment to you, you poor Saints of God, you live beggarly and basely

basely here : Oh ! if you have a Saviour you are made for ever ; it is that which will maintain you, not only Christianly, but Triumphantly ; what you want, Christ hath, and what is fit, Christ will bestow ; if you cannot keep it, he will preserve it for you ; if you be sluggish, he will quicken it in you ; what would you have more ? he will perfect what he quickens ; and lastly, he will crown that he perfects, he will give you an immortal Crown of Glory for ever and ever.

Use

Hence we see whither the Saints of God should go to fetch succour and supply of whatsoever grace they want, yea increase and perfection of what they have already ; Christ is made *all in all* to his servants ; why then, away to the Lord Jesus ; he calls and invites, *I counsel thee to buy of me eye-salve* ; if thou be an accursed man, buy of Christ Justification ; if thou be a polluted creature, buy of Christ Sanctification : *With thee is the well-spring of life* (saith David) *and in thy light we shall only see light* : it is not with us, but with thee ; it is not in our heads, or hearts, or performances, 'tis only in Christ to be found, only from Christ to be fetched. I deny not but we should improve all means, and use all helps, but in the use of all, seek only to a Christ, with him *is the well of life* ; away to Christ ; wisdom, righteousness, &c. all is in him, and there we must have them.

Rev. 3.

Psal. 31.

You will say, What are the *means* to obtain these graces from Christ ; I answer : First, eye the promise daily, and keep it within view. Secondly, yield thy self, and give way to the stroke of the Promise, and to the power of the Spirit ; for instance, Imagine thy heart begins to be pestered with vain thoughts, or with a proud haughty spirit, or some base lusts and privy haunts of heart, how would you be rid of these? you must not quarrel and contend, and be discouraged ; No, but eye the promise, and hold fast thereupon, and say, *Lord, thou hast promised all grace unto thy servants, take therefore this heart, and this minde, and these affections, and let thy Spirit frame them aright according to thy own good will ; by that Spirit of wisdom (Lord) inform me ; by that Spirit of Sanctification (Lord) cleanse me from all my corruptions ; by that Spirit of grace (Lord) quicken and enable me to the discharge of every holy service* : Thus carry thy self, and convey thy soul by the power of the Spirit of the Lord, and thou shalt finde thy heart strengthened and succoured by the vertue thereof upon all occasions.

Conclusion

For Conclusion (to dart this use deeper into your hearts) *If every believer be joyned with Christ, and from Christ there be a conveyance of all spiritual graces unto every believer ; then above all labour for a Christ in all things* : Never let thy heart be quieted, never let thy soul be contented until thou hast obtained Christ. Take a Malefactor on whom Sentence is passed, and execution to be admimistred, suggest to him how to be rich, how to be honoured, or how to be pardoned, he will tell you. *Riches are good, and honours are good ; but O, a pardon or nothing* : Ah, but then should you say, he must leave all for a pardon ; he will answer again, *Take all, and give me a pardon, that I may live, though in poverty ; that I may live, though in misery* : So it is with a poor believing soul. Every man that hath committed sin, must suffer for sinne, saith our Saviour : What would you have now ? thou sayest, *thou wouldest have a pardon, but wouldest thou not have riches* ? Alas ! *What is that to me* (saith the soul) *to be rich and a reprobate ? honoured and damned ? let me be pardoned ; though impoverished ; let me be justified, though debased, yea though I never see good day* : Why, then labour for a Christ, for there is no other way under heaven ; get a broken heart, get a believing heart : but O, above all, get a Christ to justify thee, get a Christ to save thee : if I could pray like an Angel, could I hear and remember all the Sermon ; could I confer as yet never man spake, what is that to me, if I have not a Christ ? I may go down to hell for all that I have or do ; yet take this along, and understand me aright, *Christ is not only a Saviour of all his, but he is the God of all grace ; as he is the God of all pardoning, so he is the God of all purging and purifying unto the soul of each Believer* : grace therefore is good, and duties are good ; seek for all, we should do so ; perform all, we ought to do so ; but Oh, a Christ, a Christ, a Christ ; in all, above all, more than all. Thus I have shewed the way to the Lord Jesus, I have shewed you also how you may come to be implanted into the Lord Jesus ; and now I leave you in the Hands of a Saviour, in the Bowels of a Redeemer ; and I think I cannot leave you better.

Note

F I N I S.

Soli Deo Gloria.

MEDIA:

THE

Middle Things,

In reference to

The FIRST and LAST Things :

OR,

The Means, Duties, Ordinances, both *Secret, Private*
and *Publick*, for continuance and increase of a Godly life,
(once begun,) tell we come to Heaven.

Wherein are discovered many blessed, *Medium's* or *Duties*, in
their right method, manner and proceedings; that so a Christian (the
Spirit of Christ assisting) may walk on in the holy Path, which leads from his
new-birth to everlasting life.

Drawn for the most part, out of the most eminently Pious, and
learned Writings of our Native Practical Divines: with addition-
als of his own,

By ISAAC AMBROSE,
Minister of the Gospel at Preston in Amounderness.

Matth. 12. 50. Whosoever shall do the will of my Father which is in heaven, the same
is my brother, and sister and mother.

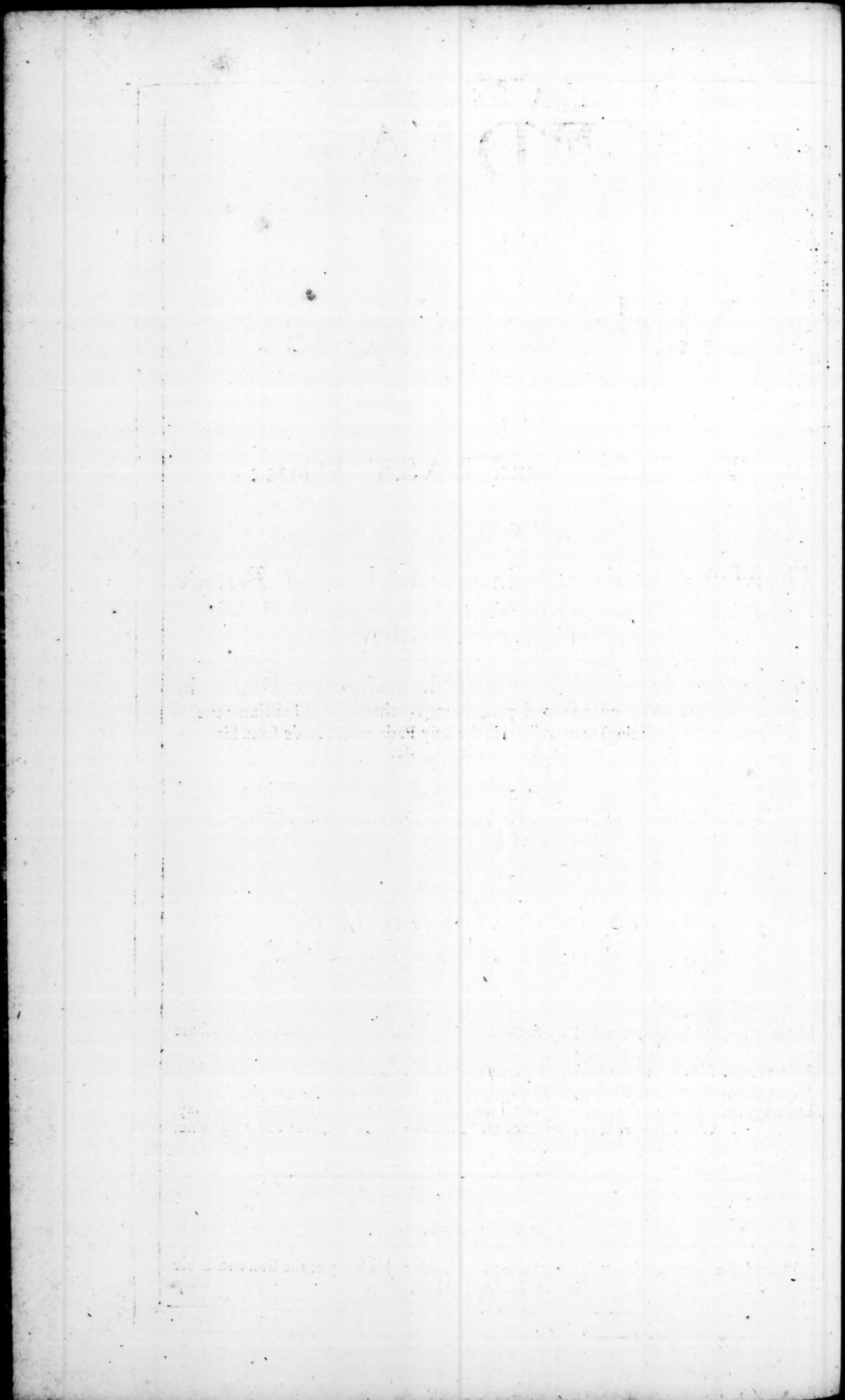
John 13. 17. If ye know these things happy are ye if ye do them.

John 15. 14. Ye are my friends, if ye do whatsoever I command you.

Luke 17. 10. When ye shall have done all those things which are commanded you, say,
We are unprofitable servants, we have done that which was our duty to do.

L O N D O N,

Printed for Rowland Reynolds, and are to be sold at his Shop at the Sun and Bible
in the Poultry, 1674.





THE Believers Priviledges.

CHAP. I. SECT. I.

The Proeme, or Entrance into the Book.



You have heard in my *first things* the Doctrine, Precepts, and the Patern of a man in his *second*, or *New-birth*: Now remains what follows all his life; and therein is considerable { 1. His Priviledges.
2. His Duties.

1. His Priviledges, as he is now a Believer in Christ, are

Justification.
Reconciliation.
Adoption.
Sanctification.
Glorification.

Of these some of our Worthies have written largely; and amongst the rest, that watchful Soul-rouzing, Soul-searching *Shepherd*: I shall not therefore dwell on them, but sum what he hath delivered, in these following Sections.

*Shepherds
Sound Be-
liever.*

Sect. 2. *Of the first Priviledge, viz. Justification.*

THe first Priviledge which immediately follows our *Union with Christ*, is *Justification*; which consists in these particulars, Imputation of Christs Righteousness, and Remission of sin.

To prevent erroneous misconceits, which spring from the confounding of things that differ, understand; That a man may be said to be justified either intentionally, or virtually, or actually; either in God, or in Christ, or in himself.

1. Intentionally in God (*i.e.*) in Gods Purpose and Decree: This is from all eternity but this Decree and Intention doth not put any thing into a state of actual being, but in the fulnesse of time.

2. Virtually in Christ: and this is from the day of Christs Passion, and in the vertue of his Satisfaction; yet this intendeth no more but that Satisfaction is made; and Remission purchased by the Blood of Christ.

3. Actually in himself: When a man hath the possession of *Justification*, immediately after his *Union* with the Lord Jesus Christ. Now this *Justification* considered, as it is a state of favour, a Covenant-state with God, which a man at his first believing is put into, is not reiterated, no more than a wife, after that first entrance into the relation, is frequently made a wife; yet the particular acts of Pardon and imputations of Christs Righteousnesse, are continually by God communicated unto the Believer. In this respect this *actual justification* (or particular acts of pardon) hath its degrees of progression: The beginning thereof is laid in our first Union and Incorporation into Christ; the consummation of it is not till the Judge at the latter day hath solemnly pronounced the

the Sentence of final Absolution, and so set us in full possession of entire Remission: Between both these, there is a progressive work of *Justification*, by the constant actings of the Spirit applying the blood of Christ by the hand of Faith, to the quiet and comfort of the soul: The first we may terme initial *Justification*, the second progressive, the last perfective: the second is the fruit of the first, and the preludial assurance of the last: The first is wrought and sealed in the first Sacrament; the second is wrought and sealed in the second Sacrament; and both these branches of Sacramental *Justification*, are to us the pre-assurance of that complemental and perfective *Justification*, the sentence whereof putteth an end to all fears, changing our Faith and Hope into fruition and full possession.

It hath been commonly said by some of our best Divines, That *Justification* is transacted in our first Union and Incorporation into Christ; at wh ch time it is conceived, That the pardon of *all sin* is sealed to the Believer *at once*. But I fear the mis-understanding of this point (not untrue in it self, if not mistaken and misapprehended) hath laid the ground upon which some build that unhappy Structure which turneth the grace of God into wantonness: who knoweth not that *Justification* in the proper acceptation of the word, according to the Scripture-phrase, is the act of a Judge pronouncing a judicial sentence, wherein he absolveth the person of the sinner from all sin and punishment due to him for sin, and that for the alone Righteousnesse of the surety Christ, freely imputed, and by Faith received of him? And according to this, I suppose we shall not erre from the truth if we say. 1. That a work of *Justification*, is even as yet to us future, viz. at the great and last day of Judgment, when we shall receive a final *Quicus est*, and discharge, and when God shall wipe away all tears from our eyes: And yet 2. That in our first Union with Christ there is a work of *Justification*, viz. actual Imputation of Christs Righteousnesse, and actual Remission of all sinne, or of what sin for the present the soul stands guilty of at once, or at that time when its first united to Christ. I dare not say, that (a) *Justification*, quatenus it comprehends Imputation, and Remission of sin, is one individual act; or that all sins, past, present, and to come, are remitted to the Believer at once; but this I say, That in our first union, all our sins past and present, are actually pardoned; and this favour received, is a pledge of assurance; that in future also, by applying our selves to Christ, we may and shall receive the forgiveness of our daily sins, and that at the last day we shall at once be absolved from all Accusations and Charges laid in against us, and that (b) *Justification* (besides those particular acts of pardon, and Imputation of Christs Righteousnesse) doth connote a state that the subject at his first believing is put into, viz. *A state of grace, and favour, and reconciliation with God, for the imputed Righteousnesse of Christ without Apostacy from it, either total or final.*

* I da e not
sa all sinnes
past, p esent,
and to come
are pardoned
at once; but
I may say, that
Justification
p opeely so
called, is
w ought at
once. If you
would know
how at once?
I answer with
reverent
Downame, at
once, as ex-
cluding de-
grees, our
Justification is
perfect at fi st
as well as at
last: and at
once as ex-
cluding ite-
ration; our
Justification is
one continued
act from our
vocation to
our glorifica-
tion; and in
that sense we
are justified but once; Bishop Downame of Justification. Or, as learned Burges, at once, as connoting
a state we are put into upon our believing. Burges of Justification.

a Some call this, partial and improper *Justification*, for it onely comprehends the particular acts of it, as remitting of sin, and imputing of Christs Righteousnesse, which are easily and continually performed.
b There is (say some) a double notion of Justification 1. Universal, and properly so called. 2. Partial, and improperly so called; or there is a Justification of the person and state; and a Justification repeated, or rather a reiterated remission; for I doubt whether it may be called *Justification*, saith Abbt, Rutherford, and others.

O glorious Priviledge! especially in these respects.

1. By this a sinner is righteous; a wonder that may astonish Angels, for a man accursed and sinful in himself, to be at that very instant blessed and righteous in another! Our own Duties, Works and Reformation may make us at the best but less sinful; but this Righteousnesse makes a sinner sinless.

* Quod reatum

Rom 8. 32.

2. By this a sinner is righteous before the Judgement-Seat of God: It is God that justifies; who shall condemn? not Christ, he is our Advocate; not Sin, for Christ was made sin for us; not the Law, for Christ hath fulfilled the Law for us; not Satan, for God is our Judge, and if he have acquitted us, what can the Jaylor do?

* Non formali

et intrinseca

justitia, sed re-

lativa, non quod

ad quantitatem,

sed veritatem,

fit enim fuit applicatio infinite justitie.

Si aliter, aequi justii essemus ut Christus, possumus alios sal-

utare ut Christus; si non; Justitia Christi fit nobis a non quoad universalem valorem sed particularem necessitatem, et imputa-

tur nobis, non ut causis salvationis: sed ut subjectis salvandis; justitia Christi est vere meritoria, nostra quoniam ex mera gratia.

Justitia Christi est subjective inhabita, nobis tantum communicativa quoad virtutem et efficaciam, 1 John 3. 7.

3. By this we have perfect Righteousnesse: we are as perfectly Righteous, * as Christ the righteous. Little children; let no man deceive you, he that doth righte-

ousnesse

ousness is righteous, even as he is righteous. Indeed our own righteousness, though it be the fruit of the Spirit of grace, is a blotted, stained righteousness, very imperfect and very little; but by this, the Faith of *David, Peter, Paul*, was not more precious than ours is, because we have the same righteousness as they had: what sincere soul but esteems of perfect holiness more than of heaven itself? O consider, we have it (in this sense I now speak of) in the Lord Jesus.

4. By this we have continual righteousness: Do we complain because we feel new sinne, or old sins confessed, lamented, subdued, returning upon us again, and the springs in the bottom filling our souls again that we are weary of our selves? O but remember, this is not a Cistern, *but a fountain opened for us to wash in; as sin abounds, so grace in this gift of righteousness abounds much more*: The Lord hath changes of garments for us, by means whereof there shall never enter into the Lords heart one hard thought towards us, of casting us off, or of taking revenge upon any new occasion, or fall unto sinne so as for final destruction.

Zech. 13. 1.
Zech. 3. 4.

5. By this we have eternal righteousness, that never can be lost. If the Lord should make us as perfectly righteous as once *Adam* was, or as the Angels in heaven are, we might be in danger of losing this; but now the Lord hath put our righteousness into a safer hand, which never shall be lost: Christ hath obtained an eternal Redemption for us, he hath made an end of sin, and brought in an everlasting Righteousness.

Heb. 9. 12.
Dan. 9. 24

6. By this we please God more, than if we had a perfect righteousness in our selves: Do not say, *This is a poor righteousness, which is out of my self in another*: Suppose it were in our selves, such a righteousness at best would be nothing but mans righteousness, but this is called *The righteousness of God*: Now what is Angelical righteousness, to the righteousness of God? 'tis but a Glow-worm before the Sun; the smell of *Esau's* garments: the Robes of this righteousness of the Son of God are of sweeter odour than ours can be, or ever shall be.

2 Cor. 5. 21

7. By this we glorifie God exceedingly: *Abraham believed, and gave glory unto God*; so when we believe, we glorifie God, we advance his Mercy and Free grace, and triumph in it.

Rom. 4 20

8. By this we have Peace in our Consciences: For Christs blood is sprinkled on them; and that cools the burning torments of them: None of our duties can pacifie Conscience, but as they carry us hither to this righteousness, onely if this Rainbow appear over our heads, it is a certaine sign of faire weather, and that there shall be no more deluge of Wrath to over-whelm us.

Rom. 5. 1

9. By this, all miseries are removed: When our sins are pardoned, there is something like sicknesse, shame, and death, but they are not; *The inhabitants of Zion shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity*; 'tis no sickness in a manner, nor sorrow, nor affliction, if the venom, sting, and curse be taken away by pardon of sinne, this is the blessedness of all believers. *Blessed is he whose iniquity is forgiven, and whose sinne is covered: Blessed is the man to whom the Lord imputeth not iniquity.* Here's a blessing pronounced, what should we do but believe it, and rejoyce in it?

Isa. 33. 24

Psalm 32. 1, 2

SECT. 3.

Of the second Priviledge, viz. Reconciliation.

THE second Priviledge is *Reconciliation*: This I called the state or condition which a Believer in his *Justification* is put into; and here I consider it as a Priviledge, which in order of nature followes pardon of sin, as pardon of sin in order of nature followes Imputation of Christs righteousness: *Being justified by faith, we have peace with God; (i.e.) Christs righteousness being imputed, and sins pardoned, we have peace with God*; not onely peace from God in our Consciences, but peace with God in our reconcilment to him, and in his favour towards us; in our Imputation and pardon the Lord accounts us just, in our Reconciliation the Lord accounts us friends: Indeed our meritorious Reconciliation is by Christs death; as the Kings son, who procures his Fathers favour towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and possession of it, is (to my weak conception) after pardon of sin. Now this reconciliation consists in two things;

Rom. 5. 1

1. In our peace with God, whereby the Lord layes by all acts of hostility against us.
 2. In the love and favour of God: he now loves us not onely with a love of good will, as in our Election, but with a love of complacency and delight. O consider what a blessed state is this.

1. That God should be pacified with us after anger; after provocation by sin, after such wrath, which like fire hath consumed thousand thousands, and burnt down to the bottome of Hell, and is now, and ever shall be burning upon them in Hell.

Isa. 27. 4.

1 John 4. 16.

2. That God should be pacified wholly and throughly, that there should be no consuming fury left for us to feel: *Fury is not in me*, saith God; indeed briers and thornes (ie.) obstinate sinners, that prick and cut him to the very heart by their impenitency, he will burn them together: God out of Christ is a consuming fire, but in Christ he is Love; and though there may be fatherly frowns, chastisements, reproofs, and rods; though he may for a time hide his face, shut out our Prayers, defer to fulfill Promises; yet all these are out of love to us in some sort, and we shall see it, and feel it so in the latter end.

Isa 54. 10.

Rom. 5. 20.

3. That the Lord should be pacified eternally, never to cast us off again for any sins or miseries that we fall into: This is wonderful. Those whom men love, if their love be abused, or if their friends be in affliction, they many times forsake, but the Lords love and favour is everlasting: *The mountains may depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed*, saith the Lord, *that hath mercy on thee*: Nay, that which is something more, the abounding of our sin, is now the occasion of the abounding of his grace; our very wants and miseries, are the very objects and occasions of his bowels and tender mercies: O what a Priviledge is this! Did the Lord ever shew mercy to the Angels that sinned? Did not one sin cast them out of favor utterly? and yet that so many thousand thousands of sins should gush out of my heart, and thy heart that readest, against the mercy, love and kindness of our good God, and for all this he not be incensed; that the Lord who poured out all his anger upon his own Son for us, cannot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our sins! Stand amazed ye Angels, and all the Host of Heaven at this!

4. That the Lord should be thus pacified with enemies: A man may be easily pacified with one that offends him but a little, but with an enemy that strikes at his life (as by every sin we do at the living God) what can we say to this?

5. That he should be pacified by such a wonderful way as the blood of Jesus Christ: this is such a love, as one would think the infinite wisdom of a blessed God could have devised no greater: It is enough to burst the heart with astonishment and amazement, to think that the party offended (who therefore had no cause to seek peace with us again) should find out such a way of peace as this: Wo to the world that despise this peace.

1 John 5. 14.

Job 5. 23.

6. That being thus pacified, we may come into Gods presence with boldnesse at any time, and ask what we will; I wonder what he can deny us, if he love us: *This is the confidence that we have in him, That if we ask any thing according to his will, he heareth us*.

1 Cor. 15. 55.

Job 11. 19.

Psalme 112. 7.

7. That all Creatures should be at peace with us: *Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee*: As when the Capitaine of the Army is pacified, none of the Souldiers must hurt or strike that man; so no Creature must hurt us, nay all the Creatures that seem our enemies, shall be forced to do us good: *O death, where is now thy sting? O Grave, where is thy victory?* All our wants will make us pray the more, our sorrows humble us the more, our temptations make us exercise our graces, our Spiritual desertions make us long for heaven, and to be with Christ; not only *Paul and Apollos, and the world, and life, but death it self is ours*, to do us good: We may now sleep, and none shall make us afraid; we shall not be afraid of evil rydings; our hearts are fixed, trusting in the Lord.

SECT. 4.

Of the third Priviledge, viz. Adoption.

THe third Priviledge is *Adoption*, which in order of nature follows *Reconciliation*, whereby the Lord accounts us Sons, and gives us the Spirit and Priviledge of Sons: *Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: The Lord accounts us just in our Justification, friends in our Reconciliation, Sons in our Adoption: Now this Adoption, is either begun here in this life, or perfected in the world to come, when we shall receive all the priviledges of Sons, not one excepted. For this latter Adoption, to wit, The Redemption of our Bodies, we wait; but of the former we speak, the manner of which is thus.* 1 John 3. 1. Rom. 8. 23.

1. God loves Jesus Christ with an unspeakable love, as his onely Son, and our elder Brother.

2. Hence when we are in Christ his Son, he loves us with the same love as he doth his Son.

3. Hence the Lord accounts us Sons, *having predestinated us unto the Adoption of children by Jesus Christ to himself, according to the good pleasure of his will.* O the excellency of this Priviledge! It appears in these respects. Ephes. 1. 5.

1. That the Lord should prize us as his Sons: A man that hath Sons, esteems them more than all his goods and servants; so the Lord esteems of the poorest, unworthiest Believer, more than of all his household-stuff, more than of Heaven, Earth, and all the glory of it, more than of all the Kings and great men in the world.

2. That the Lord should take care for us as for Sons: In times of want we are ready to question, *What we shall eat or drink? How we shall live?* O consider, are we the Sons of God? then he that feeds the Ravens, and cloaths the Lillies, will provide for us; or suppose we continue in the want of temporal things, why the Lord is therein plotting our eternal good: *No chastening for the present seemeth joyous, but grievous; nevertheless, after ward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.* Math. 6. 31. Heb. 12. 11.

3. That the Lord should love us as his sons: Sometimes we think that the Lord loves us not, because we do not feel his love, or know his love; but do not we love our sons, because whiles they are young, they know not their fathers, or because their fathers are sometimes out of sight, and have not them alwayes in their arms? *Zion said, The Lord hath forsaken me, and the Lord hath forgotten me: Can a woman forget her sucking childe, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee.* We may think, because we have so many sinnes, or so many afflictions, that therefore the Lord loves us not; but judge we righteously? have our children no love from us because they are sick, and we keep them under a spare-dyett? *God knows our mould, and that we are but dust: He hath freely chosen us to be his sons, and therefore (notwithstanding all our sins and sufferings) he loves us still: If he sees Ephraim bemoaning his stubbornnesse, as well as sicknesse, the Lord cries out, and cannot hold, Is Ephraim my dear son? Is he a pleasant childe? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.* Isa. 49. 14, Jer. 31. 20.

4. That the Lord should make us heirs and co-heirs with Christ: Sons by Nature are not alwayes heirs, but all Sons by Adoption are: We are heirs 1. Of the visible world, 1 Cor. 3. 22. 2 Of the other world, 1 Pet. 1. 4. 3. Of all the promises, Heb. 6. 17. And herein *Jehovah* himself comes to be our Inheritance and Portion for ever; O that such vessels of wrath, fire-brands of Hell by nature, should thus become the children of God by grace, and heirs of heaven!

5. That the Lord should give us the Spirit of sons, *The Spirit of Adoption, whereby we cry Abba Father; The Spirit of Assurance, witnessing with our Spirit, that we are the children of God: It doth not onely witness to our Spirits, but with our spirits, (i.) with our renewed Consciences; thus, All Believers are Sons; but I am a Believer; therefore I am a Son: Herein the Spirit bears witness with us in every part, premises, and conclusion; onely it testifies more clearly, certainly, comfortably, sweetly, ravishing the soul with unspeakable joy and peace, in the conclusion: Sometimes indeed it may be suspended, and sometimes we may not hear it; or if we do, we may object against it, through the* Rom. 8. 15.

^a Quandoque
intermittitur.
labius non
annuntiat.
Eph. 4. 30

the unbelief in part remaining in us : yet* if we want of it in the witnesse and comfort of it, we have it in the holinesse of it : Hence it is called *The holy Spirit of God*, wherev we are sealed unto the day of Redemption.

SECT. 5. Of the fourth Priviledge, viz. Sanctification.

THe fourth Priviledge is *Sanctification*, which in order of nature follows *Adoption* : No sooner are we sons, but we receive the image of our heavenly Father in *Sanctification* ; The manner of it is thus.

1 John 3. 9
John 4. 14
2 Cor. 4. 10, 11

1. The Spirit works in us a principle of spiritual life : The Scripture sometimes calls it a *Seed*, sometimes a *Spring* or *Fountain*, sometimes *The life of Christ*, because it is conveyed unto us by the Spirit of Christ, by means of our inseparable union with Christ. What name soever we give it, we may not conceive it to be a new faculty added unto those which are in men by nature, but an improvement of those abilities to work Spiritually, as they did naturally before Regeneration : Hence it is that a regenerate man in Scripture is said *To walk after the Spirit*, — *To be led by the Spirit*, — *To walk in the Spirit*.

Rom. 8. 1
Gal. 6. 18;
Gal. 5. 25

2. From this Fountain springs all those habits of Spiritual grace, which are severally distinguished by the names of *Faith*, *Hope*, *Love*, &c. although to speak properly, they are but the diversifications of that Spiritual Principle within us, distinguished by these names.

3. From these habits of grace abiding in us, ordinarily proceed Spiritual motions and operations according to those habits. And as it is with Natural habits, so it is with spiritual, they are much encreased and strengthened by their motions, operations (i. e.) by the use and exercise of them, and are as much weakened by disuse, and neglect of such an exercise. I deny not, but for all this, there is within us a woful, sinful nature, crosse and contrary unto holinesse, and leading us daily into captivity : yet here's our Priviledge, even *Sanctification in part* ; surely the Lord hath given us another Name a new Nature : there is something else within us, which makes us wrestle against sin, and shall in time prevail over all sin : *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.*

Matth. 12. 20

The excellency of this Priviledge appears in these particulars.

1. This is our glory and beauty, even Glorification begun : What greater glory than to be like unto God ? *We are changed into the same image, from glory to glory* ; every degree of grace is glory ; and the perfection of glory in heaven, consists chiefly in the perfection of grace.

2 Cor. 8. 13

2. This will give us abundance of sweet peace : For whence come troubles, and doubts of Gods favour and love ? Is it not some guilt or decay here ? is it not some boldnesse to sin ? Is it not our secret dalliance with some known sin, continued in with secret impenitency ? On the other side, what was *Pauls* rejoycing ? *Hezekiahs* peace ? the one cryed, that *In all sincerity and simplicity he had his conversation amongst men* ; the other, *Lord, remember I have walked before thee uprightly* : not that this was the ground of their peace, for that onely is Free grace in Christ but the meanes of their peace : That is a cursed peace, that is kept by looking to Christ, and yet loving our lusts.

1 Cor. 1. 12
Isa. 38. 2, 3.

3. This will make us fit for *God's use* : A filthy unclean vessel is good for nothing, till cleansed ; a man must first purge himself, and then he shall be a *vessel unto honour sanctified, and meet for the Masters use, and prepared unto every good work*.

1 Tim. 2. 21

4. By this we have a most sweet and comfortable evidence of our *Justification* : Nor is this a running upon the Covenant of Works ; Is not *Sanctification* (the writing of the Law in our hearts) a priviledge of the Covenant of Grace, as well as *Justification* ? and can the evidencing of one Priviledge by another, be a running upon the Covenant of Works ? O consider, how many Evangelical Promises are made to persons invested with such and such graces ! as of *Poverty*, *Mourning*, *Meeknesse*, &c. : and to what end ? but that every one may take, and be assured of his portion manifested particularly therein ? surely none are *justified*, but they are *sanctified* ; or if not *sanctified*, they are not *justified*.

Mat 5. 3, 4, 5, 6

SECT. 6. *Of the fifth Priviledge, viz. Glorification.*

THe fifth Priviledge is *Glorification*, which is the last in execution of God's eternal Purpose towards all his beloved and chosen ones : And hereby we are made partakers of those endlesse and unutterable joys, which *neither eye hath seen, nor ear hath heard, nor the heart of any man conceived* : But of this ye have several Sermons in my *Last things*, enough to chear up all those precious hearts that have any title to, or interest in the Lord Jesus Christ : My meaning therefore is to pass by these *Priviledges*, and secondly to come to the *Duties*, which gracious Spirits, in all faithful and thankful obedience unto him that hath called them, are ready to fall upon.



CHAP. II. SECT. I.

Of Duties in general.

And first, of the Equity of Duties.

No sooner is the soul translated into the state of grace, and crowned with those glorious Priviledges, but immediately it cries out, *O Lord, what shall I now do for thee? how shall I now live to thee?* Good reason, the soul should now give up her self to Christ ; for she knows she is not her own, but Christs. Can there be such a heart in any Christian, as now to cast off *Duty*, and to continue in sin, because so much grace hath abounded ? O no ! *The love of Christ constraines us* (saith the Apostle) *because we thus judge, — That he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.* There is a principle of love now in the hearts of Believers, and this love of Christ constrains them to live to Christ : *Ye are now a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People, that ye should shew forth the praises of Christ, who hath called you out of darknesse into his marvellous light :* What blessed Titles are these ? and to what end ? but that they who are so ennobled by Christ, may now adorne the Gospel of Christ, and shew forth the praises of him who hath called them ? Dearly beloved (saith the Apostle) *I beseech you, as strangers and pilgrims, abstain now from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.* But what duties must they fall on ? 1. *Submit your selves to every Ordinance of man for the Lords sake.* 2. *Honour all men.* 3. *Love the Brotherhood.* 4. *Fear God.* 5. *Honour the King.* 6. *Suffer wrongs.* You have herein Christ for example, and you must do all for Christs sake ; or if these *Duties* will not containe all, *Zachary* tells us, that being delivered out of the hands of our enemies, we must serve him without fear, in holinesse, (in all Duties of the first Table) and righteousness (in all Duties of the second Table) *all the dayes of our life.* Indeed how can we love Christ, and neglect duty to Christ ? If you love me (saith Christ) *keep my Commandments* ; the love of Christ will constrain us to embrace his Commandments, as a most precious treasure. I hope assuredly, that the God of Grace and mercy will keep by his power to salvation, all those persons he doth deliver ; and that he will sow the seeds of grace in their hearts, that they may not sin (i. e.) presumingly.

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open a livery ; some that call him my d; w; k to remember it. See Dr. Crispe Assurance of Faith.

And I hope also God will meet with such as are disturbers of the truth of Christ, and peace of the Gospel, by their base and vile conversations: And I shall recommend to them the reading of the Epistle of Jude, where they may see the fearful wrath of God upon such persons as abuse the grace of God to sin. O let not the love of Christ thus manifested, be so basely requited at your hands, seeing the Lord hath so freely loved you, and given Christ to you, that you might be to the praise of the glory of his grace, in a godly Christian conversation, whereunto you are ordained. For you are Gods workmanship (saith the Apostle) created in Christ Jesus unto good works, which God hath before ordained, that you should walk in them. And I beseech you always to remember, That you cannot answer the free love of God towards you any other way, but by shewing it in a fruitful conversation in the world; considering that one end of your Redemption, that Christ who gave himself for you, might redeem you from all iniquity, and purifie you unto himself, a peculiar people, zealous of good works. Here's good equity for Duties; the soul cannot consider her deliverance by the blood of Christ, and by the Spirit of Christ, but she cries, *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the Name of the Lord: I will pay my vows unto the Lord, now in the presence of all his people: O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid; thou hast loosed my bond.* For a man that hath a touch of the loving kindnesse of Christ, and therefore stands ready to speak forth the praise of the glory of his grace, that hath so freely loved him, it must needs be an acceptable service to God in Christ.

S E C T. 2.

Of the insufficiency of Duties.

BUt alas, what are these Duties to my Lord? or what are these Duties in themselves?

Job 22. 2, 3. 1. All the Duties of man, they are nothing at all unto God: *Can a man be profitable unto God, as he that is wise can be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him, that thou makest thy wayes perfect? If thou be righteous, what givest thou him? or what receiveth he from thine hand? O my soul, thou hast said unto the Lord, Thou art my Lord: And what then? what recompence to God for this propriety? Nay, David is here non-plu's'd, My goodness extendeth not unto thee.* All the service of men and Angels, though they run parallel with the longest lines of eternity, are insufficient recompence for my souls deliverance: *When we have done all we can, still we must say, We are unprofitable servants.*

Job 35. 7. 2. All the Duties of man, as they are done by man, are in that respect sinful: What is Duty, but mans tye to that which is due? or (if we follow the Latines) what is Duty, but obedience commanded by God, to be performed by man? Now wherein any thing is to be done as of man, therein is some mixture of sinne: All our righteousness is as filthy rags, as a menstruous cloth; How, *All our righteousnesse?* It is true, whilst a Believers heart is overcast with grosse vapours, and is more than ordinarily dull in hearing, whilst it flies low and slow in praying, and is somewhat stiff, and untoward in fasting above measure, such Righteousnesse goes usually for sinne: but if a soul gets under full saile; if it be filled with a stiff gale of the Spirit of Christ; if floods of meltings flow from it; if it cry mightily, be swift to heare, be greedy in sucking in Divine Truths, and be somewhat exact in observing practical righteous means, to mourn and pray lustily, being helpt by the Spirit herein: Are such Prayers, Mourninges, and other Divine Exercises in any sort sinful? yes, as there is some mixture of mans infirmity in them; and in our best Duties there is some such mixture: for all our righteousnesse is as filthy rags, as menstruous clothes; I know who hath said it, and yet I know not wherein to contradict it. "Christians may distinguish "between that which is the Spirit, in "works after renovation, and the whole work after they have done it: Now although "the motions and assistance of the Spirit be pure, holy, and without skum in the spring, "to wit, in it self; yet by that time these motions and assistance have passed through the "channels of their hearts, and have been mixed with their manifold corruptions in doing, "even the whole work thereby becomes polluted. *With him agrees one truly Orthodox, "saying; Albeit our good works are perfect in respect of the Spirit, from whom they "first flow, yet are they polluted when they passe from us, because they run through "our

Dr. Crisp in
his Sermon
on Phil. 3. 8.
A known
adversary to
the pure
Doctrine of
Duties
*takes High-
way to
heaven.

"our corrupted hearts and wills, as fair water that runnes through a dirty Channel. If this be so, that our best recompence to Christ for his loves be unprofitable to him, and sinful as done by man ; What shall I say ? how must I carry my self (saith the soul) to my Redeemer ?

S E C T. 3.

Of the healing of Duties.

I Dare not but obey ; though all the *Duties* in the world are insufficient to recompence those bowels of Gods mercies in Christ, I must not therefore cast away *Duties*. It is true, I cannot but sin in all I do, my best *Duties* (nakedly and barely considered in themselves) are tainted, poysoned, and mingled with sin : But will it follow, that because I cannot be more clean, therefore I must be more filthy than needs ? Nay, O my soul, if thou art married to that Bridegroom Christ, *Duties* and all things else are clean to thee. *The whole filth and dung of our works, through faith in Christ, is extracted by Christ, and he presenting the same, purged by himself alone, they are accepted with God :* In this respect there is an healing of *Duties*, if we be in Christ. Certainly that fruit which cometh from a root of Faith, must needs be good fruit. *I believe, therefore I speak, saith the Psalmist : O my soul, canst thou say thus ? I believe, therefore I pray ; I believe, therefore I sanctifie the Lords day ; I believe, therefore I do all duties of obedience :* Thy obedience then is the fruit of Paradise, for it grows on the very Tree of Life. Christ is *The Sun of righteousness, that ariseth with healing in his wings :* Christ is that Sun, that by his heat of love extracts all the filth of sin out of thy *Duties* performed ; and so thy *Duties* are healed, the spiritual part of them being presented by the intercession of Christ, and the carnal defects covered by the righteousness of Christ, in whom the Father is always well-pleased.

Dr. Crisp on
Phil. 3. 8.

Gal. 115. 13.

Mal. 4. 2.

Sect. 1. *Of the manner of healing our Duties.*

NOW the manner (O my soul) how Christ heals our *Duties* ; It is thus :

1. He takes our persons, and carries them into God the Father, in a most unperceivable way to us ; he knows, that if our persons, be not first accepted, our *Duties* cannot be accepted ; *Love me, and love my Duty ; hate me, and hate my Duty.* It is true, that in the Covenant of Works God first accepted of the work, and then of the person : but in the Covenant of Grace, God first accepts of the person, and then of the work : Now therefore, that our works (our *Duties*) may be accepted, Christ Jesus our great High Priest, first takes our persons, and carries them into the Presence of God the Father ; This was plainly shadowed out to us by that of the High Priest, who went into the holy of holiest, with the names of all the tribes upon his breast,

Exod. 28. 6.

2. As Christ takes our persons, and carries them in to God the Father ; so when we perform *Duty*, he observes what evil or failing there is in that *Duty*, and draws it out, before he presents it to God the Father : As a childe that would present his father with a posie, he goes into the garden, and gathers flowers and weeds together ; but coming to his mother, she picks out the weeds, and bindes up the flowers by themselves, and so it is presented to the Father. Thus we go to *Duty*, and we gather weeds and flowers together ; but Christ comes and picks out the weeds, and so presents nothing but flowers to God the Father ; *Who may abide the day of his coming* (saith the Prophet of Christ) *and who shall stand when he appeareth ? for he is like a refiners fire, and like fullers sope : and he shall sit as a refiner and purifier of silver, and shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness ; then shall the offerings of Judah and Jerusalem be pleasant unto the Lord : mark, Then shall their offerings be pleasant : then ? when ? When he had purged themselves, their sacrifices, and their offerings.* Thus it was in the days of his flesh and much more now.

Mal. 3. 2, 3, 4.

3. As Christ takes away the iniquity of our holy things, so he observes what good there is in any of our *Duties*, and with that he mingles his own Prayers, Intercessions, Incense, and Presents, all as one work mingled together unto God the Father : *And another Angel. (viz. the Angel of the Covenant) came and stood at the Altar, having a golden Censer ; and there was given to him much incense, that he should offer it with the*

Rev. 7. 3, 4.

Prayers of all Saints upon the golden Altar, which was before the Throne : And the smoke of the incense which came with the Prayers of the Saints, ascended up before God, out of the Angels hand.

Sect. 2. *The Soul's Queries in this Case.*

1. *Query.*

1. IF this be so, O my soul, what is thy case ? are not most of thy *Duties* performed with many failings, infirmities, hardnesse of heart, straitnesse of spirit, distracting thoughts ? and is there any *healing* for such a *Duty* as this ?

Ans.

O yes ! For first, in every *Duty* we performe, there are two things ; there is the sacrifice, and there is the obedience in offering of the sacrifice, the sacrifice may be imperfect, and yet our obedience in offering the sacrifice may be perfect with Gospel-perfection. Secondly, God deals with our *Duties*, as with our persons ; though he finds a great deal of ungodlineffe in them, yet he imputes his righteousness unto them, and so he justifies our *Duties*, which in our eyes are most ungodly. This indeed is a wonder ; did we ever hear or reade of any seal, that when it was set upon the wax, would change the wax into its own mettall ? or did we ever hear or reade of any stamp, that being set upon brasse, it would change the brasse into silver, or being set upon silver, it would change the silver into gold ? O but when Christ comes unto a *Duty*, and sets his own stamp, and his own righteousness upon a *Duty*, that which was brasse before, (i) full of failings, and much unrighteousnesse, he changes it into silver, into gold ; he only hath the Philosophers Stone (as I may so speak) and all that Christ toucheth, it presently turns into gold ; he turns all our *Duties* into golden *Duties*, and so presents them unto God the Father.

2. *Query.*

2. But how should I know that Christ thus takes my *Duties* and *heals* them, and mingles them with his own incense, and carries them in unto God the Father ?

Ans.

Consider, didst thou never finde a spiritual fire come down (as it were) upon thy heart in *Duty*, or after *Duty* ? In the times of the Old Testament, if they offered up a sacrifice, and a material fire came down from heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted : Now in the times of the Gospel, we must not expect material fire to come down upon our *Duties*, but hath the Lord at any time caused an inward and spiritual fire to fall down upon thy heart, warming thy spirit in *Duty* ? there the Lord speaks thus much to thee, That thy sacrifice is turned into ashes, and it is accepted by Jesus Christ.

3. *Query.*
Ans.

3. O but whence comes this fire now in these Gospel-times ?

It issues from the blood and intercessions of Christ our Great High Priest ; it is the efficacy of his blood, and power of his glorious intercession, that when thou feelest any good in *Duties*, doth at that very instant prevail with God the Father for what thou feelest : say then, *Do I now in this Ordinance, or in this Duty, feel my heart warmed, or savingly affected ? O I see, I am bound to believe, that the Lord Jesus, who sits in glory at the right Hand of God, now, now he remembers me a poor worm on earth ; now I feel the fruit of his death and intercession in Heaven ; now I feel his spirit, power, grace, comfort, presence, sweetnesse ; now I taste, I drink, I enjoy, and am abundantly satisfied with his rivers of pleasures ; And if this Presence of Christ be so sweet, what is himself then ? O my soul, if ever thou dost thus relish the blood and Spirit of Christ upon thy spirit in duties, go thy way, and give glory to God.*

SECT. 4.

No resting in Duties.

Lu'e 16. 15.

And yet be wary, O my soul ; It was *Luthers* saying, *Take heed not only of thy sins, but also of thy good Duties ;* they are apt, (by reason of our corruption) to bring men into themselves, and this is very dangerous. Certainly, a man may not only exclude Christ from his soul by grosse sins, but by self-confidence : *Ye are they which justify your selves*, said Christ to the Pharisees. Take a prophane man, what makes him drink, swear, cozen, game, whore ? Is there no God to punish ? Is there no Hell hot enough

enough to torment? Are there no Plagues to confound him? Yes: Why sins he then? Oh! he prays to God for forgiveness; he sorrows, and repents in secret (as he saith) and this bears him out in his lewd pranks. Take a moral man, he knows he hath his failings, and his sins, as the best have, and is overtaken sometimes, as the best are; Why doth he not remove these sins then? Why is he not more humbled under his sins? The Reason is, he constantly observes Evening and Morning prayer, and then he craves forgiveness for his failings, by which course he hopes to make his peace with God: And hence he sinneth without fear, and riseth out of his fall into sin without sorrow; he maintaines his finnes by his *Duties*. Take a Professor, such a one as may be exceedingly troubled about his sins, as endeavours very much after mourning, repenting, reforming, and others commend him for a diligent Christian, *Do you not see how he mourns, and weeps, and prays?* and now the wind is over, the tempest down, and there is a great calme in his soul, how comes he to this quiet? Oh! *his affections were enlarged, he hath reached so high, as to a very large proportion of repentance, and tears, and sorrow, and fasting, &c. and this hath given him ease, this hath took away the burden, and laid his soul at rest:* O poor soul is this all the remedy to rid thee of the sting and guilt of sin? Hast thou no more pantings, but only after bitterness, heaviness, mourning, melting, extraordinary enlargements? Why then, let me tell thee, all thy righteousness (though it were more perfect than it is) is but a filthy rag. Couldst thou weep thy heart out, should thy heart melt like wax, dissolve into water: *Couldst thou desire and pray till heaven and earth shook, till thou hadst worn thy tongue to the stumps; Couldst thou fast till thy skin and bones cleave together: Couldst thou promise and purpose with full resolution to be better; Couldst thou reforme thy heart, head, life, tongue, some, nay, all sins; Couldst thou live like an Angel, shine like a Sun, walk up and down the world like a distressed Pilgrim; Couldst thou die ten thousand deaths, lie at the fire-back in Hell so many millions of years, as there be piles of grafs on the earth, or sands on the seashore, or stars in Heaven, or moles in the Sun; I tell thee, not one spark of Gods wrath against thy sins, can be quenched by all these Duties, nor by any of these sorrows or tears.*

Isa. 64. 6.

Shepherds
Sincere Con-
vert.

It was *Austins* saying though it sounds harsh, that *Repentance damns more than sin;* meaning, that thousands did perish by resting therein: It is no digging within our selves, for power to leave sin, to be more holy, and humble, and religious, and conscientious, and so to think to work out our selves in time out of this state: The words which the Prophet put into *Israel's* mouth, if they would truly turn unto God, were these, — *Assur shall not save us, we will not ride upon horses, q. d. We will trust no more to these outward meanes, we will not save our selves, by our graces, or our abilities.*

Hos. 14. 2j

But how shall any man know, that he rests in his *Duties*?

I answer, By these signes following:

1. It is a signe that a man rests in his *Duties*, if he never found it a hard matter to come out of his *Duties*: Examine, if thou never yet sawest, if thou canst not tell the time when thou didst rest in *Duties*, and then didst groan to be delivered from these entanglements, thou hast just cause to feare.

Signs of mans
resting in Du-
ties.
Shepherds Sin-
cere Convert.

2. It is a signe that a man rests in *Duties*, if he exceedingly prize the bare performance of *Duties*; those *Duties* that carry thee out of thy self unto Christ, make thee to prize Christ. Now tell me, Dost thou glory in thy self? Dost thou say, *Now I am some body? I was before ignorant, forgetful, hard-hearted, but now I understand better, now I can sorrow for my sins, I can pray with some life, now I have done very well.* Alas poor soul! these things do argue only *Spiritus morientem, non inhabitantem*, the Spirit of God breathing on thee, not dwelling in thee. If thou retest here, if thou thus inhancest the price of *Duties*, that thou beginn'st to dote on them; then do I pronounce from God, That thou dost rest in *Duties*: *These things* (saith Paul) *I accounted gain* (i. before his Conversion) *but now I account them losse*: This is the reason why a childe of God commonly after his prayers doubts much of God's love towards him: whereas another man that falls short of him, never so much as questions his estate: The first seeth much rottenness and vileness in his best *Duties*, and so adjudgeth meanly of himself; but the other is ignorant of any such vileness, and therefore he prizeth and esteems highly of them.

Phil. 3. 8.

3. It is a signe that a man rests in his *Duties*, if he never came to be sensible of their poverty, and utter emptiness of any good in them. Didst thou never feel thy self in this manner? *Oh! I am as ignorant as any beast, as vile as any devil; what a nest and litter*

cf

of sin and rebellion works in my heart? I once thought, at least, my heart and desires were good, but now I feel no spiritual life, O dead heart! I am the poorest, vilest, basest and blindest creature that ever lived! If thou never feelest thy self thus, thou never camest out of thy Duties.

Luke 18. 11.

* O that Christians would observe the maine that they would observe whether the duties, that for the matter of them be spiritual, are also spiritual in the effect, whether they leave them

more humble, outed of themselves, more depending upon Christ and his grace, more mortified to the world, and the temptations thereof? it may fall out, that a mans religious duties be the stage, upon which all a mans lusts do eminently act, as the Pharisees, who did all things to be seen of men. *Bunjes, Treatise of Grace.*

4. It is a sign that a man rests in his Duties, if he gain no Evangelical Righteousnesse by Duties. (1.) if he prize not, desire not, delight not in union with the Lord Jesus Christ; Hence a childe of God askes himself after Sermon, after Prayer, after Sacrament, What have I gained of Christ? Have I got more knowledge of Christ? more admiring of the Lord Jesus Christ? have my affections been raised, my graces acted, my soul refreshed with the delights of Christ? on the contrary, a carnal heart that rests in his Duties, asketh only, *What have I done? I thank God* (saith the Pharisee) *I am not as other men are,* ——— *I fast twice in the week I give tithes of all that I possesse:* So I pray, and hear, and reform, and sorrow for sin, therefore I think verily I shall be saved? * no such matter: let a man have a bucket of Gold, doth he think to get water, because he hath a bucket? no, no, he must let it down into the Well, and draw up water with it: So must thou let down all thy Duties into the Lord Jesus Christ, and draw life, and light, and grace from his fulnesse, otherwise (though thy Duties be golden Duties) thou shalt perish without Christ. Oh that the Ministers of Christ would become sons of thunder in this matter! many have had experience of Christs enabling, enlarging, encreasing the common gifts of his Spirit; but what have they felt of Christs renewing, sanctifying, and healing of their lusts? Oh, its far more comfortable, to finde Christs power melting thy heart for sin, mortifying thy lusts, quickening thee up to holiness, than to finde ten thousand enlargements in holy performances.

SECT. 5.

Of the Use and Ends of Duties.

ANd canst thou not, O my soul, be saved by thy Duties? to what end shouldest thou pray, or hear, or sorrow, or repent, or meditate, or examine, or confer? I answer, there are many ends and purposes, for which Christians may, and must perform Duties.

1 Thes. 5. 16, 17, 18.

Psal. 119. 4, 5.

John 15. 8.

1 Pet. 2. 9.

Mar. 6. 2. 3. 16.

Sh. ph. ibid.

2 Pet. 1. 8, 9, 10.

1. That herein, and hereby, they may expresse their obedience to Gods Will; *Rejoyce evermore, pray without ceasing, in every thing give thanks, for this is the Will of God in Christ Jesus concerning you* (saith the Apostle;) and this was the ground of *Dauids* inference, *thou hast commanded us to keep thy Precepts diligently:* And what then? *O that my wayes were directed to keep thy statutes.*

2. That God the Father of our Lord Jesus Christ may be honoured by the performance of these Duties: *Herein is my Father glorified, that you bear much fruit;* and as the Apostle, *Ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the praises of him who hath called you out of darknesse into his marvellous light; Abraham believed, and gave God glory:* So we should pray, and meditate, and hear, and all should tend to the glory of God indeed. Hypocrites are at other ends, by giving almes, and praying, and fasting, that they may have glory of men, — *That they may be seen of men,* — *That they may appear unto men,* — But the childe of God aims at the glory of God. I confesse its Gods grace to account of mans Duty as his glory, seeing it is so defective.

3. That Duties may be as Evidences of Gods everlasting love to them who are in Christ Jesus: They cannot save, but they let the soul in to Christ, and follow and accompany such a man as shall be saved. *We hear of some that boast of joyes, feeling, gifts, Spirit, and Grace; but if they walk in the commission of any one sin, or in the omission of any one known duty, or in the slovenly ill-favoured performance of Duties, they can have no assurance* (say what they please) *without flattering of themselves:* If these things be in you (saith Peter,) and abound, they will make you that ye shall never be barren, or unfruitful in the knowledge of our Lord Jesus Christ; and he that lacketh these things is blinde, —

Wherefore,

Wherefore, Brethren, give diligence to make your calling and election sure. Duties bring you in to Christ, and are Evidences when you are in Christ, that the Lord and mercy is yours; even as at the Sacrament, the Elements of Bread and Wine are outward signes to bring Christ and the heart together: indeed the heart must not rest in these signes, but when the soul is let in to Christ, then Faith must let go the outward Elements, and clofe, and treat immediately with the Lord Jesus Christ. So Grace and Duties are inward signes; and whiles men make use of them only, as signes and means to let them come in unto Christ, and their rejoycing is not in them, but in Christ, their confidence is not pitch'd upon them, but upon Christ; there is and will be no danger at in all making such use of signes; especially seeing in nature, the effect is a signe of the cause: Neither is it more derogatory to Free grace, or to Christs honour, for God to make such effects signes of our union with him, than it was to make outward signs of his Presence: Its true, these are not full testimonies without the Spirit of Christ.

4. That they that use and exercise Duties may obtain the Promises: Godliness is profitable unto all things (saith the Apostle) having the Promises of the life that now is, and of that which is to come. There are many Promises scattered up and down in the Word, and hereby if God be not a debtour unto thee, yet he is to himself, and to his own faithfulness. *Reddis debita, nulli debens*, cried Austin; Thou Lord payest debts, and owest to none; it was free for thee before thou hadst promised, whether to give me heaven, or no; but now the word is out of thy mouth, I use Duties as means, though I adhere onely to thee, and to thy faithfulness, who hast promised. To prevent mistake, Duties are considered in a double relation: First, as services, in respect of the command; and Secondly, as means to obtain blessings at Gods hands, in relation to his promise: Now the most in the world performe Duties as acts of obedience only, and so rest in the present performance; but if we do them in Faith, we should have an eye to the Promise, and look on Duties as * means to obtain some mercy; yea, Salvation it self at Gods hands, Phil. 2. 12. Rom. 10. 10. 2 Cor. 7. 10. 1 Pet. 1. 9.

1 Tim. 4. 8.

*Certainly duties are not onely as signes,

but they are means, wayes, and qualifications, which God hath appointed antecedently to grace and salvation — though still we say they have no merit or condignity in them to purchase salvation, — yet they are used as means whereby heaven is obtained. Burges of the true Doctrine of Justification. Say not, it is not duty, but Christ, for it is Christ in a way of duty. As duty cannot do it without Christ, so Christ will not without duty: Baxters Everlasting Rest.

But is not this to be saved by Duties.

No such thing: For herein we speak not of Duties originally, or per se, but instrumentally, and with relation to the Lord Jesus Christ; not as meritorious causes, but as subordinate means of our salvation in the name of Christ: The best of Duties carry not such lustre, beauty, and Energetical vertue in their own faces and natures; they are but meer empty pits, and dry channels (of themselves) though never so curiously cut out, but Christ fills them (and as some desire Ministers to do) so I am willing for my part to say and expresse thus much of Christ, that the people may clearly understand and remember so much, and be guided explicity to the fountain it self, Christ alone.

Dr. Crisp on Phil. 3. 8.

5. That these Duties may turn to our comforts: Not so, as to put confidence in them, to take comfort from them as causes; that cannot be, for who can look upon any thing he doth with that boldnesse? but as the testimony of Gods eternal love to us: and as the meanes of consolation. Thus Hezekiah, not as a proud Pharisee, but as a thankful acknowledger of what was in him, prayed, *I beseech thee O Lord, remember me, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight*: Some suppose, that such a temptation as this might fall on Hezekiah, that when he had laboured to demolish all those Superstitions, and now became dangerously sick, that he had not done well; and therefore he comforts himself in his heart, That he did those things with a perfect heart, not absolutely, but comparatively perfect: We may therefore take comfort from * Duties, not so as to rest in them, but

2 King. 20. 3.

* Some professe that

when they meditate, Pray, read, &c. and labour for comfort from duties; they either have none, or at least but humane, and of a lower kinde, but all the comforts that they own and value, are immediately injected, and without their pains: so do I expect my comforts to come in, in heaven, but till then I am glad if they will come with labour, and the spirit will help me to suck them from the breasts of the promise, and to walk for them dayly to the of fate God. Baxters Everlasting Rest — It is true, God must give us our comforts by his Spirit, but how? by quickning up our soules to meditate, pray, beleve and to consider of the promised glory; and not by comforting us we know not how, nor why, *Idem ibid.* If thou sayst, your comfort is all in Christ, I must tell thee, it is a Christ remembered, loved, beleved in, and not a Christ forgotten, or only talked of, that will solidly comfort, *Idem ibid.*

as a means, and so as to praise God thereby. It's a good way, *nesciendo scire*, in *not knowing*, to *know*, that so we may praise God for them; and *sciendo nescire*, in *knowing*, not to *know*, that so we may be humble in our selves.

6. That others might receive good, and thereby be occasioned to glorifie God : *These things are good, and profitable unto men*, saith the Apostle; and *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven*. Christ doth not here encourage vain-glory, but he propounds the true ends of our visible holinesse; for godlinesse being light, it ought not (in fuitable Duties) to be hid under a bushel: *My goodness extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight*. Hierome said of Augustine, *That he loved Christ dwelling in Augustine*; so ought we to walk, that others may love Christ dwelling in us. There's an Exhortation to wives *so to walk, that their husbands may be won to the Lord*: Sweet soul, it may be thou prayest for thy husband; in a carnal condition, thou desirest him to go to hear such a Minister, such a Sermon; go on in these Duties, adding this to the rest; See that thy life also may convert him.

7. That Duties may carry us to the Lord Jesus, the only Saviour; he alone is able to save them to the uttermost that come unto God by him (i.) in the use of the means: Hear a Sermon to carry thee to the Lord Jesus; Fast, and pray, and get a full tide of affections in them, to carry thee to the Lord Jesus Christ (i.) to get more love of him, more acquaintance with him, more union in him, and communion with him; use thy Duties, as Noahs Dove did her wings, to carry thee to the Ark of the Lord Jesus Christ, where only there is rest: If she had never used her wings, she had faine in the waters; and if she had not returned to the Ark, she had found no rest: So, if thou shalt use no Duties, but cast them all off, thou art sure to perish; and if they convey thee not to Christ, thou mayest lie down in sorrow: or as it is with a poor man, that is to get over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it, and useth it, to carry him over to the treasure: So Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not get to him, now call for a Boat; though there is no grace, no good, no salvation in a pithlesse Duty, yet use it to carry thee over to the treasure, The Lord Jesus Christ: When thou comest to hear, say, *Have over, Lord, by this sermon*; when thou comest to pray, say *Have over, Lord, by this prayer to a Saviour*: But this is the misery of people, like foolish lovers, when they are to woo for the Lady, they fall in love with her Handmaid, that is only to lead them to her: So men fall in love with, and dote upon their own Duties, and rest contented with the naked performance of them, which are only Handmaids, to lead the soul unto the Lord Jesus Christ.

8. That the Lord Christ may be exalted, and advanced by Duties. The main end of Duties, is the glory of him who hath Redeemed us with the price of his blood, and by the power of his Spirit; this sets the crown on his head: *Behold King Solomon, with the crown wherewith his mother crowned him*. How many performe Duties, not to set the Crown on Christs head, but to set the Crown on their own heads? So do hypocrites, that seek their own praise, and credit, and profit; so do all, especially that do any thing with a conceit of meriting at Gods hands. Now this is the main end of right obedience, That *The Crown may be set on Christs head*, that he who is King of Saints, may have the honour given him, due to his Kingly Office. In this respect, I cannot blame them who blame others, for crying up, and magnifying mans works in their own name. To say that Christ is always supposed as principal, is no sufficient Apology: For why only supposed? why not he named, as well as Duties, and Righteousnesse? Certainly, it is not good manners (to say no worse) to forget him, whiles his poor Instruments are so highly remembred. When Servants bring presents from their Masters to any, they do not say, I bestow such and such a thing on you, but, My Master sends it you; if he should take it on himself, he should go for an arrogant fellow: nor will it salve the matter, when he is taxed for such arrogancy, to say, My Master should have been supposed, when he gave no hint of him. *Me thinks it were comely*, (saith the Author rightly in this) *in extolling of mans Righteousnesse, explicitly to ascribe all the praise to the glory of Christ, and his grace*: And, I see not (saith another ingenuously) *but that Ministers may be humbled, that they have pressed religious Duties, but not so as to set up Christ: and hereby people have been content with Duties and Sacraments, though no Christ in them: but as vessels were to be of pure gold in the Temple, so ought all our Duties to be of pure and meer Christ for acceptation*. Again, *If Bernard said, He did not love to read Tully, because*

Tir. 3. 8.
Mat. 5. 16.

Psal. 16. 2, 3.

1 Pet. 3. 1.

Heb. 7. 25.

Shepl. ibid.

Canti 3. 11.

Dr. Crisp in
Phil. 3. 8.

Mr. Burges
Vindicia legis

he could not read the Name of Christ there ; how much rather may we say. That in many Sermons, in many a mans Ministry, the drift and end of all his preaching is, not, that Christ may be advanced. And again, Let Christ be the matter of our Righteousness and Comfort, more than he hath been : you know the posts that were not sprinkled with blood, were sure to be destroyed, and so are all those persons and duties that have not Christ upon them. How sweet is the harmony of Dissenting Brethren ! Me thinks, I would not lose a thred of that gold which both Authors (so strongly my heart beats and pants after unity) give out to be weight in the Ballance of the Sanctuary. It is observed by the former, That when the Church grew into credit, then *Religio peperit Divitias & filia devoravit matrem* ; I may as truly say, *Christus peperit Justitiam, & filia devoravit matrem* ; just as if a King should promote a Favorite, and then he should be so applauded for his usefulness to the subjects, that the King must be dethroned, and he Crowned in his place :

In all exigences, wants and extremities, how few followers hath Christ himself ? how rarely are men sent to shelter themselves under the shadow of his wings ? In the mean while, what hideous outcries for Prayers, Mournings, Fastings, &c. to help men at a dead lift ? What sending and posting to them in extremities, as if they kept a Court by themselves ? for Christ is seldom heard of, at least not set up so high as to do all ; and that this Righteousness is but meely his ministring servant : What the Apostle said of himself, I may as truly say of the best Righteousness best assisted, What is Prayer, Mourning, Fasting, Hearing, but *Ministers by whom ye believed, and received mercy* ? and if but as *Ministers* at best, shall they be greater than the Lord ? Let me not be mistaken, I intend no derogation to Righteousness, but the bringing of it into its own place, namely, that it is to be used as that, where according to Christs directions we may meet with him, from whose hands alone we may expect whatever we pant after, according to his will ; reserving a submission to be disposed of otherwise, if he see fit. Again ; it is not the Spiritualness, nor the fervency in the performance of Duties that carries it ; but when Duties are performed as to the Lord, and for the Lord, and not to and for our selves. O my soul, in respect of all these ends, use and exercise Duties, but be sure of Christ in all, above all, more than all : O let Christ have the Crown set on his head, give him all the glory. Cast not away Duties, but cast them down at the feet of Jesus Christ, as the twenty four Elders cast their Crowns, saying, *Thou art worthy O Lord to receive glory, and honour, and power : for thou hast created all things, (all Duties) and for thy pleasure they are and were created.*

1 Cor. 3. 5-6

Dr. Crispibid.

Rev. 4. 11

S E C T. 6.

Of the Saints abilities, or power to do Duties.

BUt alas, how should I perform my Duty ? by nature I am dead, and except God give me an heart and strength, what can I do ? there is no power in my hands, I am nothing in my self, and therefore till God come, or naked Christ come, I will sit down in discouragements ; Let God do all, see I have no ability at all, &c.

Object.

Psal. 77. 10

What sayst thou (O my soul ?) surely this is thine infirmity ; these conclusions are ill drawn from a true Principle ; It is true, all is of God, and by nature I am dead : but it is ill urged in this case, for that the Regenerate have in them a Seed, a Spiritual Principle, a power to do good ; First, because such are living, and all life is a power to act. 2. Else there is no specifical difference betwixt a man regenerate and unregenerate, if both were still dead, and without strength. 3. Grace is a renewing of that image of God and Holiness, which we lost in Adam ; but that was a power to do what God required, therefore so far as that image is repaired, so far there is power. 4. Else we should not have as much benefit by the second Adam, as we had by the first ; for the first would have communicated his power to do good, and being corrupted, doth communicate power to do sin ; therefore much more by Christ have we a life, a power to do good in our measure.

Answ.

Eph. 4. 24.

Object.

John 15. 5.

Sol.

homo
secorsim à me;
Calv.

It may be objected, *Without me ye can do nothing.*

The meaning is, *Except ye be implanted into me ye can do nothing* ; The word

N



hout me] signifieth, *Separate from me, or apart from me*; and intimateth this only, That till we are knit unto Christ, we are but dead and barren branches, and so Christ explains himself, *As the branch cannot bring forth fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me.*

Obj: 8.
Phil. 2. 13.
Sol.

It may be objected again, *It is God that worketh both to will and to do of his good pleasure.*

* 1. There is a grace regenerating, or converting, whereby of dead men in sin we come to have a life of grace.
2. There is a grace exciting, stirring,

This denies not that the Saints have in them *A seed, a spring, a principle of life, a power*; but on the contrary, it affirms, That they have a power, only that this power is of God; We should *work out our salvation* in humility, not boasting in our own selves, for all is received of God; more fully, God is said *to work the will and the deed*, * 1. By giving a principle of life, habitual grace, a renewed frame of heart. 2. By exciting and strengthening this grace; and both these are ever afforded to the Saints, only the latter is more or less, according to his pleasure: So that in the worst times a Believer hath power to do good, though not alike at all times; and this power we must use, and put forth our selves as we are able, or we cannot with reason expect his help. A ship hath instruments of motion (though not an internal principle) and if the Mariner would have help by the winds, he must loose his Cables, and hoise his Sails; so must we, or else we may lie still.

quickning, whereby that former principle of grace is stirred up, and provoked to action; now as man is the subject of the first converting grace, so he is merely passive, he doth not at all cooperate, or work with the grace of God: but it is otherwise with the exciting, quickning, adding grace, for there being the supernatural principles of grace before, when he is stirred up, he is not merely passive: *Alii agimus, being moved, we move*: this is excellently expressed by the Church, *Draw us, and wee will run after thee*, Can. 1. 4. The Church was listless, unprepared, and therefore she desires the grace of God to draw her. and then she would run after him, Draw a dead man, and for all that he cannot run, but the Church had the life of grace in her, only she wanted this quickning, exciting grace, if Christ would but give her that, why then she would run after him. *Buiges of grace.*

Now that which we are to do, is,—

Psal. 42. 5.

Psal. 103. 1.
Psal. 116. 7.

Psal. 4. 4.

First, To stir up our selves; for God hath promised to meet us and to reach out his hand to help us, if we be not wanting to our selves: It is certain, a godly man cannot, by his own endeavours alone, raise up his soul, nor recover his losse, though he should lay Mountain upon Mountain, and pile endeavours upon endeavours; yet as endeavours without God cannot, so God without endeavours will not help us herein, and therefore labour we to quicken our selves, (i.) work we upon our own hearts, by our understandings; as the striking of the Flint and Steel together begetteth fire, so the meeting of these two faculties having an internal life in them do quicken the soul. Thus we see David pleading with himself, sometimes chiding, *Why art thou cast down O my soul, and why art thou disquieted within me?* sometimes exciting himself to Duty, *Praise the Lord O my soul, all that is within me praise his holy Name*: sometimes comforting himself in God, *Turn to thy rest O my soul, for God hath dealt bountifully with thee*: It was an usual thing for him to talk with himself, and he found so much good in this way, that he puts all upon it, *Commune with your own hearts upon your beds, and be still*; the understanding is to the heart, as the stomach to the body, all is fed by it; Set therefore upon our hearts with quickning thoughts: for as rubbing and chafing the hands with hot Oyls is a means to recover them when they are benumb'd; so the plying of the heart with stirring thoughts, and enforcing arguments is a means to revive it: And amongst all thoughts, there are none more prevalent, then *Of sins past, Of Heaven, Hell, Eternity, Love of Christ*, these are strong Cordials to cheer up the Spirits.

2. To fall on the Duty; for if we be doing, he will work *with us, in us, and for us. Is it thus (O my soul) that thy heart is stirred, rowzed, revived? then set to thy hands: idle beggars must be whipped; he that will not work, must not eat.* Remember, we have a life in us if we be in Christ: and as we have a life, so there is a never-failing presence of the Spirit, to attend that power which we have: If then we put forth our selves to that we are able, and as far as our power extends, God will draw near to us. It is true, that which we want is out of our reach, we are not able to make crooked things to become straight, to lay those swelling mountains of corruption level, but yet we must set to the work: Joshua could not with the strength of Rams horns sounding, cast down the walls of Jericho, but yet he must set upon the work: when the Midianites fall, there must be *The Sword of the Lord, and Gideon*: The father holdeth an Apple to the child, the child cannot reach it, yet his short arm must be put forth, and then the father whose arm is long enough will reach it to him; we must be doing, and yet when all is done, our hearts must

Judg. 7. 18.

must learn habitually to say, *Nor I, but Christ in me*. Let us still interest Christ in all we do, * as the efficient, final cause.

* I confesse,
it is a most
necessary part

of our Christian wisdom to keep our subordination to God, and dependence on him. Take heed of slackening our daily expectations of renewed help, or of growing insensible of the necessity of the continual influence and assistance of the spirit. When we begin once to trust to our stock of habitual grace, and to depend on our own understandings and resolutions, for duty and holy walking, we are then in a dangerous declining state. In every duty remember, our sufficiency is of God. 2 Cor. 3. 5.

S E C T. 7.

Of the Saints delights in Duties.

MY yoke is easie, and my burthen is light, saith Christ; and that which makes it so, is, The delights which the Saints have in Gods service: *I have delighted in the way of thy testimonies*, saith David: *I have* ? yes, and *I will delight in thy statutes*: *I will* ? yes, and *Thy testimonies are my delight*: *They are* ? yes, and *My delight shall be in thy Commandments*: *They shall be* ? how long ? even to perpetuity it self; *I will delight continually in thy statutes*. These are the strings David beats upon, and they make heavenly Musick: Musick even chearing him in the midst of his sorrows; *Trouble and anguish are upon me, yet are thy Commandment's my delight*; and, *Unlesse thy Law had been my delight, I should have perished in my affliction*.

Mat. 11. 28.
Psal. 119. 14.
16.
21.
47.
117.
143.
92.

Now the reason why Gods people find such delight in Duties, is, 1. Because in Duties they come to see the face of God in Christ: Hence Duties are called, *The face or presence of God*; The Worship of the Jewes was called, *An appearing before God*. David breaths out his desires in the same expression, *When shall I come and appear before God*? The Queen of Sheba counted it an high favour to stand before Solomon: What high favour then is this, to stand before Jesus Christ, and to hear wisdom it self speak to our souls? 2. Because in Duties they have converse, and communion with God, who is the God of all consolation; and with the Spirit of God, who is called the Comforter: Now as a man that walks amongst perfumes, must needs smell of the perfumes; so they that converse with the God of all joy, must needs be filled with all joy: and therefore David calls God *His exceeding joy*. The Saints look upon Duties (the Word, Sacraments, Prayers, &c.) as Bridges to give them a passage to God, as Boats to carry them into the bosom of Christ, as * means to bring them into more intimate communion with their heavenly Father, and therefore are they so much taken with them: When they go to the Word, they go as one goes to hear news of a friend; when they

Exod. 23. 17.

Psal. 4. 1.

Psal. 43. 4.

* When thou
kneelest
down in
secret or

publicke prayer, let it be in hope to get thy heart nearer God, when thou openest the Bible, or other books, let it be with this hope to meet some passage of divine truth, and some such blessing of the spirit with it, as may raise thine affections nearer heaven; when thou goest to the publicke ordinance and work, saying, *I hope to meet with somewhat from God, that may raise my affections before I returne, Baxter Saints Everlasting Rest*.

go to pray, they go to talk with a friend; when they go to read, they go to read a letter from a friend; when they go to receive, they go to sup with a friend: They look upon Duties and Ordinances, as those things whereby they have to do with God and Christ, and therefore are Duties so precious. Indeed, to them who have to do with nothing but Duty in Duty, but Prayer in Prayer, but Hearing in Hearing, to them Duties are dead and dry, and spiritlesse things; but they that have to do with God and Christ in Duty, to them Duties are passing sweet and precious. This seems a Riddle to unregenerate men, they wonder what the Saints find in Duties where the sweetness, what the comfort is, what secret golden Mines they find in these diggings, when themselves find nothing but burthenome Stones and Clay: Oh! the Saints meet with Christ in Duties, and therefore they cannot but find great treasure: *David's soul was athirst, not for a Kingdom, but for God, for the living God*, Psal. 42. 2. It is the highest reward, the very wages which the Saints look for in Duties, to find God in them; *Blessed is the man whom thou chooshest, and caushest to approche unto thee, that he may dwell in thy Courts*: *We shall be satisfied with the goodnesse of thy house, even of thy holy Temple*.

Psal. 42. 2.

Psal. 55. 4.

A good Caveat in these dayes, when so many do cry down Duties: What, my Brethren; Shall we look upon that as our burthen, which is our delight? our bondage,

which is our Priviledge ? What is the happinesse of a glorified Saint, but that he is alwayes under the line of love, ever in the contemplation of, and converses with God; and shall that be thought our burthen here, which is our glory hereafter ? Take heed of this; take heed you do not think it an hell, a pain, a vexation, to be in *God-approaching, and Christ-meeting duties*, I know weariness may be upon the flesh, there are weaknesse and distempers there, but chide them away, entertain them not; Number it among your choicest Priviledges, Comforts, Delights, to converse with God in Christ: Consider if there be an Heaven, it is the very presence of this God in Christ. Hence they who meet with God in duty, usually find their hearts sweetly refreshed, as if Heaven were in them: *For in thy presence there is fulnesse of joy, and at thy right hand here are pleasures for evermore.*

Psal. 16. 11.

Object.
Mal. 1. 13.

But if there be such delight in Duties, what is the reason that wicked men account it a wearisomnesse, and burthen, and snuff at it ? Behold what a wearinesse is it ! and ye have snuffed at it, saith the Lord.

Answer.

A wicked man cannot delight in Gods service, because it is above his capacity; Whiles he is at *Duty*, he is like a fish out of his Element; the *Duty* is heavenly and spiritual, but he is worldly and natural, no wonder therefore he delights not in it. But more particularly, a wicked man delights not in *Duties*.—

1. Because of his ignorance of the worth and excellency of *Duties*: he cannot possibly delight in what he knows not; So much as we *know*, so much we *desire* and *delight* in, and no more.

Heb. 4. 2.

2. Because of his infidelity: Faith is the main organ of comfort, and therefore no wonder (as it was said of the *Jews*) if the *Word preached* do not profit him, not being mixed with faith in him, that hears it.

John. 6. 63.

3. Because of the absence of thee all-seeing and quickning Spirit: *It is the Spirit that quickneth, the flesh profiteth nothing; the words that I speak to you are Spirit and life: As the Body is dead without the Spirit; so Duties without Christs quickning Spirit, are dead and lifelesse.*

2. Object.

But if there be such delight in Duties, what is the reason that the Saints themselves do misse of their comforts in Duties ?

Answer.

I answer, 1. There are none of Gods people but they do sometimes or other finde comfort, either in *Duties*, or after *Duties*. 2. If at any time they misse of comfort, it is because they do not meet with God, whom they came to converse withall: As when a man goes to meet with a friend, and meets him not, he comes away fadded in his Spirit; so when a childe of God comes to some *Duty*, hoping to enjoy sweet communion with God in it, and then failes of his expectation, this must needs fill him full of sadnesse. It was an excellent speech of Bernard, *I never go from God without God. Happy Christian, that when he goes to converse with God in some Duty, can say, I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.*

*Nunquam abs
te recedo Do-
mine sine te.*

3 Object.

But if no comfort, no delight without God in our Duties, What then is my case, that have no sence, no feeling of Gods presence in Duties ? When I have done all I can, me thinks I cannot finde God, I cannot meet with Christ.

Answer.

I answer, Hast thou indeed no sence of Gods presence, and yet hast thou a sence of Gods want ? It is good then to observe the different effects of Gods presence, or else thou mayest wrong God, as well as thy self; to say he was not with thee, when yet he was: As 1. There are manifest and evident fruits of Gods presence in *Duties*; as, much liberty of Spirit, much Joy, much Peace, assurance of Faith. 2. There are more inward and reserved fruits of his presence; as, Sence of want, sorrow for want, desire of enjoyment, willingenesse unto further *Duties*, to finde that which we want in some other: In the former, God is with us, and we know he is with us: In the latter, God is with us, and we know not so much: This was the case of the two Disciples going to Emmaus, *Their eyes were holden, that they could not know Christ; yet afterwards when they did know him, they remembered, that they had sufficient evidence of his presence, even when they knew him not, Did not our hearts burn within us, while he talked with us by the way, and opened the Scriptures to us ?* Now whence was that fire, but from the Spirit of Christ conveyed in his Word.

Luke 24: 16.

Luke 24: 32.

4. Object.

But what is the reason that Gods people do sometimes misse of Gods comfortable presence in Duties ?

Answer.

I answer, they misse of Gods comfortable presence, 1. Because (it may be) they bring

bring no *vessels* at all to hold the *Consolations of God*; I mean, no hunger after Gods preſence in the Ordinance: or, 2. Because they bring *vessels* ſo little, and ſo narrow-mouthed, that they will hold but very little water; I mean, they bring ſo little hunger after God, that God will not vouchſafe to ſatiſſie it: or, 3. Because they bring their ordinary hearts, their carnal and worldly hearts to heavenly and Spiritual *Duties*, hearts unſuitable to the *Duties*, hearts unſenſible of the *Duties*: Thus a man findes no ſweetneſſe in his meat; the reaſon is not becauſe his meat is unfavoury, but becauſe his taſte is diſtempered; the Ordinances are ſometimes ſweet, and would alwayes be ſo, were the ſouls palate alwayes in the ſame temper: or, 4. Because there is ſome *Achan* unſtoned, ſome ſinne unrepented of, that eclipseth the light of Gods countenance, ſome Spiritual obſtructions; theſe, and ſuch like are the cauſes, why the Saints ſometimes miſs of their comforts. — But the fault is never in the *Duty*, which is brim-full of rare and raviſhing comfort; that as *Bernard* relates the ſtory of himſelf, *Sometimes when he went to his Prayers, he found himſelf dull, and heavy; but after he had ſtrugled a little with his dulneſſe, all on a ſudden he was viſited with the viſitations of the Almighty: I ſhould account my ſelf happy* (ſaid he) *if theſe viſitations would alwayes laſt; but Oh, it continues but a while!* And *Auſtine* relates this ſtory of himſelf, that *Upon a time, when he and his Mother Monica were diſcourſing together about the joys of Heaven, and the comforts of Gods Spirit, they were ſo filled with joy, that Auſtine uſeth theſe words, Lord, thou knoweſt in that day, how vilely we did eſteem of the world, with all his delights.* — The comforts of the world are not worthy to be named that day that we ſpeak of theſe comforts: O the pure, the undefiled comforts and delights that are to be found in *Duties*, when God is found in them! Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightened? God is the ſpring of Comfort, and therefore ſurely our hearts will be comforted, if we meet with God in our *Duties*. I might adde ſome caveats, but I refer you to chap. 5. ſect. 20.

*Beatum me
predicarem.
Ecc. S. d. v. ara
hora, brevis
mora, ubi
ſi dicitur et,
Bernard.*

*Quam mundus
evuluit cum
omnibus ſuis
delectationibus.
Auguſt.*

And yet here let me warne you of one dangerous ſnare; ſome think if they fetch in their comfort by *Duties* as by prayer, meditation, &c. that then it would be a comfort onely of their own hammering out, and not the genuine joy of the holy Gholt. A deſperate miſtake; they ſet the workings of Gods ſpirit and their own ſpirit in oppoſition, when their ſpirits muſt ſtand in ſubordination to Gods: Gods ſpirit uſually works our comforts, by ſetting our own ſpirits awork upon the promiſes, and by raiſing our thoughts to the objects of our comforts. And yet I deny not, that if any ſhould ſo think to work out his comforts by meditation, prayer, reading the Word, as to attempt the work in his own ſtrength, and do not all in ſubordination to God, and the ſpirits aſſiſtance, the comfort will be nothing but vanity, a comfort indeed of their own hammering out.

S E C T. 8.

Of the eſſential Requiſites in Duties.

BUt what are they we call *Duties*? or what are thoſe *eſſential Requiſites* (O my ſoul) in *Duties*? Many by *Duties* intend nothing but that which is external and ſenſible, as *Coming to the Church, and receiving of Sacraments, &c.*

I anſwer, theſe are like clothes upon a dead man, that cannot warme him, becauſe there is no life within. The ſoul of all *Duties* is that which is internal or eſſential; In which reſpect three ingredients are neceſſary, viz.

That they be { From God.
Through God.
To God.

1. From God: It is of the very eſſence of a *Duty*, that it be commanded by God. Hence, in one Chapter we read thirteen ſeveral times *I am the Lord, q. d.* ſuch and ſuch Commands I injoy you: Would you know the grounds? *I am the Lord*, a God of ſovereign Power and authority, and my Will it is that ſuch *Duties* be done. Look to this (O my ſoul) in thy *Duties*, know the Commands, and do them, becauſe they are commanded: If thou doſt them, and yet knoweſt not that God commands them, this is no true obedience; or if thou knoweſt they are commanded, but yet doſt them not becauſe they are commanded, or in Conſcience to his Command, neither is this obedience

Lev. 19.

Rom. 12. 2.
Eph. 5. 17.

to God: In all *Duties* rightly performed, there must be a knowledge of, and an eye to the will of our God, Rom. 12. 2. Eph. 5. 17.

2. Through God (i.)

Through the Spirit, who doth Spiritualize them.

Through Christ, who presents them and makes them acceptable to God.

Rom. 1. 9.
*Hence the
Scripture
sometimes

adds the word spirit to *Duties*: having the same spirit of faith; 2 Cor. 4. 13. Supplication in the spirit: Ephes. 6. 18. Which worship God in the spirit, Phil. 3. 3. Your love in the spirit, Col. 1. 18. This implies, that unless these actions be done in the spirit, they are unacceptable with God.

John 4. 24.

*The spirit of
God appeared
in fire, and in a

mighty rushing wind: and wheresoever this spirit is, there is zeal, fervency, activity; a formal customary, superficial performing of holy duties is extremely opposite to a spiritual deportment in them.

Quest. If this spiritualness in Duties be so necessary, how is it that the Saints have so much of earth and flesh ordinarily in their Duties?

Ans. I answer, In every regenerate man there is both *Flesh* and *Spirit*; It may be the *Flesh* lies uppermost, and the *Spirit* lies in the bottom, so that a man, though a Saint, may hear carnally, receive carnally, pray carnally, that is, when the flesh hath gotten the upper hand, as in some fits it may; when the minde is filled with worldly sorrow, worldly rejoycing, and worldly desires; such *Duties* the Lord regards not, be the man never so holy: But if the regenerate part be acted and stirred up by Gods *Spirit*, and the *Flesh*, that alwayes hinders, be removed by the same *Spirit*, then are the Saints able to do their *Duties* to God in Christ Jesus Spiritually.

2. Through Christ: For Christ perfects, perfumes, and presents our *Duties* to his heavenly Father: as *Duties* come from us, they favor of flesh, but the Angel of the Covenant minglenth much Incense with them, and so he offers them upon the golden Altar, which is before the Throne. Here is sweet comfort (O my soul) What though thy *Duties* are weak, and cold, and confused, full of distempers, and dampes? yet through Christ they are fortified, and enlivened, with his pacifying perfection, and intercessory Spirit. Through Christ they are perfumed with the precious odours of his fresh-bleeding Merits, and blessed Mediation, and so they are made acceptable to God, that he may receive them, that he may not refuse and reject them.

Observe here a double
Intercessor;

One is the Spirit, that helps our infirmities.
The other is Christ, that makes them acceptable to God.

3. To God: (i.) to set forth his glory, and Free-grace; for as his Name is blasphemed when we walk in wickedness, so it is glorified in doing our *Duties*: This is the end of all

all our *Duties*, indeed of all our *doings*; *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God*: One *Duty* sanctifying Christ and Free-grace in the heart, is more than a thousand. Young Christians it may be do more works, but not as works, of grace; the more Evangelical our works are, and the more to God (for that is the end of the Gospel, to honour Christ and Free-grace) the better they are: *We are of the Circumcision, who rejoyce in the Lord Jesus, worship God in the Spirit, and have no confidence in the flesh.* 1 Cor. 10. 31. Phil. 3. 3.

SECT. 9.

Of the kinds of Duties in several divisions.

THese *Duties* some have distributed according to their several objects, *God, our Neighbour, and our selves*: 1. The Lord claims our *Love, Fear, Honor, and Obedience*. 2. Our Neighbour claims our *Duties, Courtesie, Bounty, And for our selves, we must, 1. Instruct The Understanding: 2. Bridle the Will: 3. Moderate the Affections*. Others in retribution to Christ, give us another scheme of such *Duties*, as they call meer Gospel-*Duties*. So it is our *Duty*, 1. To think and muse much on Christ, and upon his loves towards us. 2. To speak much of Christ, and to commend him to others: When the Spouse was asked, *What her beloved was above others?* she sets him forth in every part of him, and concludes with this, *He is altogether lovely.* Cant. 5. 9. 15. 3. To be oft in the company of Christ, and to grow up thereby into a familiar acquaintance with him. Now Christ is with us here but these two ways, Either in his Ordinances or Providences, by his holy Spirit: So that to be oft in Christs company, is to be much in his Word, in Prayer, in Sacraments, in Christian Communion, in Meditation; in examination of our hearts, in his Providences of mercies, Crosses and Tryals. 4. To do much for Christ, and that willingly: *This is love indeed to keep his Commandments, and those are not grievous.* 5. To suffer and endure any evil for Christ: *What tell you me (saith Paul) of bonds and imprisonments? I am ready, not only to be bound, but to dye for the sake of Christ at Jerusalem. My life is not dear to me, that I may finish my course with joy: For thy sake we are killed all the day long.* 1 John 3. 3. Acts 21. 13. No question these Heads will include all sorts of *Duties*: But the method I shall prosecute (wherein I desire to confound *Duties, Ordinances, and Means*, as being all one, and the same thing, whereby a Christian walks on in the holy path) I have otherwise digested thus. Rom. 8. 36.

The *Duties* of a Christian are either of { The first kind, as *Watchfulness*.
The second kinde: And these have reference —

Either	{	onely to	{	Secret Ordinances, as	{	Self-tryal.
				Private Ordinances, either		Self-denyal.
				Publike Ordinances, as		Experiences.
						Evidences.
						Meditation.
						Life of Faith.
						Looking unto Jesus.
						In one Family, as Family-Duties.
						In more Families joyned, as Christian Society.
						Hearing the Word.
						Receiving the Sacraments.
						Ordinary, as { Praying,
						{ Reading.
						{ Suffering.
						{ Fasting.
						{ Feasting.
						Extraordinary, as {

Object. It may be objected, That in this Analysis there is not that express mention of Christ; and the reason why some vilifie Duties, is, because the very Name of Christ is not in them.

Sol. But I answer, 1. If the name be wanting, yet Christ is not. 2. In the opening of them we shall find the very name of Christ usually, frequently; only observe by the way; I have heard of many that have stood much in appearance for Jesus Christ, so that they would bow, and do homage to the very sound and syllables of his Name; and yet none more enemies unto Christ than they, being the very limbs of Antichrist: *Mat. 7. 22.* Many (saith Christ) will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out devils, and in thy Name have done many wonderful works? (as if the name of Christ had been a Spell?) And then will I profess unto them, I never knew you, depart from me ye that work iniquity; and thereupon he concludes, that he only is a wise man, and builds upon the rock, who hears Christs sayings and doth them. Hence learn (O my soul) that he that presseth to the practice of the Word of Christ, he preacheth Christ, he sets up Christ, though his text be not literally of Christ; even as a man may have no other subject of his Sermon but Christ, and yet betray Christ. Thus much of Duties in general.

CHAP. III. SECT. I.

Of DUTIES

in Particular.

And first, of the Nature of Watchfulness.



Watchfulness is the first and principal help to all exercises of Religion; it is the eye to see them all well done and used, and therefore we set it in the front of all Duties: We are to Watch unto Prayer, Eph. 6. 18. and we are to watch unto hearing Luke 8. 18. and we are to watch unto Fasting, Mat. 6. 18. and we are to watch to almsgiving, Mat. 6. 1. and we are to watch in all things, 2 Tim. 4. 5.

Eph. 6. 18.
Luke 8. 18.
Mat. 6. 18.
Mat. 6. 1.
2 Tim. 4. 5.

Now for our better direction in the exercise of this Duty, observe we the

{	Nature.
	Objects.
	Manner of it.

For the Nature of it: *Watchfulness* is a continual, careful observing of our wayes in all the passages and turnings of our life, that we still keep close to the written Word of God. Keep thy heart in all diligence: I said, I will take heed to my wayes, that I sin not with my tongue: Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.

Prov. 4. 23:
Psal. 39. 1.
Psal. 119. 9.

SECT. 2.

Of the Objects of Watchfulness.

The object of our Watch is either

{	Evil works, or sin.
	Good works, or Duties, or any thing in its own being, good.

1. Watch

1. Watch we must over sin, { More general, { Original sin, or corrupt nature.
{ More special, as sins of our { Actual sin.
{ { Calling.
{ { Constitution.
2. Watch we must over any thing (in its own being) good; And herein if we look for the adequate object including every thing that ought to be watched,
- It is either { Hearts, { which
{ Tongues, {
{ Actions, {
- howsoever good in themselves, yet if we watch not, they will soon contract evil.

S E C T. 3.

Of the manner of Watchfulnesse over sin Original.

THAT we may watch over sin Original, or that inward corruption we carry about us, observe we these Rules.

1. Let us take matter and motives to humble our souls under the sight and sense of this inherent pollution. And to that purpose, consider we the rueful complaints of the holiest Saints against it: *O wretched man that I am (saith Paul) who shall deliver me from the body of this death? Behold, I was shapen in iniquity (saith David) and in sin did my mother conceive me: Did not God in Christ accept of our complaining, striving, grieving, and hating this, how could we find any comfort?*

Rom. 7. 24.

Psal. 51. 5.

2. Let us pray against it, that *though it be in us, yet it may not hurt us*, nor be imputed to us: That God would give us his Spirit to bridle our corruption, and especially that he would give us the Spirit of Sanctification, that he would cleanse us from this filth more and more, that he would season the fountain, and at last dry it up.

3. Let us strive after contrary holiness, and endeavour the reformation of our natures and lives: *Put we off the old man, which is corrupt according to deceitful lusts, and be we renewed in the Spirit of our minde.*

Eph. 4. 22, 23.

4. Let us consider the promises of Remission, and those Priviledges which the Saints have in the blood of Christ; and let us actuate and exercise our faith in respect of such promises: *I knew that thou wouldst deal treacherously (saith God) and that thou wast called a transgressor from the womb; yet for my Names sake I will defer mine anger, and for my praise I will refrain for thee, that I cut thee not off.*

Isa. 48. 8, 9.

S E C T. 4.

Of the manner of Watchfulness over sins actual.

THAT we may watch over Actual sins, observe we these Directions: —

1. Avoid we all occasions of evil: Be afraid, not only of the fire and flame, but of the very smoke of sin; it is dangerous to approach near to the Whirl-pit, or to play about the hole of the Asps, or the den of the Cockatrice; and therefore prayed David, *Turn away mine eyes from beholding vanity: not my heart only from affecting it, but mine eyes also from beholding it: There is a shutting of the eyes from beholding evil*, brought in amongst other Duties by the Prophet *Isaiah*, to which is affixed this promise, that such a one shall dwell on high, his place of defence shall be the munition of rocks.

Psal. 119. 37.

Isa. 33. 15.

2. Resist we the temptations of sin: It may be (notwithstanding all our care) temptations will offer themselves, and urge us to evil, but then we must constantly resist, and this is praise-worthy; If a man keep himself sober, when he cannot come to wine or strong drink, it is nothing; but for a man to be careful not to break the bounds of sobriety, when he shall be in place where wine is plentiful, and no restraint of it; and where company will be urging him to take more than is meet, this is true temperance indeed: If a man live chastely when he wants his lewd company, it is nothing; but for a *Joseph* (sued and sought to by his Mistress, yea, urged and solicited day after day to condescend to her adulterous desires) to refuse then, and to choose rather loss of present

15.

O

liberty

* *Suadere* &
solicitare
persuadere
omnino non
potest, Aug.
Hom. 12.
Habere assuetudinem
suadendi,
non potestatem
cogendi.
Idem in Psal.
91. & in
John 12.
Prov. 8. 13.
Rom. 12. 9.

liberty by not sinning, than to gain further preferment by consenting to sin, this is true chastity indeed. Away then with those idle Apologies, *I was urged to sin, I was provoked to lewdness, &c.* Neither man nor devil can compel you to sin, unlesse you will your own self: * *The devil may persuade, entice, suggest, and provoke, but he cannot enforce nor constrain*; nor (unlesse your own hearts give consent) can he cause you to sin.

3. Confesse we our sins, mourn we for sin, and especially labour we for hatred of sin: *The fear of the Lord is to hate evil*, Prov. 8. 13. not only to forbear it, but (as the Apostle speaks) *to abhor it*, Rom. 12. 9. as the meat that sometimes we have urfeted of; our stomack nauseateth and goeth against it: so should our hearts rise against sin; and to this purpose consider we, 1. The foulness of sin; it is fouler than the foulest Fiend in hell. 2. The illness of sin; it is a greater ill than the damnation of a mans soul, or than the destruction of all the creatures in the world. 3. The infectiousness of sin, it is of that pestilential property, that it pollutes every thing it comes near. 4. The perniciousness of sin; it deprives us of Gods favour, of our part and portion of the blood of Christ, of the providence of that blessed Trinity, of the guard of Angels, of the Communion of Saints, of heavens joys; and it brings upon us infinite sorrows, as blindness of mind, hardness of heart, deadness of Spirit, desperate thoughts, horror of Conscience, vexation of Spirit, and (without repentance) all the terrours of hell. 5. Christs sufferings for sin; shall we not hate him that kills our friend, brother, father? how much more sin, that put to death the Lord of life, who is indeed our dearest Friend, Brother, Father, Saviour? Look on Christ crucified, and see if this will not make us hate sin.

4. Believe, and by faith expect victory over our sin; yea, by that Faith in which we have confessed, mourned, prayed, let us rest persuaded, That such means shall not be used of us in vain: O lift we up the hand of Faith towards heaven, and lay hold on the promises of pardon, on the mercy of God in Christ Jesus.

S E C T. 5.

Of the manner of Watchfulnesse over special sins.

THAT we may watch over our special sins, our *Dalilah*-sins, our darling-delights, observe we these Rules.

1. Endeavor we the mortifying of this sin: Some one sin there is in every soul of us that is most predominant. Now it is the main work of a Christian, as to fall out for ever with all sin, so especially to improve all his spiritual forces and aid from heaven, utterly to demolish, and to beat down to the ground this hold, this bosom-sin.

2. Lay we load of deepest groans, and strongest cries for mortifying grace against this domineering sin: especially every Morning and Evening strive with God in our Prayers for a comfortable Conquest over it, enforce and enlarge that passage with an extraordinary pang of fervency, cry we mightily to God for power and strength against this lust, that continually wars against the soul.

3. Bend we our selves against the special acts, occasions, and opportunities of this sin; as suppose *rash anger*, the sin which a man sifteth, and pursueth to the extirpation of it; in this case, he should resolve with himself, not to speak harshly nor to look fiercely, nor to use any churlish behaviour, whether his Servant displease him with negligence, or his Friend offend him with unfaithfulness, or his enemy provoke him with ill language, or some malicious dealing.

4. As oft as we find any motion of this sin to stir, and shew it self in us, it will be convenient, not only to with-hold our consent, but withal to exercise some act of contrary holiness; As suppose *Desire of Revenge* be the sin, which stirreth up our blood, and boyleth within us, we must not only forbear to avenge our selves, but also bend our selves to pray for him that hath offended us; and if he *hunger*, to feed him, if he *thirst*, to give him drink.

5. Settle we in our selves a purpose of heart to forbear it for time to come: In undertaking of which purpose, it will be expedient to set our selves some short space of time, in which we may force our selves to the forbearance of it, as for a day, or a moneth, or the like; and when the prefixed time is come, we should then question our selves, How well we have performed? or how, or wherein we have failed? and then begin

begin a new purpose, and prescribe our selves a like time, for shunning of the same sin and soon from time to time, till we have gotten a full victory.

6. If in our daily or monthly review, we find that we have been defective in performing of what we had purposed, then with an holy revenge we should correct our former errors, beg pardon for our defects, and punish our selves for such slothfulness, or wilfulness, by abstinence from meat, ease, recreation; *Keeping under our bodies, and bringing them into subjection,* by mulct, or forfeiture of some portion to the poor, whereby we may feel smart: This holy revenge is commended by the Apostle, *2 Cor.*

7. 11. as a worthy fruit of serious Repentance.

7. Above all, without which all the rest are as nothing. *Believe the promises of pardon in the blood of Christ*; It is Faith in the Promises which will be able to cleanse, and purge the heart from this sin; *If the blood of Bulls and of Goats* (saith the Apostle) *and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God*; the fence is, When a man hath once applyed the blood of Christ for his Justification, this effect will follow it, That there will accompany it a certain vigour, vertue, power, and strength, which will also purge his conscience from dead works; there will go a power of the Spirit together with this blood, that shall not only forbid him, & shew him that he ought not to do such and such evil things, but it shall cleanse his conscience from those roots of dead works, those corrupt lusts and sinful affections, that are in him, and that dispose him to that evil: Now this power is gotten by applying the blood, (i.) by applying the Promises of Pardon and forgiveness by the *blood of Jesus Christ*: Let no man think by his own strength to prevail against any lust; it is not our endeavouring, praying, bending our selves against the special acts and occasions, exercising some acts of contrary holiness, purposing to forbear it, punishing our selves for it (if gone about by our own might, and power, and strength) will ever kill this sin: no, no, we must do all these at the feet of Christ, and draw vertue from Christ; we must *Believe the Promises*, get assurance of Pardon, get assurance of Gods love to us in Christ; we must labour to delight in God, to get communion with Christ, and then our hearts will grow to an application of the Commandment; and whereas before they resisted it, rebelled against it, they will then cleave to it, and love it, and delight in it, and receive an impression from it. This I take it, is the meaning of that Text, *Whereby are given to us exceeding great & precious promises, that by these we might be partakers of the divine nature having escaped the corruption that is in the world through lust*; q. d. by believing the Promises we are made partakers of the godly nature, and we overcome our corruptions and lusts: Consonant to which, is that of the Apostle, *Know ye not, that as many as are baptized into Christ, are baptized into his death*? q. d. as many as are baptized into Christ, for reconciliation with God, must needs be baptized into his death; they must be dead to sin, as he was dead: We cannot be baptized into him for Reconciliation or Justification, but we must be baptized likewise for Mortification of the flesh, and for Resurrection to newness of life. To wind up all in a word, He that hath the strongest Faith, that believes in the greatest degree the *Promises of Pardon and Remission*; he hath the holiest heart, the most mortified life: Sanctification and Mortification arise from that root of *Justification*. The blood of Christ hath not only a power to wash us from the guilt of sin, but also to cleanse us, and purge us from the power and stain of sin: And therefore I say, the best way to get a great degree of Sanctification, the best way to get a greater measure of the graces of the Spirit, the best way to mortifie our sinful lusts, the best way to watch over our special sins, is, labour to grow in Faith, in the belief of those *Promises of the Gospel of Christ*; and this would be well observed by those that are a little legally byassed, or carried to mortifie sin only by Vows, Promises, shunning occasions; removing temptations, strictness and severity in Duties, fear of Hell and Judgements, scarce rising so high for their Mortification, as Christ. Now these in themselves are but empty, weak means of prevailing against sin, like the mighty Sails of a Ship, without wind and tide; no question but shunning occasions, strictness and severity in Duties, watchfulness, &c. do well in their place and order, like Oars in a Boat (See *Saltmarsh, Free-grace*, pag. 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faster: Howsoever; it is Christ crucified which is the power of all in all; it is Christ lifted up, as *Moses* lifted up the Serpent, which strikes more soundness into the wounded beholder,

1 Cor 9. 27

Heb. 9, 13, 14

2 Peter 1. 4

Rom 6. 3

Saltmarsh
Free-grace,
pag. 68, who
though a per-
fect adversary
yet here
brings truth
abed,

than any other way ; wherein some have toiled all their time for power over corruptions, and like *Peter*, have caught little or nothing, because *Jesus Christ* was not in the company.

SECT. 6. *Of the manner of watchfulness over our Hearts.*

THat we may watch over our hearts, observe we these directions :

Job 31. 1.
Psal. 119. 37.

1. Guard we the windows of our soul, the Senses : *I made a Covenant with mine eyes (said Job) why then should I think upon a Maid ; Turn mine eyes from beholding vanities (said David) and quicken thou me in thy way.* It is incredible, what a deal of pollution and ill the Devil conveys insensibly into the heart, through these flood-gates of sin, and therefore we had need to watch over the Sences.

2. Go we down into our hearts, and consider well all our thoughts ; these, if good, will bring forth good fruit ; and if evil, they are the parents and begetters of all sins, the first plotters and contrivers of all Treasons and rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other lusts, that take thought to provide for the satisfying of them, the disturbers in all good Duties, that interrupt, and foil, and fly-blow all our Prayers, that they stink in the nostrils of God ; and therefore consider and weigh well all our thoughts, for as our thoughts are, so be our affections, prayers, speeches, actions.

1 Cor. 4. 5.

1sa. 33. 8.

3. Let us make Conscience of our thoughts : By them especially do we sanctifie, or sin against God ; by them especially do we evidence our selves to be sincere-hearted Christians, or dissembling hypocrites ; by them especially will the Lord judge us at the last day, when he will make manifest the counsels of our hearts ; by them especially (if we will not make Conscience of them) will God lash us in Hell to all eternity, even by thoughts accusing, there shalt thou meditate terrors, and study Gods wrath, together with thy own sins and miseries, for ever and ever.

4. Resist and crush we every exorbitant thought which draws to sin, at the very first rising : Is the temptation strong ? encounter it with this dreadful Dilemma, *If I commit this sin, either I must repent, or not repent ; if I repent, it will cost me more heart-break and spiritual smart, before I can purchase assurance of pardon and peace of Conscience, than the sensual pleasure can be worth ; if I never repent, it will be the death and damnation of my soul.*

Eph. 4. 26.

5. Lodge we not so much as light thoughts, unprofitable or vain thoughts in our hearts ; they will still be entering in, whilst we are in these houses of clay, yet lodge they must not. Hence the Apostle, *Let not the Sun go down upon your wrath ; q.d.* if thoughts of anger come in, in the morning or day-time, they must be turned out ere night ; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may passe, as strangers through a bad mans heart, and multitudes of vain thoughts and motions may make a through-fare of a Believers heart, and disturb him in good Duties, by knockings, and interruptions, and breakings in upon his heart, but still they lodge not there, they are not there fostered and harbored.

Rom. 6. 12.

6. Forget and stifle we all thoughts of sinful actions already passed : The minde is very apt to run over the passages and circumstances of the same sins, long since committed, with a new and fresh delight ; this argues wickedness of heart, and such as when it is ordinary with the heart to do so, is scarce compatible with grace : *What fruit had you of those things whereof ye are now ashamed ?* All that the Saints reap out of such fruit is shame and sorrow, and many a sad sigh : *When Ephraim remembered his sins, he was ashamed and repented ;* a truly sanctified soul will hate the appearance of his former sinnes, and will have his heart inflamed with a zeal and revenge against it. What ? do you repeat to your selves your old sins with delight ? this provokes God exceedingly, you thereby stand to, and make good your former act ; you shew a delight to rake in those wounds you have given Christ already, and therefore in hell it will prove the greatest gall, to remember your old sins ; every circumstance in every sin then, will be as a dagger in your hearts. O study not these thoughts, forget them, stifle them.

7. Entertain all good motions put into your heart by the blessed Spirit, howsoever occasioned ; whether by the Ministry of the Word, mindfulness of Death, Christian admonition, reading some good Book, some special Croffe, or extraordinary Mercy

Mercy; feed, enlarge, and improve them to the utmost, so shall we preserve our hearts in a soft, comfortable temper, and heaven-ward, which is a singular happiness.

8. Endeavour we to preserve and keep up lively, holy, and Spiritual affections, and suffer them not to cool; or if we have grown remiss, endeavour to recover those affections again: Thoughts and affections are mutual causes of each other, *Whilest I meditated, the fire burned*, said David; and again, *How love I thy Law? It is my meditation day and night*. First his thoughts were the bellows that kindled and enflamed his affections: And secondly, his affections enflamed, made his thoughts to boyl, and to meditate on Gods Law day and night. Hence it is that men newly converted to God, having new and strong affections, can with more pleasure think of God than any else can.

9. Let us captivate and conform all the thoughts and imaginations of our heart to the Rules and Sovereignty of grace; *Bring into captivity every thought to the obedience of Christ*: If thy change in words, actions, and all outward carriages were Angelical, yet if thy thoughts be sinful and un sanctified, thou art a limb of Satan still: Purity, in the inward parts, is one of the most sound evidences of our portion in the purity and power of Christ: *O Jerusalem, wash thine heart from wickednesse, that thou mayest be saved: How long shall thy vain thoughts lodge within thee? God seeth* (saith the Psalmist) *and understandeth our thoughts as far off*: And hence it is that many humble souls, sensible of their secret sins, in the presence of Gods pure eye, are more grieved (setting aside ill example and scandals) for the rebelliousnesse of their thoughts, than the exorbitancy of their actions, for of these the world sees the worst; but concerning the other, it cuts them to the heart, that they are not so well able to preserve their inward parts in purity, towards the all-searching eye of God, as their words and actions in plausibleness towards man.

10. Get we our hearts possesst with deep, strong, and powerful apprehensions and impressions of Gods Holinesse, Majesty, Omnipresence, and Omniscience: If any thoughts be of power to settle, fix, and draw in the mind of man, they are thoughts of him. What is the reason that Saints and Angels in Heaven have not a vain thought to eternity, but that their eye is never off him? we finde it by experience a blessed means to avoid distractions in Prayers, to enlarge a mans thoughts in his preparations before, or at the beginning, if with a consideration of Gods Attributes and Relations to us, he sets on the Duty.

11. Let us Elevate, and often lift up our hearts towards heaven: Consider the blissful depths of Gods boundlesse Mercies in Christ; Consider the glory, the everlastingnesse, the unutterable excellencies of that immortal shining Crown above, which after this life (and this life is but a bubble, a smoake, a shadow, a thought) shall be set on our heads by the hand of God; a very glimpse whereof is able to sweeten the bitterest griefs that can be, and to dispel those mists of fading vanities which the world (heated by the fire of inordinate lusts) is wont to evaporate, and interpose betwixt the sight of mens souls, and the blisse of heaven.

12. Let us spend some thoughts, yea many thoughts, about the saving excellencies of Jesus Christ: consider the wonder of our Redemption, the most admirable, and most astonishing plot of the blessed Trinity, sitting in Council about the saving of our souls; a Mystery which the Angels stoop down to pry into; an Orient Pearle, that will out-shine all the sparkling Jewels of the whole Creation; Consider the Love-letters of Christ in his glorious Gospel: the Love-tokens he hath sent to our dear souls: And ah! what flames of divine affection? what raptures of zeal? what ravishments of delights? what brinish sorrows, and great indignation against sin? what extasies of obedience can be enough for our blessed Lord, and dearest Redeemer?

SECT. 7. Of the manner of Watchfulness over our Tongues.

THat we may watch over the tongue, two things must be heeded:

§ 1. That it be not unseasonably idle.

§ 2. That it be not sinfully exercised.

1. That it be not unseasonably idle: and herein observe those generally, and much neglected Duties of

of } Christian Reproof.
Heavenly Discourse.

1. For Christian reproof, observe these Directions : —

Gal. 6. 1.

1. If a Brother be overtaken with a fault, or some less offence, *admonish him in the spirit of meeknesse, considering thy self, lest thou also be tempted.*

Lcv. 19. 17.
Object.

2. If he offend more grievously, then reprove him freely, *and suffer not sin to rest upon his soul.*

But in this case, when, or how must we reprove?

Sol.

This case is clothed with such variety of circumstances, and constancy of alterations, that we cannot give any particular directions : only the Christian that is perplex'd what to do let him consult with these bosom-Counsellors :

1. With his Spiritual Wisdom ; it is that must suggest to him, when and how to reprove, whether presently upon it, or sometimes afterwards ; whether directly and down-right, or indirectly and by intimation ; whether personally, or in the general ; whether in a fair and milder manner, or with a more bold and resolute spirit ; whether onely by discountenance, or by discourse, &c.

2. With his heart : A reproof must not spring from any imperious humor, of censuring, and meddling with his brethen ; from any secret ambitious desire, to purchase an opinion and reputation of holiness to himself, or from any other by-end, but from an heart truly humbled with sight and sence of it's own infirmities, graciously resolved into compassion and commiseration of the offender, and lifted up in a secret supplication for the successe of the Reproof, and salvation of the party, all at once to Gods Throne of Grace.

2. For Spiritual and Heavenly discourse, observe these Directions : —

John. 4. 102

Mat. 16. 5. 6

1. Apprehend all opportunities and occurrences which may minister matter of digression from wordly talk, into Divine discourse. It is pity that Professors should ever meet without some talk of their meeting in heaven, or of the blessed wayes and means that lead thereunto ; and therefore by some wise transition, turn thou the current of the discourse towards some heavenly good : It was the practice of our Saviour, upon mention of bread, he prest upon his Disciples a disswasion from the *Leaven of the Pharisees* : And upon occasion of *Drink* being denyed him by the *Samaritan* woman, he (forgetting his weariness, hunger and thirst) labors to allure her to the well-head of everlasting happiness,

2. Have ever in a readinesse some common heads of more stirring and quickning motives to minde heavenly things ; as the cursed condition of our natural state, the dear purchase of Christ to Redeem our souls, the incomparable sweetness of Christian ways, the vanity and vexation of earthly things, the uncertainty and misery of this short life, the everlastingness of our state in another world, the terrors of death, the dreadfulness of that great and last day drawing on now apace, the horrors of damned souls, &c. Mention of these things many times may strike full cold to the heart of the most sensual *Belshazzar*, and drive him into his dumps ; and by Gods blessing may sometimes prepare the hardest hearts, for some thoughts of remorse, and more heavenly impressions.

3. Get we into our hearts an habit of more heavenly-mindednesse, by much exercise, and intercourse, and acquaintance with God, by often contemplation, and foretaste of the : sweetness, glory, and eternity of those Mansions above, by reflectings on time past, how long the soul was detained in the state of darknesse ; what bitterness and terrors it passed through in the pangs of its new birth, what relapses and desertions it hath been incident to ever since that time to this ; and being thus busied at home in our own hearts, we shall finde our selves much more pregnant and plentiful in holy talk : when we come abroad : Men for the most part speak most, and most willingly of those things they minde most ; such provisions within, will make the tongue so ready, that it cannot be unseasonably idle.

2. Watch we must over the tongue, that it be not *sinfully exercised* : and herein observe these Directions.

1. Be dumb to all unfavory communication ; as, Lying, Swearing, &c. O, how do these sins wound the heart of Christ, *and crucifie again the Lord of Glory?*

2. Be silent from Slandering, Backbiting, False accusing, Censuring : A true heart is ever most angry and displeased with, most Eagle-eyed and watchful over, most strict and severe against its own sins ; which homebred employment haply hinders, and moderates a man from too much meddling abroad.

3. Give

3. Give not that which is holy unto dogs, neither cast your pearls before swine, lest they trample them under their feet, and turn again and rent you: By Dogs are meant obdurate enemies, that maliciously revile the Ministers of the Word, and the Messengers thereof: By Swine are meant those sottish, scurrile wretches, who scornfully and contemptuously trample under foot all holy Instructions, Reproofs, Admonitions, tendred unto them by any Christian out of the word of truth. Now if accidentally such a son of Belial; or scoffing Ishmael, be in our company, we are commanded by Christ to say nothing, at least of the consolations of Christ, of the special promises of Christ, of the gentle entreaties of the Gospel of Christ: Consider this, and tremble, all ye that are scornful, and furious opposites to the purity and power of the Word; it is the Lords will that you should run furiously towards the pit of hell, and that no body should stay you; not a man must call and cry unto you, to tell you of such things as are peculiar to the Saints, in way of application to you: But he that is filthy, let him be filthy still; let him drink, be drunk, despair, dye, and be damned. All this while not a word of comfort belongs to you.

Rev. 22. 18.

S E C T. 8.

Of the manner of Watchfulness over our actions.

Our actions are either { Natural,
Civil,
Religious. } In all which observe these Directions.

1. Concerning Natural actions, as Eating, Drinking, Sleeping, Visitation, Recreations, &c. no constant Rule can be prescribed; because it is much diversified by health, sickness, age, constitution; and every one hath either learned by his own experience, what seasons, and proportions of such natural helps are fittest for his temperament, or he is most unworthy of that precious thing (an Understanding soul) which he bears in his bosom; only let me inform Christians, that they may sin in any of these actions, and therefore let them beware and watch over themselves in the use and enjoyment of these things; which howsoever lawful in their own nature, yet by our corruption are capable of inordinateness and excess. Some are of opinion, That Christians are in more danger of being Spiritually undone, by a sly insinuation and ensnarement of licentiousness and immoderation in such lawful things, than by the grosse assaults of foul sinnes and temptations; their hearts may rise against any work of darkness, as Adultery, Murther, Swearing, Prophaneing the Lords day, Speculative wantonness, &c. which yet may too often be insensibly seized upon, by an excessive sinful delight, in things unprofitable in themselves; and therefore we had need to watch over our Natural actions.

2. Concerning Civil actions, as Bargains, Contracts, Covenants, Dealings, Negotiations, &c. observe these Directions.

1. Think we seriously and solemnly of that Principle, *Do as thou wouldest be done by.* In fellow-feeling, real conceit, put thy self into the place, and impartially put on the person of the party with whom thou art to deal, and then returning to thy self, deal out and proportion unto him that measure in every particular, which thou wouldest be willing to receive at anothers hand, if thou wert in his case: *Whatsoever* (saith our Saviour) *ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.* Mat. 7. 22.

2. Abhor with an infinite disdain, to get any thing by any wicked means, wrong doing, or unconscionable dealing; we may assure our selves in such cases, That besides the secret grumblings of our self-accusing Conscience, the angry eye of God sees secretly our doings, and will shortly, and most certainly revenge.

3. Let our desire and delight never fasten it self immoderately upon any earthly thing, though never so excellent: Exorbitancy and error this way, brings many times with it either a loss of the thing so doted on, or it may be a cross, or howsoever a curse. O consider we the vanity of these earthly things! Consider we the glories above! Me thinks this one preservative would be powerful enough to keep the heart of every Christian from doting upon the world, or suffering it to be possessed thereof; it is this, *Every Christian by a fruitful Faith, may be assured of a Crown of life, either by assurance of adherence, or evidence, or both: Now if that once a day he should take a serious survey of the glory,*

glory, everlastingness, and innumerable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to set upon his head, when he shall be dissolved from this vale of tears; *Me thinks it were able so to dull the edge, and dissolve the drossiness of all earthly desires, that they should never be able to heat or harden his heart any more.*

3. Concerning Religious actions, as *Meditating, Hearing, Reading, Fasting, Praying, Alms-giving, &c.* observe these Directions:

- 1. In general.
- 2. In special.

1. In general, observe, That we draw and derive from Christ by the attractive force of Faith, Special abilities. 1. To perform all Duties. 2. To exercise all graces. 3. To resist and overcome all Temptations and Corruptions which shall befall us: To this purpose are those Promises of Grace and Strength; *Isa. 44. 3. Ezek. 36. 27. Zech. 10. 12. John 1. 16.* And these are Securities given us from God, that we shall receive grace through Duties, which are the Conduits or instruments of conveying the same into the soul from Christ. This is to do all in the strength of Christ, and to take forth a great deal of Christ into the soule, so that *not I, but Christ may live in me.*

2. In special, observe these Directions:

Gal. 2. 20.

1. That before the doing of Duties, we remove all lets and impediments which may hinder, and improve all occasions which may forward us therunto.

2. That in doing of them, we behave our selves well and wisely, performing them rightly and religiously.

3. After all is done, that we be careful all be not lost through our own vileness, and viciousness, privy pride, or secret hypocrisie.

Eph. 6. 18.

For instance, Would we watch unto Prayer, as the Apostle enjoins us?

1. Then, before we fall on our knees, let us shake off three impoisoning and heavy hindrances, which otherwise will clog and clip the wings of our prayers, that they will never be able to ascend up into heaven; as, *Anger, and Distrust*: and let us possess our selves of three excellent helps and enflaming furtherances; the first is, a right apprehension of God's Dreadfulness, Purity, Power, &c. The second is, a true fence of our own Vileness, Abominableness, Nothingness, &c. The third is, an hearty survey of the Infiniteness, and unexpressibleness of Gods Bounty, Blessings, and compassionate forbearance towards us.

2. After we are down on our knees, first repel with an undaunted Spirit Satans Blasphemous injections: Secondly, watch over the world with care and timely opposition, that (if it be possible) not an earthly thought may creep into our heart all the while: Thirdly, strive to hold our hearts in heat, as well in Confession as Deprecation, in Deprecation as Petition; as well for purity of heart, as for pardon of sinne throughout: Prayer is the creature of the holy Ghost, every part whereof we should heartily wish, and earnestly wrestle for, That he would proportionably animate and enliven, even as the soul doth the body.

3. After we have risen off our knees, First; Take heed of resting in the Duty, take heed of privy pride, and secret hypocrisie, take heed of returning with the dog to his vomit: Secondly, pursue and presse after the things prayed for, by a timely apprehension, fruitful exercise, and utmost improvement of all occasions, and heavenly offers, which may any ways concur to the compassing of them: but of this I shall speak more largely, when I come to the Duty of Prayer. Thus much of Watchfulness.



CHAP. IV. SECT. I.

Of the Nature of

Self-tryal.



WE have done with *Watchfulness*; the eye that oversees and directs all other *Duties*: Now to the *Duties* themselves; wherein we shall follow this Method: 1. To consider them as in reference to private persons: 2. As in reference to Families: 3. As in reference to publique Assemblies. The Philosopher in his method of Practical Philosophy, first handles *Ethicks*, in reference to particular persons: and then he proceeds to his *Oeconomicks*, in reference to Families; and lastly to his *Politicks*, in reference to Cities and Countreys. Of many particulars arise a Family; of many Families is constituted a City; The same order shall we follow in these Divine Arts, of our *Ethicks*, *Oeconomicks*, and *Politicks*. And we shall first handle *Duties* in reference to particular persons; of which sort are these:

1. *Self-tryal.*
2. *Self-denial.*
3. *Experiences.*
4. *Evidences.*
5. *Meditation.*
6. *Life of Faith.*

The first *Duty* is *Self-tryal*: And for our better direction in the exercise of this *Duty*,

- observe we
1. *The Nature.*
 2. *The Objects.*
 3. *The Manner.*
 4. *The Time of it.*

For the Nature of it, *Self-tryal*, is a kinde of judiciary proceeding, in which a man keepeth private Sessions at home, passing a Sentence on his Thoughts, Words, and Actions.

Or, for more distinct knowledge, two sorts of actions are implied in this *Duty* of *Tryal*,

- some
- Essential.*
 - Accidental.*

- I. Of the former sort, or of *Essentials*, are these three
- Discussion.*
 - Application.*
 - Censure.*

1. *Discussion* is a sifting of our life and dealings, by which we pull things out of the heap, where before they lay confused, and unseen, and by which we set every fact of ours in open view, that it may be scanned, and seen by it self what it is.

2. *Application* is a laying of these acts, thus searched and found out, to the Rule of Gods law, which is the Touch-stone of all our doings, and according to which God will judge us at the last day.

3. *Censure* is the judgment that our Minds & Consciences give upon our Thoughts, Words and deeds, according to the Rule of the Law. These three laid together, make up the nature of this work of Examination, or *Self-tryal*: So that we may not unfitly describe it out of its own Principles, thus:—

Self-tryal is, A Discussion of a mans life, that his Thoughts, Words and Deeds may be seen, and censured according to the Rule of Gods Law.

2. Of the latter sort (or of *Accidentals*) are these two;

viz. } The one going before
 } The other following after { *Self-tryal.*

1. That which goes before, is a purpose to better a mans Spiritual state,

by } *Correcting what is amisse*
 } *Confirming what is right.*

2. That which followes after it, is a practise of such Rules as may back our Tryal, and make it more effectual to us: I shall mention only these three Rules:

1. That after we have tryed, we then compare our present, with our former state, and consider whether we have encreased or decayed in grace.

2. That if we have profited in grace, we then consider by what means we have profited, that so we may make more constant use of such means; or if we have decayed in grace, we then observe by what temptations we were overcome, that so our former errors may make us more wary, and more resolute against them for the future.

3. That as we meet with any occasions of moment concerning which we had a purpose to better our Spiritual state, we then recall home our thoughts, and make use of our former resolutions, and practice what we did purpose. — Out of all these laid together, we may more fully describe it thus:

Self-tryal is a discussion of a mans life, for the finding out the true state of a mans soul towards God, accompanied with a purpose and practice of whatsoever, upon tryal shall appear requisite for the salvation and good of a mans soul.

SECT. 2. Of the Objects of Self-tryal.

The Object of our Tryal is either { *Works.*
 } *Rewards.*

1. For our works, they are either { *Evil works, or Sin.*
 } *Good works, or Duties.*

1. We must examine or try our sin in { *General.*
 } *Special.*

1. In *General*, whether of Omission or Commission: For as in the last Judgment, our Lord will not only give Sentence against Murthers, and Oppressions, but against Uncharitableness, and Unmercifulness, in not feeding the Hungry, in not lodging the stranger, in not clothing the naked, in not visiting the sick: So when we judge our selves, we must censure not only our Robbing the poor, but our not Relieving the poor; not only our Commissions of evil, but our Omissions of good.

2. In *Special*, whether of our Calling or Nature: These sins may breed special danger, because we are ready to drop into them of our own dispositions; and therefore in the daily care of our souls, we had need to try our selves concerning these sins.

2. As we must examine or try our evil works, so our good works.

Phil. 3. 6.
 Judg. 17. 13.

1. Because we are many times deceived with shews, thinking that good which is evil: Thus Paul thought he shewed much zeal, when he *persecuted the Churches of Christ*? and Micha thought he highly merited Gods favour, when he *kept a Priest for Idolatrous service*.

Rom. 10. 10.
 1 Cor. 14. 15.
 1 Cor. 11. 28.

2. Because in the very works which are truly good, we do many times intermingle corruptions of our own; sometimes evil ends, and sometimes evil thoughts, and sometimes we perform them in an evil manner; but always in our best devotions there are many imperfections and failings. Indeed this tryal is a *Duty* necessary to all *Duties*: If we believe, we must do it *with the heart*, Rom. 10. 10. If we sing Psalms, we must do it *with the Spirit*, 1 Cor. 14. 15. If we come to the Lords Supper, first, *Let a man examine himself and so let him eat*, 1 Cor. 11. 28. If we pray, we must therein examine: And hence (as some observe) the same Hebrew word signifies to pray, and to judge a mans self.

But because *Duties* are of several { *inward* } of { *Heart.*
 } *forts, outward* } { *Tongue.*
 } { *Action.*

In trying these three, we shall inclusively try all sorts of *Duties* that are in reference to them.

2. For

2. For rewards, our only tryall in reference to them is concerning our *right and title to them; our interest in them.* Of which in order.

SECT. 3. *Of the manner of trying or examining our sins is general.*

That we may try or examine our sins of all sorts, observe these Rules:

1. Procure we a Catalogue of our sins both before, and since our conversion; and to that purpose, go we through the Commandments one by one; and in each of them consider what sins are condemned, and what *Duties* are enjoined: And hereupon question with our own hearts, *Whether have I committed this or that sin?* 2. *Whether have I neglected this or that Duty?* and as the heart answers, be ready to note down those sins whereof we stand guilty.

2. The sins thus found out, make we a solemn Confession to God, with deep Humiliation; let them be dolorous Confessions, with grief and sorrow for sin, and from a sight and sense of it; Thus *Ephraim* did, and God was faine to acknowledge it, *I have surely heard Ephraim bemoan himself: O the Lord loves to hear such bemoaning Ephraims,* and such bemoaning Confessions.

3. The sins thus confessed and bewailed, let us judge and condemn our selves: This is that *Duty* instanced in by the Apostle, *If we would judge our selves, we should not be judged.* There is a Tribunal that we should every one erect within us, where Conscience is the Accuser, Reason the Judge, Fear the Goaler, Sorrow the Executioner.

Jer. 31. 18.

4. After we have thus judged our selves, let us then apply our selves to Gods Throne of Grace; let us desire of God salvation in the Lord Jesus Christ: Let us cast all our confidence on him, who never fails them that put their trust in him, and in his precious Merits.

1 Cor. 11. 31.

SECT. 4. *Of the manner of trying, or examining our special sins.*

That we may try, or examine our special sins, our *Dalilah* sins, observe we these Rules:

1. Endeavour we to finde out this sin; and in our scrutiny, we may discover it by these marks:

1. That is the *Dalilah*, which thy own Conscience and the finger of God in the Ministry many times meets with, and chiefly checks thee for.

2. That which thou art lothest to leave, hast least power to resist, and which most hinders the resignation and submission of thy soul and body to the Word and Will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgment of thy self-accusing heart; and if ever the sword of the Spirit shall cleave it from thy bosom (which is infinitely to be desired) it will cost the bitterest tears, and deepest groans.

4. Thoughts, Plots, and Projects about it (a thousand to one) ordinarily seize up on thy heart at the very first waking, if they have not broken thy sleep, and troubled thee in thy dreams.

2. The sin once found out, do we pursue it, and make we a solemn Confession to God of it; mourn we under it, and desire we help from God for his mortifying Grace.

3. Settle we in our selves a purpose of heart, to forbear it for time to come: In undertaking of which purpose, it will be expedient to set our selves some short space of time, as for a day or a moneth, &c. and when the prefixed time is come, we should then question our selves, How well we have performed? or how, or wherein we have failed? and then begin a new purpose.

4. Be we ever jealous of our selves, and of our infirmity and proneness to this sin. Now we have two grounds of this jealousy:

1. Left we be deceived about it.

2. Left we be overtaken with it.

1. We may be deceived, in supposing that we are utterly divorced, and quite delivered from this bosom-sin, when it is nothing so; as thus: P 2 1. We

1. We may change only in the outward form, and not in truth : For instance, whereas the same sin of *Covetousness* doth utter and expresse it self by Usury, Symony, Sacrilege, Bribery, Grinding the faces of the poor, Detaining ill-gotten goods with out restitution ; we may perhaps insensibly glide out of one gulf of griping cruelty into another ; or it may be from one of these more notorious, to some other less observed, and less odious in the world, and yet still abide in the chambers of Death, and under the tryanny of this reigning sin.

2. We may surcease, and refrain from the outward grosse acts of such hateful villanies, and yet our inwards be still defiled with insatiable, sensual hankerings after them : For instance, Whereas the foul sin of uncleanness doth actuate it self by Fornication, Adultery, Self-pollution, immoderate abuse of the Marriage-bed, Speculative wantonnesse, we may perhaps forbear the external acts of uncleanness, & yet lie and languish in the delightful revolvings of them in our minde, in adulteries of thought.

3. We may change the kind of our bosom-sin, in respect of the matter, form, object, every way ; and yet upon the matter it self, it is but the exchange of one foul fiend for another : For instance, Wantonnesse may be our sweet sin in youth, and Wordlines in old age ; Hypocrisie may reign at one time, Apostacy at another ; Furious zeal for one while, Prophane irreligiousnesse for another.

4. We may for a time pull our necks out of this strong yoke of Satan (out of a melancholick pang of slavish terror, serious fore-thought of death, lying everlasting in Hell) but because it is not the work of the word, humbling us soundly under Gods mighty hand, planting Faith, and infusing mortifying power, anon will this unclean Spirit return, and rule in us again far more imperiously than before — I know it is not impossible, but that a man after his conversion, by the sudden surprisal of some violent temptation, and cunning train of Satan, may be hailed back to commit his sweet sin again (though it be an heavy case, and to be lamented, if it were possible, with tears of blood) yet he never doth, nor never can return to wallow in it again, or to allow it : Here is the difference, The temporary man, after his formal enforced forbearance, engulphs himself again with more greedinesse into the sensuality and pleasures of his bosom-sin, helies in it, and delights in it, and hardens himself more obstinately in it : but the sound convert after a relapse, his heart bleeds a fresh with extraordinary bitternesse, and he cries more mightily to God, for the return of his pleased countenance, and he prays, and fortifies the breach with stronger resolution, and more invincible *watchfulness* against future assaults ; observe then, if our change be but formal, outward, mistaken, temporay, we are utterly deceived, and therefore we had need to be jealous of our selves.

2. We may be overtaken with this sin, before we be aware, our nature is very apt to take fire, our corrupt heart is like Tinder or Gunpowder : This sin is called *Peccatum in deliciis*, our darling pleasure, to our minion delight : it is ever ready at every turn to allure us, tempt us, perswade us ; and the soul by a secret sensual inclination is apt to follow it, to feed upon it, with much affectionate sweetness : It may be we have sometimes given it a deaths wound, by the power of his might, who is our *all in all* and yet as it is said of the first Beast, this *deadly wound is ready to be healed again* ; it is an *Hydra* with many heads, and if we be not still hacking and hewing, it will revive and recollect strength, and at last rage more than before ; and therefore what need have we to this holy jealousie ?

5. Above all, without which all the rest are nothing, believe we the promises of Pardon, and of Sanctification : The Promises of the first sort I spoke to in our *Watchfulness* over this sin, and therefore now I shall speak of the latter. The Lord hath promised to deliver us from all our enemies, that we may serve him in righteousness and holiness all the dayes of our life ; The Lord hath promised to write his Law in our hearts, and that can never be, except he obliterate all the old writing ; Now then, believe these promises and presse the Lord with them, or we shall never be able to out-wrestle our lusts, what though we find out our sweet sins, confesse them, resolve against them, be jealous over them ? unlesse we go to God and Christ in the Promises for strength, we shall lie down in sorrow : Could we of our selves subdue our corruptions, God would not take this upon him, to give us new hearts, and new spirits, to sanctifie us, to make us new creatures, to crucifie the flesh, to weaken the dominion of sin. Alas, he knows our weaknesse, and he knows all is in his own power ; and therefore if we would mortifie these lusts, we must go to him, and beseech him to do if

When

Rev. 13. 12.

Luk. 1. 72. 74.
75.

Heb. 10. 16.

When a man is once in Christ, he lives by a principle without himself: *I live by the faith of the Son of God, (said Paul) who loved me, and gave himself for me*: If we ask, Why will the Lord have our strength out of our selves? why may not a man have sufficient habitual strength in himself, by which he may be able to out-wrestle suits, and overcome temptations? The reason is, *Because no flesh shall rejoyce in it self, and therefore Christ is made Sanctification unto us*: O let us believe these promises, and have continual dependance on the Lord Jesus Christ. Gal. 2. 20.

SECT. 5. *Of the manner of trying, or examining our Hearts.*

That we may rightly try or examine our hearts, observe we these Rules.

1. Use we retiredness when we fall on this work: To this purpose saith the Psalmist, *Commune with your owne hearts on your beds, and be still*: When we get alone purposely to study our hearts, our hearts will then come to us, they will be more apt to discourse with us privately, than in a crowd; and therefore set we some time apart out of our publike or particular occasions to deal with our hearts, as *David, who after the publike businesse was done, turned home to visit, and to blesse his own house.* Psal. 4. 4. 2 Sam. 6. 20.

2. Try what thoughts are within, and which way runs the stream of our thoughts: The heart is an house of common resort, into which multitudes of thoughts, like so many guests, enter, and have free and open access: only if it be sanctified, it ordinarily distils holy, sweet, and useful Meditations out of all objects; as the Bee sucks honey out of every flower, and a good stomach sucks sweet and wholesome nourishment out of what it takes to it self; So doth a holy heart (so far as sanctified) convert and digest all into spiritual and useful thoughts: But on the contrary, if it be wicked, then a world of vain, light, wanton, prophane, and dissolute thoughts lodge there, and defile those rooms they lodge in; which made the Lord say to *Jerusalem, O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?* Jer 4. 14.

3. If upon tryal we finde a loathness to entertain holy thoughts, and unsteadiness in them, a misplacing of them (which disorder is a vanity and sin, be the thought materially never so good) or if we finde in us many times a taking *thought to fulfil the lusts of the flesh*, a representing or acting over sin in our thoughts (O how much of that precious sand of our thoughts run out this way!) then let us humble our selves for them; and thus *Agur* teacheth, *If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth; (i) be humbled, be ashamed of these thoughts.* Rom. 13. 14. Prov. 30. 32.

4. After humiliation, we must proceed to Judgement: And to that end consider, what will be the subject of that great Inquest at the last day? The Apostle answers, *The counsels of the heart*: And who will be the Executioner? even *Thoughts accusing*: O then let us prevent this doom, and this execution, by our own Judgment and Self-condemnation; let us sentence our hearts, and whip out our evil thoughts, and give them their passe. 1 Cor. 4. 5.

5. Let us watch over, and observe our hearts ever after: Thoughts will be crowding in, when we have done all we can, yet let them know that they passe not unseen; where strict watch, and ward is kept, where Magistrates, and Marshals, and Constables are diligent to examine vagrant persons, you shall have few of them there: The reason that such swarms of vagrant thoughts make their Rendezvouz, and passe in our hearts, is, Because there is no strict watch kept, we observe not our hearts with all diligence.

6. Set our thoughts in order every morning, strenthen and perfume our spirits with some gracious Meditations on Gods Holiness, Majesty, Omnipresence, Omniscience *My soul waiteth for the Lord (said David) more than they that watch for the morning*, observe it, if you please, when we first open our eyes, there stand many suiters, attending on us to speak with our thoughts, even as *Clients at Lawyers doors*; but speak we first with our God, and he will say something to our hearts, and settle them for all the day after. Psal. 130. 6.

7. Now and then propose we to our hearts these two questions: 1. *Heart, how dost thou?* a few words, but a very serious question: you know this is the first question, and the first salute that we use to one another, *How do you Sir?* I would to God

we would sometimes thus speak to our hearts, *Heart, how dost thou? how is it with thee for thy Spiritual state?* 2. *Heart, what wilt thou do?* or, *Heart, what dost thou think will become of thee and mee?* as that dying Roman once said, *Animula, vagula, blandula, &c. Poor, wretched, miserable soul, whither art thou and I a going, and what will become of thee, when thou and I shall part?* This very thing doth *Moses* propose to *Israel*, though in other terms, *O that they would consider their latter end!* And, *O that we would propose this question constantly to our hearts to consider and debate upon!* *Commune with your own hearts*, said *David*; *q.d.* debate the matter betwixt you and your own hearts to the very utmost: Let your hearts be so put to it in communing with them, as that they may speak their very bottom. *Commune,*] or hold a serious communication, and clear intelligence and acquaintance with your own hearts: It was the Confession of a Divine, sensible of his neglect, and especially of the difficulty of this Duty, ** I have lived (saith he) forty years and somewhat more, and carryed my heart in my bosom all this while, and yet my heart and I are as great strangers and as utterly unacquainted, as if we had never come near one another: — Nay, I know not my heart, I have forgotten my heart; Ah my bowels, my bowels! that I could be grieved at the very heart, that my poor heart and I have been so unacquainted!* We are fallen into an *Athenian* age, spending our time in nothing more than in telling or hearing *News*: *How go things here? How there? How in one place? How in another?* But who is there that is inquisitive, *How are things with my poor heart?* Weigh but in the Ballance of a serious Consideration, what time we have spent in this Duty, and what time otherwise? and for many scores and hundreds of hours or days that we owe to our hearts in this Duty, can we write Fifty? or where there should have been fifty vessels full of this Duty, can we finde Twenty, or Ten? O the days, moneths, years we bestow upon sin, vanity, the affairs of this world! whiles we afford not a minute in converse with our own hearts concerning their case.

*Mr. Lightfoot in his Sermon before the House of Commons on Psal. 44. Where observe, that I set not the Author here under the confession of a wilfull neglect of that maine Duty till that very time that he was exhorting others to it; I rather look upon it as his daily confession, both before and since: which argues not an impious, voluntary, wilful neglect; but rather a tender, humble, watchful, self, and sensible spirit, truly sensible of that neglect, which is infirmity.

SECT. 6. Of the manner of trying, or examining our Tongues.

THAT we may rightly try, or examine our Tongues, observe we these Rules:

1. Search we into our dispositions, whether we are men of few words, or given to much speaking? the Tongue may offend both ways, but especially if we are wordy.

2. Peruse with a broken heart and bleeding affection the many kinds of those sins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty, Some number them in thirty particulars; as, *Blasphemy, Murmuring, Defence of sin, Swearing, Forswearing, Lying, Equivocating, Slandering, Flattering, Cursing, Railing, Brawling, Scoffing, Giving ill Counsel, Sowing seeds of discord amongst Neighbours, Double-tonguednesse, Boasting, Discovering of secrets, Hasty or indiscreet Threatning, Rash Promises and Vows, Idle words, Loquacity, or Immoderate talkative-Filthy talking, Scurrility, or foolish jesting, Tale-telling, Railing of rumors, Sinful silence, Rash censuring, Malicious informing, Whispering.*

3. Consider we the last Judgment, when men shall give account for every idle word; for by our words we must be justified, and by our words we must be condemned. Will it not be a fearful Bill, wherein must be written every word that we spoke all our life long? O let us tremble to think of it, and judge and condemn our selves, and seal up our lips with amazement, as if we were struck dumb.

4. Let us ever after set a watch at the door of our lips: *I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle.* It is storied, That when this verse was read, or Lectured upon to a religious person, he cried out, *Stay there, and I will hear the rest when I have learned that verse.* A long time after being demanded, Why he returned not to his old Master, he answered, that *As yet he was not perfect in his first lesson:* And hence the Apostle could say, *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.* It is an hard work to bridle the tongue, and therefore we had need to watch over it.

¶ Pray

5. Pray we the Lord for the guidance of his Spirit in right governing of our tongue; *The preparation of the heart is in man, and the answer of the tongue is from the Lord*: and therefore prayed David, *Set a watch, O Lord, before my mouth, keep the door of my lips*: O the tongue is a fire, a world of iniquity; as the fire flies about, so the tongue is said to have wings; as the fire assimilates and turns every thing into its own nature, so the tongue assimilates the hearts of men to whom it speaks; we had need therefore to pray, that God would order this fire in our mouths, lest we kindle such a fire in the breasts of others, as we shall never live to quench again, and so kindle the fire of Gods wrath, which shall smooke to our destruction.

Prov. 16. 7.
Psal. 141. 3.
James. 3. 5.

SECT. 7. Of the manner of trying or examining our Actions.

That we may rightly try, or examine our actions (I mean such actions as are matters and concerns of the soul, whether the work of saving grace, or the individual companions of this saving work, as *Duties and graces*) observe we these Rules:

1. For the work of saving grace or Conversion, try——

1. Whether ever our souls were wounded by a clear discovery and wide opening of our many ulcerous secret corruptions? Whether ever they were affected and pressed with a through sence and feeling of the fierce wrath of God, ready to break out into unquenchable flames of vengeance against us?

2. Whether, after these bruifings and breakings, our souls ever cast their eyes upon that infinite sea of Gods mercy, gloriously streaming through the bleeding wounds of Jesus Christ upon every truly broken, contrite and wounded heart? Whether ever they settled and fastned their sight stedfastly upon their blessed Redeemer, as he was hanging on the Crosse, struggling with his Fathers wrath for our sins, and crying out at last, *It is finished*?

3. Whether, after this sight, and consideration of the work of our Redemption, our souls ever hungred and thirsted after the precious blood of the Lord Jesus, far more greedily and insatiably than ever the panting hart thirsted after the rivers of water? Whether ever, with strong cries, prayers, groans and sighs, they threw themselves with some comfort and confidence into the bleeding and blessed bosom of our dear Redeemer, and there hid themselves sweetly and deeply in his sacred wounds, and goared side, from the eager pursuit of the wounding Law, the rage of Satan, and stings of their own Consciences?

4. Whether, after this fast hold upon the Passion and Merits of Christ, our souls ever received this comfortable news, That we were pardoned, justified, entitled by the Covenant of grace unto a Crown of Immortality, and endless joys in the Heavens? Whether this ever melted us into an Evangelical Repentance, to bewail heartily all our sins, and former wretchedness of life, for having so vilely and rebelliously grieved and offended so gracious and loving a Father?

5. Whether, after these comforts and sorrows, our souls ever resolutely abandoned the practice of every gross sin, and threw out of their affections the liking and allowance of every the least infirmity? Whether, we have ever since settled our selves to holiness of life, universal obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

It may be every soul (truly converted) cannot speak affirmatively to every of these *Quæres* in intention; or height of measure, though for the substance they can; and if so, we may conclude, there is *the working of saving grace*. This tryal is onely in reference to our first conversion, but if that be not well remembered, and we would try this work by something since, or by our present condition, then see the next section.

2. For the individual companions of this saving work, as *Duties*.
Grace.

1. For *Duties*, try——

1. How we manage them before, in, and after the work; Of this we shall inform more particularly in most of the *Duties*, as we handle them in order.

2. What

2. What sensible and quickning communion we have with Christ in our *Duties*; This is the main business and end of all the Ordinances of Christ. It is ordinary with us to terminate our Devotions with a circular course of praying Morning and Evening, or of coming to Church every Lords day; we look no further, but only to the exercise of the body, we see not any thing of the power of Christ shining out strength in these *Duties*: And therefore try we particularly —

1. Whether we have (in the use of any Divine Ordinance) an intimate, tender and effectual presence of Christ himself with us.

2. Whether we have a constant influence, a quickning power of Spiritual refreshing, a sensible Spiritual taste of Divine love, or of God himself by this presence of Christ. In right performance of *Duties*, we come to have fuller Union with Christ; and by this coming to him, we come to, and see the Father by him? And hence follows by this presence of Christ, these three things, 1. Peace with, and a Spiritual joy in God: 2. A strength communicated to walk with Christ, and in his power with God. 3. A sealed assurance of eternal communion with God in glory.

2. For *Graces*, examine —

1. The truth of our *Graces*.

2. The growth of our *Graces*.

3. The wants of our *Graces*: All which we shall discusse at large in the Sacrament of the Lords Supper.

SECT. 8. *Of the manner of trying our title to heaven, our right to reward.*

IN this great and main business of the soul, observe we these directions following;

1. Fall down before God, and in hearty prayer desire we the assistance of his Spirit, to discover to us the plaine truth of our conditions, and to enlighten us in our whole progresse in the work; and to remove from us self-love, and carnal confidence, that if we be carnal, or hypocrites, it may so appeare to us, and that we be no longer deluded.

2. Draw forth either from our memories, or in writing the Scripture marks, either of grace or of glory; for they are both to one purpose. I shall instance in these. —

- 1 Joh. 2. 3. *And hereby we do know that we know him, if we keep this Commandments.* 2
 1 Cor. 1. 12. *For our rejoycing is this, the testimony of our conscience, that in godly simpli-*
 1 Joh. 3. 9. 10. *city, and sincerity, we have had our conversation in the world. 1 Joh. 3. 9, 10. Whofo-*
 1 Joh. 4. 13. *ever is born of God sinneth not, because the seed abideth in him, neither can he sin, because*
 1 Joh. 3. 18. *he is born of God; in this the children of God are manifested. 1 Joh. 4. 13. Hereby we*
 Jam. 1. 12. *know that we dwell in him, and he in us, because he hath given us of his Spirit. 1 Joh. 3. 18.*
We know that we have passed from death to life, because we love the brethren. Jam. 1. 12.
There is a crown of life, which the Lord hath promised to them that love him. But above
 all, observe these texts following, as containing that especial Gospel-condition, to
 which we had so often annexed the promise of Justification and glorification; Joh. 3.
 16. *God so loved the world that he gave his only begotten Sonne, that whosoever be-*
 Joh. 5. 24. *lieveth in him should not perish, but have everlasting life. Joh. 5. 24. He that believeth*
 Joh. 6. 40. *hath everlasting life, and shall not come into condemnation, but is passed from death unto*
 Joh. 20. 31. *life. Joh. 6. 40. And this is the will of him that sent me, that every one which seeth the*
Sonne, and believeth on him, may have everlasting life. Joh. 20. 31. These things are
written, that ye might believe that Jesus is the Christ, the Sonne of God, and that believ-
 Act. 16. 31. *ing ye might have life through his name. Act. 16. 31. Believe on the Lord Jesus Christ*
 Rom. 10. 9, 10. *and thou shalt be saved. Rom. 10. 9, 10. If thou shalt Confess with thy mouth the Lord-*
 Heb. 10. 39. *Jesus, and shalt believe in thine heart, that God hath raised him from the dead; thou shalt*
 1 Joh. 5. 13. *be saved: for with the heart man believeth unto righteousness, and with the mouth con-*
fession is made to salvation. Heb. 10. 39. We are not of them who draw back unto perdition,
but of them that believe to the saving of the soul. 1 Joh. 5. 13. These things have I
written unto you that believe on the Name of the Sonne of God, that ye may know that ye
have eternal life. — From the first text we gather that Scripture-marke of universal o-
bedience: from the second, sincerity: from the third, opposition against, and abstinence from
Sin: from the fourth, spiritual performance of holy Duties: from the fifth, a love of the
brethren: from the sixth, a love of Christ: from all the rest faith in Christ; the root and
spring of all other graces; and indeed the very instrumental cause of our salvation.

3. Proceed we now to put the question to our selves, but be sure to state it right; let it not be, *whether there be any good in us at all?* for so we shall erre on the one hand; nor yet *whether we have such, or such a degree and measure of grace?* for so we shall erre on the other hand; but, *whether* (according to the forementioned Scripture) *such, or such a saving grace be in us, or not?* As for Example

1. O my soul, hast thou respect to, and observation of all Gods Commandments? dost thou keep the last in truth and sincerity, though not in graduall perfection? dost thou know God in part, and love God in part, by a sincere inchoate obedience, though not to such a full degree as Christ did, or as the Saints do in heaven? dost thou keep the commandments in an Evangelical sense (*i.e.*) dost thou endeavour to keep them? &c, wherein thou failest, dost thou acknowledge thy failings, and rely upon Christ for pardon, as knowing that thy righteousness consists more in the remission of what is imperfect, than in doing of what is perfect? is thy universal obedience internal and spiritual, as well as external? is thy *delight in the law of God in the inner man?* it may be in thy life there is no grosse sin against God, no injustice or oppression to men, but art thou not destitute of the Spirit, and void of all supernatural life? is thy obedience equal to the duties of both tables: for not religion to God, if there be unconscionable dealing towards men; nor duty to men, if there be negligence in the religious service to God, is sincere, and universal obedience? Dost thou make conscience of particular duties of relation, as well as of generals? Or on the contrary, hast thou not respect to the Commandments only in some things, as *Ahab*, and *Herod*, who did *many things*? is not thy obedience only external? dost thou not rest wholly upon the outward obedience of the law, (as the Pharisees did) whilest thy heart still remains as a den of theevish lusts? dost thou not pretend much devotion in matters of God, but shewest no conscience, or equity in matters of man? or dost thou not love a civil, just, and righteous man with all thy heart, but thou canst not abide a forward religious man? art thou not carelesse of strict keeping of the Sabbath; of diligent, and powerful family-duties, or of the other duties of relation?

Rom 7. 22.

2. O my soul, hast thou sincerity, and uprightness of heart? and because *the heart of a man is naturally deceitful above all things*, and there is no truth, no integrity in it, till God hath changed it? is there a full and powerful change of the whole man by the grace of God? dost thou any good duty upon this account, because God Commands it? not because this will agree with thy ends, or stand with thy lusts, but because God hath required it? are the motives and ends of all thy actions pure and heavenly, and such as Gods Word doth require? art thou diligent, and consciencious in internal, or secret Duties, to perform them; and in spiritual or heart-sins, and secret lusts, to avoid them? dost thou *serve God in spirit*? dost thou eye God whether in private or publike? dost thou set thy self zealously against those sins that thou art most inclined unto? dost thou hate sins most in thy self, and in those that are nearest unto thee, as a man that hateth a toad most in his own bosom? dost thou take those wayes, and use those means only that God hath appointed for the obtaining of lawful ends? hast thou respect to all Gods Commandments. But yet in that due order as God commandeth; as to the duties of the first table, before the second; to the commands of greater duties above those of lesse duties? or if in all these particulars thou findest not such an uprightness, as hath no deceit, or falsehood, or carnal respect at all joyned with it (for as all other graces are but in part, so are we sincere and upright in part) yet art thou humbled under thy falsehoods, and hypocrisies, and spiritual guiles? and dost thou trust only in Christ? and dost thou cry as *David* did *for truth in the inward parts*? — Or on the contrary, is not thy heart full of guile, &c void of all grace? art thou not a stranger to regeneration, or the new birth? and if at any time thou obeyest any of Gods commands, is it not because those actions may consist with some carnal ends? dost thou not pray, and fast, and give alms, as the Pharisees did, to be on a theatre, and admired by others applause? dost thou observe the frame of thy heart in those things which none but God knows? or rather do not secrecie, or privacy many times intice thee to sin? hast thou not some *Dalilah*, some wolf or other in thy brest, to whose sheaf (as it were) all other sins must make their sheaves to bow, and yet thou art insensible of thine own sinfulness? dost thou not endeavour by unlawful, or unwarrantable wayes to get thine own ends? art thou not careful to *rythe mint and cummin*, but altogether neglect *righteousness and judgment*.

Jerem. 7. 9

3. O my soul, dost thou oppose against, and abstain from sin? and is this opposition and

Q

abstinence

abstinence settled and fixed in thy heart, not only for some fits and seasons, but by the habitual inclination of thy soul? is thy repugnancy universal in every part, not only in reason and conscience, but in thy heart, will, affections, and in the whole man? is there in thee a difficulty, yea kind of impossibility to sin with wilfulness, and purposed continuance, or with such an universal content of soul as wicked men do? and doth this impossibility to sin arise wholly from a kindly work of grace within, and not from any terrible restraint upon thy conscience without? dost thou in good measure, and by degrees not only leave outward grosse sins, but even conquer and crucifie the inward body of sin? dost thou oppose and leave sin because of the foul nature of sin, because, it is contrary to God, because it is a transgression of his Law? is the bent and inclination of thy heart against sin universal? the Pharisees were free from outward wickedness, yet abounded with heart-defilements, but dost thou as *Paul*, bemoan the evil motions of thy heart? dost thou as *Hezekiah*, humble thy self for the pride of thy heart? is pride, unbelief, earthliness, and several laws of thy soul discovered, and crucified by thee? dost thou abhorre secret sinnes as well as publike, and fear Gods knowledge of thy sin more then all the worlds? dost thou abhorre defects in holy ordinances as well as grosse sins, omissions of holy duties, neglect, lukewarmness and distractions therein? dost thou not only oppose sin in thy self, but set against it in others? dost thou choose rather to suffer afflictions with the people of God, then to sin against God? —

1 Pet. 2. 20, 22.

Or on the contrary, is not sin thy pleasure, thy sweet and delight? or if at any time thy heart cries out of sin, *O thou wilt meddle no more with it!* is not this opposition only from conscience illightened, from that terrible restraint God puts on the conscience, and not from thy heart, whereby thou art carryed out in all the powers of thy soul against sin? or suppose thou hast left some outward grosse sins yet is not the root in thy affections and motions thereunto unmortified still? *Peter* speaks of some who had escaped the pollutions of the world, and yet they were dogges and swine in their nature: many are tyed up from sin as mattives & wolves are, their natures not being at all changed; or suppose thou art extreemly set against some sins, yet art thou not highly in love with some other sins? art thou such a one that thou canst not sin, that darest not sin, that hast an habitual aversness from sin? art thou such a one, that thou livest not in a course of known sin, thou sinnest not out of malice, thou makest not a trade of sin? 1 Joh. 3. 6.

O my soul dost thou perform holy duties spiritually? are thy motives and ends spiritual in thy spiritual actions, such as the command of God, enjoying of, and communion with God, the light of Gods countenance, increase of grace, &c. is there zeal, fervency, activity in thy performance of duties? art thou full of the holy Ghost? is there in thee a free and spontaneous inclination to the duties that God requireth? for where the Spirit of the Lord is, there is liberty; are there in thee strong oppositions and combats by the flesh and unregenerate part? — Or on the contrary, are not thy duties as the Jews saith, *not unto God, even to God?* are not thy formal, customary, superficial performing of holy duties extreemly opposite to a spiritual deportment in them? art thou not backward to duties, and wholly unacquainted with those combats betwixt the flesh and the spirit?

5. O my soul, dost thou love the brethren? dost thou love them because of the image of God in them, because they are holy, and wrought on by Gods Spirit? dost thou love them because they are brethren, and because they are godly; and so, the more godly, the more is thy love? dost thou love all the godly, rich and poore, high and low, despised and honorable; but yet them most of all, who excel most in purity and power, and practise of godliness; for if godliness be the reason of thy love, then the more godliness, the more love: Art thou ready and willing to own them as brethren, and to joyn with them in the time of persecution? dost thou delight and rejoyce in other mens godliness and abilities, whereby the kingdom of God is advanced, though it be an umbrage and overshadow of all thy glory, though thou beest layd aside, and accounted as no body? hast thou an holy zeal against sinners, an impatience and holy griefe at the wickedness of others? is thy soul vexed by hearing and seeing the wicked Sodomites amongst whom thou livest? Dost thou procure all spiritual good to the brethren, as thou art able? dost thou pray for them, exhort them, provoke them to good? dost thou prefer their good, and especially their spiritual good, before, and above all carnal things? in this case, wouldst thou hazard thy worldly happiness, or thy very life, if thou hadst a right call? dost thou bear their burdens, and forbear their infirmities? or if sometimes thou findest some envyings, some impatiencies

patiences towards some of the brethren (for in the best is imperfection of graces, many Saints are in a great measure carnal, and thou art rather to seek after truth then perfection) yet, is thy soul troubled at this? dost thou pray down these devils in thy heart? and art thou at no rest till it be otherwise with thee? — Or on the contrary, dost thou not hate, oppose, scoffe, and reproach the brethren? dost thou not say in thy heart, *I could love such a one, honour such a one, but I can not abide his strictnesse?* or if indeed thou lovest them, is it not for other respects then their godliness? as, because they are wise, learned, potent? because they are of thy constitution, condition, opinion, or the like? art thou not ashamed of them? dost thou not prefer worldly interests before their spiritual good? art thou not ashamed to be called one of the believers, one of the holy brethren, or one of the holy sisters in time of persecution? or if thou lovest a godly man that lives remote from thee, yet dost thou not envy him that is thy neighbour of the same profession and dealing? especially when the eminency of his graces and worth carries away the esteem and repute from thee?

6. O my soul, dost thou love Christ? dost thou evidence this love by keeping his Commandments, and by accepting of his rebukes? dost thou love him for himself, for his odoriferous ointments, for his fragrant name? is thy love to Christ a long-lasting, everliving, and continuing love? dost thou love him in sincerity? in incorruption? can not many waters of affliction quench this thy love, neither can the floods of persecution drown it? Is thy love a transcendent love? never stand disputing the poynt, whether thy love differing from the love of hypocrites, be only gradual, or specificall? whether extension of parts, intension of degrees, protension of time, can make their love as thy love? or whether only a graduall difference in nature, can make a specificall difference in morality? (oh that dear brethren would agree in the main, and passe by these notions!) only examine for thy self, is thy love to Christ (for so it must be, if it be true and sincere love) a transcendent love surpassing all other loves? doth the love of Father, Mother, Wife, Sonne, Daughter, Brother, Sister; yea, and of thy own life also give place to this love? doth Christ sit in the throne of thy heart, and do all these sit below at his foot-stool? dost thou bear such fervent, warm affection to Christ, that thou wouldest be content to part with all rather then part with him? canst thou say with David, *the Lord is my portion? and whom have I in heaven but thee? and whom in earth that I desire in comparison of thee?* the world it may be will be sometimes creeping into thy affections, and thou canst not be quite freed from the love of the world, yet dost thou in thy ordinary, settled, prevailing judgment and affections, prefer Christ before all things in the world? dost thou make Christ the end of thy desires, and endeavours? the very reason wherefore thou hearest and prayest, the very ground why thou desirest to live & breath upon earth? Dost thou first seek the kingdom of Christ & his righteousness? if thou dost not seek it so desirously and zealously as thou shouldest yet hath it the chief of thy desires and endeavours; and is nothing else desired, and preferred before it? is thy valuation of it so high, that thou wouldest not exchange thy title to it, and hopes of it, for any worldly good whatsoever? nay, art thou willing to labour, and suffer for it? and though the flesh may sometimes shrink, or draw back, yet art thou resolved and content to go through all? — Or on the contrary, art thou not disobedient to Christ? or dost thou not love Christ for carnal respects, for the loaves, &c? dost thou not in thy heart prefer thy worldly happiness, and fleshly delights before Christ? though thy tongue may say, that Christ is lovely, the chiefest of ten thousands, yet doth not thy heart otherwise esteem of him? Is not the the world the chief end of thy desires and indeavours? is not thy very heart set upon it? is it not thy greatest care and labour to maintaine thy estate, or credit; or fleshly delights? and is not the least of thy care and labour for that life to come? Nay, if it must come to tryal, that either thou must forsake Christ, or thy worldly happiness, if the wind which was on thy back doth turn in thy face, wilt thou not rather venture heaven than earth, and so wilfully deny thy obedience to Christ?

7. O my soul, dost thou believe in the Lord Jesus Christ? dost thou find that thou art naturally a lost condemned creature, for thy breach of the first Covenant? and dost thou believe that Jesus Christ is the Mediator, who hath made a sufficient satisfaction to the law? and considering, that in the Gospel he is offered without exception to all, dost thou heartily consent that he, and he alone shall be thy Saviour? yea, art thou content to take him for thy King to govern & guide thee by his laws & spirit? art thou willing to

Psal. 15. 5.
and 73. 25.

Mat. 9. 33.

obey him, even when he commands the hardest duties, and those which most crosse the desires of the flesh? is it thy sorrow when thou breakest thy resolution herein, and thy joy when thou keepest close in obedience unto him? and though the world and flesh do sometimes intice and over-reach thee, yet, is it thy ordinary desire and resolution to obey, so that thou wouldest not change thy Lord and Master for all the world. — Or on the contrary, dost thou not indeed dis-believe Jesus Christ? though the tongue may say that Christ is thy Lord and Saviour, yet thou never foundest thy self so lost without him, as to drive thee to seek him, and trust him, and to lay thy salvation to him alone, or at least thou didst never heartily consent that he should govern thee as thy Lord? nor didst resign up thy soul and life to be ruled by him, nor takest his Word for the Law of thy thoughts and actions? it may be thou hast now and then a motion or purpose to good, yet is not the ordinary desire and choice of thy heart the other way?

4. The questions thus put, force we our hearts to answer; suffer them not to be silent, nor to jangle, and think of other matters; if any question be hard, through the darkness of our hearts, yet do not give it over so, but search the closer, and study the case the more exactly; and, if it be possible, let not our hearts give over till they have resolved the question, and told us off or on, in what case we are: yea, wrestle with our hearts till we have prevailed, and say, *I will not let thee go, till thou hast answered*, he that can prevails with his own heart, shall also be a prevailer with God.

5. When we have discovered the truth of our states, then passe the sentence on our selves accordingly, meer examination will do us little good, if it proceed not to a judgment. Conclude as we find, *either that we are true believers, or that we are not; either that we have a title to heaven, or that we have not*. But passe not this sentence with self-flattery, nor from melancholy terrors and feares. I say, 1. Not with self-flattery; alas what will it profit us to quit our selves as the children of God, when we visibly expresse the power of sin and Satan in our lives? oh, rather say to our selves, *whose image and superscription is this pride, this earthlinesse, this malice, this hatred of that which is good? what, are not the works of the flesh manifest, envyings, railings, drunkenesse, &c? And shall I be so mad to live in lying, swearing, uncleannes, any grosse wickedness, & yet persuade my self to be in a good state? oh my soul take heed of self-flattery!* 2. On the other side, passe not this sentence from melancholy, unbelief, terrors, feares; as the carnal man fails the former way, so the tempted Christian sometimes failes this way, in this case run we over our evidences again and againe, and proceed we from those that are more facile, to those that are more difficult; one signe may perhaps be more easily perceived then another, and if we can but discover some, yea, if but one, we may assuredly gather all the rest are there. Come then, passe on now to sentence! O but — implore the Spirits assistance; now, if ever, desire him to shine on our graces; and then speak groundedly, and deliberately, and truly, as we finde according to our very consciences. Do not conclude as some do, *I am good Christian*: or as others do, *I am a reprobate, or an hy pocrite, and shall be damned*; when we have no ground for what we say, but our own fancy, or hopes, or feares; let not our judgment be any way byassed, or bribed, and so forestalled from sentencing aright.

6. Labour to get our hearts kindly affected with its discovered condition, according to the sentence passed on it; do not think it enough to know, but labour to feel what God hath made us to see. If we finde our selves undoubtly gracelesse, oh get this to our hearts, and think what a doleful condition it is, to be an enemy to God, to be unpardoned, to be unsanctified, and (if we should so dye) to be eternally damned: one would think such a thought should make an heart of stone to quake. On the contrary, if we find our selves renewed, and sanctified indeed, oh get this warme, and close to our hearts; bethink our selves what a blessed state hath the Lord brought us into; to be his children, his friends; to be pardoned, justified, and sure to be saved; why, what is it we need to feare but sinning against him? come war, or plague, or sickness, or death, we are sure they can but thrust us into heaven. Thus follow these Meditations, till they have left their impressions on our hearts.

7. Be sure to record this sentence so passed; write it down; or at least write it in our memories; *at such a time upon through-examination I found my spiritual state to be thus, or thus*. This record will be very usefull to us hereafter; if we be ungodly, what a dampe will it be to our presumption and security to go on, and read the sentence

tence of our misery under our own hands? if we be godly, what an help will it be against the next temptation to doubting and fear, to go and read under our hands this record? may we not think, *if at such a time I found the truth of grace, is it not likely to be now the same? and these my doubts to come from the enemy of my peace?* — yet trust not so to one discovery as to try no more, especially if we have made any foul defection from Christ, and played the backsliders; see then that we renew the search againe; neither let this hinder us in the daily search of our wayes, or of our increase in grace, and fellowship with Christ: It is an ill signe, and a desperat vile sin for a man, when he thinks he hath found himself gracious, and in an happy state, to let down his watch, and grow negligent of his heart and wayes, and scarce look after them any more. Neither should we give over in discouragements if we can not at once, or twice, or ten-times trying discover our case, but follow it on till we have discovered it. If one hours labour will not serve, take an other; if one day, or month, or year be too little, follow it still; if one Minister can not direct us sufficiently go to another? the issue will answer all our paines; there is no sitting down discouraged in a work that must be done. See 2 Pet. 1. 10.

8. Take heed, if we find our selves to be yet unregenerate, that we do not conclude of our future state by our present: let us not say, *because I am ungodly, I shall dye so; or because I am an hypocrite, I shall continue so*, no, we have another work to do, and that is, to resolve presently to cleave to Christ, and to break off our hypocrisie and wickedness. If we find that we have been all this while out of the way, do not sit down in despaire, but make so much the more hast to turn into it. If we have been hypocrites, or ungodly persons all our life, yet is the promise offered to us by Christ, and he tendreth himself to be our Lord and Saviour; neither can we possibly be so willing to accept of him, as he is to accept of us; nothing but our own unwillingness can keep our souls from Christ, though we have hitherto abused him, and dissembled with him.

Oh that the Lord would perswade us to the close performance of this *Self-trying task*: that we might not tremble with horror of soul when the judge of all the world shall try us; but have our evidence and assurance so ready at hand, and be so able to prove our title to heaven, that the thoughts, and approaching of death and judgment might revive our spirits, and fill us with joy, and not appale us, and fill us with amazement!

SECT. 9. Of the time of our Self-tryal.

THE Scriptures have determined no set time, yet some Rules there are, partly in Scripture, and partly prescribed by holy men, which we may make use of, as thus:

1. There is no danger of sursetting upon too much; the oftner we reckon with our souls, the fewer things we shall have to reckon for every time; and the fewer things there be, the more readily will they be called to minde, and more exactly be scanned: This made Bernard say of this work, *If we will do it as often as we need, we must do it alwayes.*

Bern. in Capit.
Serm 58. 5a

2. The time that learned and devout men commend to us, is once every day: So Chrysostom, *Let this account be kept every day; — Have a little book in thy Conscience, and write therein thy daily transgressions; and when thou layest thee down on thy bed, then bring forth thy book, and take an account of thy sins.*

Chrysost. Exp.
in Psal. 4.

3. The time that especially Scripture holds forth to us, is at evening or at night: I call to remembrance, said David, *my song in the night; I commune with my own heart, and my spirit made diligent search: And thus he bids us, Commune with your own hearts upon your bed, and be still.* Upon which words sayes Chrysostom, *What means this that he saith, Commune with your own hearts upon your beds? q. d. After supper, when you lie down, and are ready to sleep, and have great quietnesse and silence, without presence or disturbance of any, then erect a Tribunal for your own Consciences.*

Psal. 77. 6.
Psal. 4. 4.

Chrysost.
in loc.

4. Other times may be as occasion requires: When the Church of Israel was in distresse, and sighd to God, then they encouraged each other, *Let us search and try*

Lam. 4. 4.
1 Cor. 11. 28.

1 Cor. 11. 31.

Rev. 3. 2.

our wayes, and turn again to the Lord. When Christians purpose to receive the Lords Supper, then *Let a man examine himself, and so let him eat*: When we observe dayes of Fast for humiliation of our souls; or when we observe a Sabbath of Feasts, or especially when we are cast down upon our sick beds, and in expectation of our dissolution, then its time to *examine, and to judge our selves, that we be not judged.*

5. Besides those daily and casual times, it is convenient also, after some good space of time, to try our selves over againe, *ex. gr.* After a moneth, or a year, to consider our selves for the moneth or year past, that we may see how we have profited or decayed; for that space of time; for as our members grow, and our shape every day changeth, and our black haire turn gray while we perceive it not, yet after some space of time, we may easily discern; so it is in our souls, besides the manifest changes which sometimes appear at the instant, there are certain insensible alterations, which are not to be discerned; but after some continuance of time, and for rectifying of these, it is necessary to take a more general view of our souls, in a monthly or yearly *tryal*; by this means we shall see wherein we are better or worfe, how our zeal is encreased or decreased; if we are bettered since our last general account, we shall have occasion to praise God; if otherwise, we must therefore be humbled, and blow the coals of zeal, and stir up the grace of God in us, that we may *strengthen the things which remain, and are ready to dye.*

To this purpose we read of many Ancients that were accustomed to keep Diaries or Day-books of their actions, and out of them to take an account of their lives: Such a Register (of Gods dealings towards him, and of his dealings towards God in main things) the Lord put into a poor creatures heart to keep in the year 1641. ever since which time he hath continued it, and once a year purposes (by Gods grace) to examine himself by it; the use and end of it is this:

1. Hereby he observes something of God to his soul, and of his soul to God. 2. Upon occasion he pours out his soul to God in prayer accordingly, and either is humbled or thankful. 3. He considers how it is with him in respect of time past, and if he have profited, in grace, to find out the means whereby he hath profited, that he may make more constant use of such means; or wherein he hath decayed, to observe by what temptation he was overcome, that his former errors may make him more wary for the future.

Besides many other uses, as of his own *Eperiences*, and *Evidences*, which he may (by the Lords help) gather out of this Diary.

SECT. 10.

The daily Register of a weak unworthy servant of Christ for some time.

IT may be expected, that I give some example hereof, wherein if I might any way advance Christ, or benefit his Church, though I lay in the dust, I should willingly publish and subscribe the daily Register of a poor unworthy servant of Christ, indeed one of the meanest of his Masters family, for some space of time: As thus,

Cant. 2.
10, 12.

May 13. I retired my self to a solitary and silent place, to practise especially the secret Duties of a Christian, my ground is that of *Cant. 2. 11, 12. Come my beloved, let us go forth into the fields, &c. there will I give thee my loves.* The Bridegroom of our souls (said Bernard) is bashful, and more frequently visits his Bride in the solitary places.

May 14. In a pleasant wood, and sweet walks in it the Lord moved and enabled me to begin the exercise of secret Duties: and after the Prolegomena, or Duties in general, I fell on that Duty of *Watchfulness*: the Lord then gave me to observe my former negligence, and to make some resolutions. I found the Lord sweet to me in the conclusion of the Duty. Allelujah.

May 15. I fell on the Duty of *Self-tryall*, and in the morning confessed my sins before and since conversion, wherein the Lord sweetly melted my heart. In the evening I perused my Diary for the last year, wherein many passages of mercies from God, and troubles for sin, &c.

May 16. In the morning I went through the Duty of *Eperiences*, and felt some stirrings of Gods Spirit in my soul. In the evening I fell on the Duty of *Evidences*, when

when I acted faith, and found my *Evidences* clear. Oh how sweet was my God!

May 17. This day in the morning, I meditated on the love of Christ, wherein Christ appeared, and melted my heart in many sweet passages: In the Evening I meditated on *Eternity*: of hell, and on eternity of Heaven, wherein the Lord both melted, and cheered, and warmed, and refreshed my soul. Surely the touches of Gods Spirit are as sensible as any outward touches. Allelujah.

May 19. In the former part of this day I exercised the life of Faith, when the Lord strengthened me to act Faith on several Promises, both temporal, spiritual, and eternal; I had then sweet, refreshing, and encouraging impressions on my soul against all the fearful, sinful, and doubtful dreams I had the night or two before dreamed. In the Evening I considered the Duty of Prayer, observed some workings of Gods Spirit in my perusing the Rules, and afterwards in the practice of this Duty. Blessed be God.

May 20. In the Morning I fell on Reading the Word, perused the directions, and then searched into the Common places and uses of my corruptions in nature and practice; of my comforts against the burthens of my daily infirmities; of establishing my heart against the fear of falling away; of directions in my calling; of comforts against outward crosses; of my priviledges in Christ above all the wicked in the world: In every of these Christ appeared in some measure suitably to my soul. In the Evening I proceed in the Common places and uses of sweet passages that melted my heart; of sensible comforts, and of places hard to be understood: In the first my heart was sweetly melted, in the second cheered; in the conclusion the Lord struck me with a reverence of his Majesty and presence, filled my soul with spiritual refreshings, enlarged my heart with praises of him, and desires to live unto him, who hath given me in this time of love so many sweet visits, and kisses of his mouth. Allelujah.

May 22. Occasionally, though not in course, I fell on some parts of the Duty of self-denial: The Lord in mercy wrought in my soul some suitableness to that spiritual Gospel-Duty; Lord keep this fire up in a flame still. Oh it is a sweet, but a very hard lesson.

May 31. I practised (as the Lord enabled) the Duty of Saints-sufferings; Into which condition as I was cast, so the Lord gave me to see my sin and to bewaile it, and to pray for the contrary, grace and Gods favour. The Lord was sweet to me in the preparations to, but especially in the improving of, Sufferings. Now the Spirit left in my soul a sweet scent and favour behind it, Allelujah. Amen. Amen.

I had proceeded in this Diary, but that I doubt whether the knowledge of many such particulars may not prove offensive either to the weak or Wilful. And I would not willingly occasion any matter of offence to those that are within or without the Church. Thus much (only for edification and imitation) I have written. And though with David, I declare what God hath done for my soul, yet with Paul I ever desire to correct myself; I live, yet not I, but Christ liveth in me.

Psal. 66. 15.
Gal. 2. 20.

CHAP. V. SECT. I.

Of the Nature of

Self-denial.



Any man will come after me (saith Christ) let him deny himself. The Word in the original is a Compound, noting more than a single, or ordinary Self-denial. It signifies to deny utterly, totally, not at all to spare, or regard a mans self: It imports a perfect, or universal Self-denial; it is as much as to reject and cast off a mans self, as a man doth a gracelesse son whom he will not own any more for his. From the Word opened we may discover the nature of it, which diverse give in, though with some variety, as thus. To deny a mans self (say some) it is to forsake the motions of our own corrupt reason and will, which is the very same with mortifying of the old man, and crucifying the flesh. To deny a mans self (say others) it is to refuse to be subject to, or to work for a mans self, as if it were our Master: And this description

Matth. 16. 24.
Ἀπαρνησά-
μεν ἑαυτοὺς.
Abneget (i)
omnino neget,
Leigh Critica
sacra.
Peneget, &
prosus negat
Reynolds.
Abdicet seipsum
Beza.

Gal. 2. 20.

description is taken from the similitude of a servant who renounceth to be under the government of such a Lord. *To deny a mans self* (say others) *it is not to deny himself to be a man, or to put off humane affects, but to humble himself.* This likewise is true, but 'tis not full enough for a Christians *Self-denial*. And therefore *to deny a mans self* (say others) *it is to put himself, and all that he hath in hazard, rather then to neglect the glory of Christ.* This *Antithesis* much enlargeth it; and in this sence a man is said to *deny himself* when he comes up to that height of the Apostle, as to say, *I live, yet not I, but Christ liveth in me. q. d.* the life that I live in respect of *the Original*, it is not of nature, but of grace; not of my self, but of Christ; in respect of *the Rule*, It is not after my own fancy, but according to the will of Christ; not after my own lusts, but after the Spirit; in respect of *the End*, It is not to my self, but to Christ; not to exalt or magnifie my self, but to be all that I am unto Jesus Christ; in respect of *Opinion*, It is not to make my self my own Lord and Master, but to prostrate all at the feet of Christ; not to suffer any thing in me to exalt it self, but to make all veil and bow to Christ.

Gen. 37. 7. 9.

And hence I shall give this description of it, that *Self-denial is a total, thorough, utter abnegation of a mans own ends, counsels, affections, and a whole prostration of himself, and of all that is thus under Christ Jesus.* And thus we have the meaning of Christ, *If any man will come after me, let him deny himself. (i.e.)* Let him lay aside his own wisdom as an empty lamp, his own will as an evil commander, his own imaginations as a false rule, his own affections as corrupt counsellors, and his own ends as base and unworthy marks to be aymed at. *Let him deny himself*, whatsoever is of himself, within himself, or belonging to himself as a corrupt and carnall man; Let him go out of himself, that he may *come to me*; let him empty himself of himself, that he may be capable of me, and that I may reign and rule within him. As in *Josephs dream*, the *Sun, Moon, and the eleven Stars* did obeyfance to him, and all *the sheaves in the field* veiled to his sheaf; So in the life, way, work, and soul of a regenerate man, all the supernatural gifts and graces, all the moral endowments and abilities, all the natural powers and faculties of the soul, with all the members of the body, and all the labours of the life, and whatsoever else, must do obeyfance, and veil, and be made subject and serviceable unto Jesus Christ. And this is true *Self-denial*.

S E C T. 2.

Of the distribution of Self, and of the manner how every Self is to be denied.

BUT for the better understanding of this Duty of *Self-denial*, we must first distinguish of *Self*, and then apply it accordingly.

1. There is a threefold *Self*, viz. a sinful *Self*, a natural *Self*, and a moral, vertuous, or renewed *Self*.

Ephes. 4. 22.

1 Cor. 15. 47.

Rom. 7. 24.

Rom. 8. 7.

Tit. 2. 12.

The first *Self*, which is sinful *Self*, or corrupt *Self*, is that which the Apostle calls *the old man*, Ephes. 4. 22. *the earthly Adam*, 1 Cor. 15. 47. *the body of death*, Rom. 7. 24. *the carnall mind*, Rom. 8. 7. in which sence to deny a *mans-self*, it is in the Apostles phrase. *to deny ungodlinesse, and worldly lusts*, Tit. 2. 12.

1 John. 2. 16.

The second *Self*, which is natural *Self*, is either considerable in regard of being, or of well-being: 1. In regard of being and substance, and so it imports our life, which is the continuance and preservation of our being, together with the faculties and powers of nature, our understanding, will, affections, senses, fleshy members. 2. In regard of well-being, or the outward comforts of life, and they are either, 1. External relations, as betwixt husband and wife, parent and child, brother and brother, friend and friend: Or 2ly. Special gifts and endowments, as learning, wisdom, power, or any other abilities of mind and body. Or 3ly. Common ends, which naturally men pursue and seek after, and they are all by the Apostle comprized under three heads, of profit, pleasure and honour; *The lusts of the eyes, the lusts of the flesh, and the pride of life*, 1 John 2. 16. Of this kind are houses, lands, possessions; fleshy, worldly, natural, unnatural, artificial delights; liberty, Praise, favour, applause, any thing from which a man doth draw any kind of content or satisfaction in order to himself.

Colos. 3. 10.

Rom. 8. 29.

The third *Self*, which is moral *Self*, or vertuous *Self*, or renewed *Self*, it is a mans Duties, holinesse, obedience, righteousnesse, the graces of the Spirit, the image of Christ, Col. 3. 10. Rom. 8. 29. For as the first *Adam* begets us after his image; so the second

second *Adam* regenerates us after his image; from the one we receive lust for lust, and from the other grace for grace.

2. Now according to this threefold *Self*, there are three branches of *Self-denial*; for some things are to be denied simply and absolutely, some things conditionally, and upon supposition; some things comparatively, and in certain respects.

1. Some things are to be denied simply and absolutely, and so a man is to deny *sinful-self*; First generally, as it imports the whole body of corruption, and concupiscence, which we are to mortifie and subdue, to crucifie and to revenge the blood of Christ against it, *Colos. 3. 5. Rom. 8. 13.* Secondly, specially in regard of those personal corruptions, which we in our particulars are more notably carried unto, which *David* calls *the keeping of himself from his own iniquity*, *Psal. 18. 23.*

Colos. 3. 5.

Rom. 8. 13.

Psal. 18. 23.

2. Some things are to be denied conditionally, and upon supposition of Gods special call, and so a man is to deny his *natural self*, whensoever it stands in opposition unto, or in competition with Christ, his glory, Kingdom, or command. And this we are to do: 1. Habitually, in preparation of the soul, and that alwayes. 2. Actually, whensoever any thing dear unto us is inconsistent with the conscience of our Duty to God: And thus *Paul* regarded neither liberty nor life in comparison of the Gospel of of grace, and of the name of the Lord Jesus, *Acts 20. 24. — 21. 13.* This *Micaiah* regarded not his safety or reputation in *Ahab's* court, *1 King. 22. 14.* Thus *Levi* regarded not his father, or mother, or brethren, or children in the zeal of Gods honour, *Deut. 33. 9.* Thus *Ezekiel* regarded not his dear wife, the delight of his eyes, when God took her away with a stroke, and forbade him to mourn for her, *Ezek. 24. 16, 17, 18.* Thus *Matthew* regarded not his receipt of custome, *Luk. 5. 27.* Nor *James* and *John* their nets, their ships, their Father, when they were called to follow Christ, *Matth. 4. 21, 22.*

Acts 20. 24.

— 21. 13.

1 Kings 22. 14

Deut. 33. 9.

Ezek. 24. 16.

17, 18

Luke 5. 27.

Matth. 3. 21, 22

3. Some things are to be denied comparatively, and in some respect; and so a man is to deny his *renewed self*, his very duties, virtues, graces. I deny not but in the nature and notion of Duties we are bound to seek, to pray, to practise, to improve, to treasure up, and exceedingly to value them; but in relation unto righteousness, in order to justification in the sight of God, and in comparison of Christ, we must esteem all these things but as *losse and dung*, *Phil. 3. 8, 9, 10.*

Phil. 3. 8, 9, 10.

SECT. 3.

Of the Denial of Sinful-Self; and first of Cautions.

First, we must deny *Sinful-self*, and this we are to deny simply and absolutely, whether it be the whole body of corruption and concupiscence; or those personal corruptions which we in our particulars are more notably carried unto. Concerning both these I shall give some { Cautions
Directions.

The Cautions in general are these.—

1. That the denial of *Sinful-self* is still imperfect in this life, even in the most excellent servants of Christ; the best of us feel in our selves another Law and power of sin rebelling against the law of our mind; and leading us into captivity to the law of sin that is in our members, *Rom. 7. 23, 24.* Howsoever *self-denial* is as a deadly wound given unto sin, whereby it is disabled to bear rule or commanding power in the heart of a regenerate man, yet *self-denial* is not perfect; it doth not so slay sin, as that we have no sin at all in us, or that we cease to sin; there is still the sap of sin in the heart of the most regenerate and holy man; hence *self-denial* is not for a day only, but it must be a continual work; as we have denied sin to day, so we must deny it to morrow; for sin is of a quickning nature, it will revive, if it be not deadly and continually wounded.

Rom. 7. 23, 24.

2. As this *Self-denial* is imperfect, so it is unequal, every man having a portion of grace according to the measure of the gift of Christ, *Ephes. 4. 7.* The same measure of the Spirit is not to be expected in all; all have not the same measure of sorrow for their sins that others have, yet it may be true, and unfeigned, and so accepted of God; the fruits of repentance are in some 30. in some 60. in some an hundred-fold, *Matth. 13. 23.* Though every true Believer have the Spirit, *Rom. 8. 9.* And be a spiritual person,

Ephes. 4. 7.

Math. 13. 23.

Rom. 8. 9.

1 Cor. 2. 9, 5. 1 Cor. 2. 14, 15. Yet some truly spiritual are so weak, that in comparison of others they are not spiritual, 1 Cor. 3. 1. And therefore ought not any for this to be discouraged if they find themselves inferior unto others.

3. As this *Self-denyal* is unequal, so it is in some respects unlike in the faithful; as there are diverse measures of it, so there are diverse manners of it: Hence some that have not so strongly denyed the outward actions of sin, may have striven more in the *self-denyal* of their inward lusts and affections: and some that have not denyed themselves for a time, in respect of more heinous sins, may yet exceed others in *self-denyal*, which never fell into such grosse and heinous transgressions. It is hard for any to determine whether it was greater Grace in *Joseph* resisting the temptation, and not committing adultery with his Mistressse, or in *David* after his fall to humble himself so far, as being a glorious King, to shame himself by publick confession of his adultery; for as God magnifies his mercy by sin in forgiving it, more then if no sin had been, Rom. 5. 20. So the godly may sometimes manifest their grace by open and effectual repentance, more than if that special sin had not been committed by them, Luk. 7. 44, 45, 46, 47.

4. Howsoever this *Self-denyal* is in the best Saints imperfect, unequal, unlike; yet we must endeavour absolutely and simply to deny *sinful-self*: we must ever be hacking and hewing at this tree till it falls; we must grieve at it, strive against it, and thus continue grieving and striving all the days of our life. Say not now, *I have grace enough*, but as that great Apostle, still presse forward to have more vertue from Christ; If we have prevailed against the outward act, rest not, but get the rising of lust mortified, and that rowling of it in our fancy: get our hearts deaded towards it also; and rest not there, but get to hate it, and the thought of it: The body of death must not only be crucified with Christ, but buried also, and so rot, and molder away more and more after its first death-wound, Rom. 6. 4, 6.

S E C T. 4.

Of the manner of Denying our natural Concupiscence.

THE directions have respect either to our *natural concupiscence*, or to our *Personal corruptions*.

1. We are absolutely to deny the whole body of *corruption and concupiscence*; we are to mortifie and subdue, to crucifie and to revenge the blood of Christ against this sin. This is the meaning of the Apostle, *Mortifie your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence*.—Now for the denying or mortifying of this *concupiscence*, observe these directions.—

Roman. 7. 24. 1. Be sensible of it, cry out with *Paul*, *O wretched man that I am, who shall deliver me from the body of this death?*

Matthew 5. 6. 2. Endeavour we to get a willing heart to have this sin mortified. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

3. Be we peremptory in denying the requests of *concupiscence*, barre up the doors, give it no audience; nothing is better then a peremptory will if it be well set, nothing worse if it be ill. When *Abishai* would have perswaded *David* to slay *Shimei*, *David* gives him a peremptory denial saying, *What have I to do with you, ye sons of Zerviah?* So Christ gave *Peter* a peremptory denial when he would have dissuaded him from his passion, saying, *Get thee behind me Satan*. The old man is of our old acquaintance that hath been born and bred with us, and therefore is ready to deceive us; look to it, and whensoever it suggests, give it a peremptory denial.

1 Cor 9. 26. 4. Take we pains to mortifie this sin. *I run not in vain as one that beats the aire*: that is, I take pains, but not in vain, I take no more pains than I must needs, if I took any lesse, I could not come to that I aime at: The lesse paines we take in subduing this corruption, the more will it increase; but what pains? I answer, we must use the means God hath appointed, as the *Word*, and *Praying*, and *Fasting*, and *Watching*, and *Weeping*, and *Mourning*; to these I may add *Covenants and Vows*: Provided that 1. They be of things lawful. 2. That we esteem them not as Duties of absolute necessity, and 3. That we bind not our selves perpetually, lest our vowes become burthens to us; if we will vow, let us but vow for a time, that when the time is expired, we may either renew, or let them cease as necessity requires.

5. Let us intermix these means, Duties, or services one with another. Christ hath variety of blessed employments for us, and we should fly from flower to flower; as sometimes hear, otherwhile pray, frequently meditate, and be not seldom in godly company. When our lustings sollicit us to this or that object; ask our souls the question that the Prophet did *Abaziah's* Messengers, *Is there not a God in Israel, that thou shouldst go to Baal-zebub the god of Ekron?* Is there never a promise in the Scripture? never a Saint of my acquaintance? never a mercy to be thankful for? no beauty and glory in Heaven to be panting after? 2 Kings 1. 2.

6. Labour we to get the assistance of the Spirit of Christ. This you may think strange, *The wind bloweth where it listeth, (i.e.) the Spirit worketh where it listeth*; yet this hinders not, but that the Spirit may list to blow in the use of the means. Surely there are means to get the Spirit, and to hinder the Spirit; the Spirit may be wonne or lost in the doing, or not doing of these things. John 3. 8.

1. If we would have the Spirit, then we must know the Spirit; we must so know him, as to give him the glory of the work of every grace: The want of the knowledge of Christ's Spirit is the very reason why men receive not the Spirit. *I will send unto you the comforter, whom the world cannot receive, because they know him not.* The world knows not the preciousness of the Spirit, and therefore they lightly esteem of him: The first means to have the Spirit, it is to know the Spirit, that we may give him the glory of every grace. John 14. 17.

2. If we would have the Spirit, take heed that we *quench not the Spirit*; I mean not, by quenching the Spirit, *a quite putting of it out*: But 1. a growing careless and remiss in the Duties of Religion: 2. A not cherishing every good motion of the Spirit in our hearts, either to pray, or to hear, &c. 1 Thes. 5. 15.

3. If we would have the Spirit, take heed that we *grieve not the Spirit*; let us not drive him by our sins out of the temples of our Souls, disturb him not in his gracious and comfortable operations there, but so demean our selves that he may stay in our spirits, and manifest, without any eclipses or interruptions, his sweet and powerful presence within us. Surely the spirit is a clean spirit, and he loves a clean habitation: It is sin makes the spirit loath the soul of a man; Evil speeches, and evil actions grieve the spirit of Christ. Ephes. 4. 30.

4. If we would have the Spirit, take heed that we *resist not the Spirit*. Now we may be said to resist the spirit, 1. By not doing the good required, when we hang off from that good to which we are strongly moved by the inward pulsations and persuasions of the Spirit of God. 2. By sinning against light; in this respect the sins against the second Table resist more then sins against some of the first, because these are sinnes against a multiplied light, against the light of the Word, and light of the Spirit, and light of Nature. 3. By falling into foul sins, such as are *the manifest deeds of the flesh, as adultery, fornication, uncleanness, lasciviousness*: indeed these sins are not fit to be named amongst Christians. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints. This last is called Idolatry, Coloss. 3. 5. Now the name Idol in Scripture doth sometimes signifie an image, or sculpture, or representation; sometimes an heathen god under the notion of a false God; and sometimes an heathen god under the notion of filthy, unclean, and abominable, 1 Pet. 4. 3. 1 Cor. 10. 7, 8. Isa. 57. 5. 1 Cor. 6. 9. The reason whereof was, because in their Idol-feasts, and Idol-worships they used those heathen villainies of filthiness and uncleanness, Revel. 2. 14. or at least their Idol-feasts were wont to be previous, and preparatory to fornications, Acts 15. 20. Revel. 2. 14. O these are foul sins, which were a shame for Christians to name, or speak out, much more to commit. But why is covetousness unfit to be named? And why is it called idolatry? Some Criticks observe very well, that the word in the Original is *φιλωπισμος*, which is not covetousness properly, but *inordinate desire*, not only of wealth, but also of lusts, those *nefanda*, that were common to the Gentiles. O take heed of thus resisting the Spirit: this is a desperate, and a dangerous sin. Acts. 7. 51.

5. If we would have the Spirit, let us pray for the Spirit: This was the means that Christ used, *I will pray the Father* (saith he concerning his Apostles) *and he will send the comforter to you.* And this was the means Christ put us upon, *for if your earthly parents can give good things unto their children, how much more will your heavenly Father give the Holy Ghost unto them that ask him?* Prayer is prevailing with God, it is wrestles and pleasing to God, it will have no denial. John. 14. 14.

Luke 11. 13.

Gal. 5. 16.

6. If we would have the Spirit, then let us *walk in the Spirit*; do the actions of the new man: We know some Physick is for restoring, some to preserve the strength of the body, and such is this walking in the actions of the new man; it preserves the strength of the soul, it preserves spiritual life in a man, it enables him to fight against corruptions and lusts, *Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.*

Gal. 5. 16.

But the Saints may object; all this we have done in our measure, but still we find a body of death, many lusts yet remaining and rising up in us, and *rebelling against the law of our mind*, yea sometimes *captivating and leading us away to the minding and seeking of our selves*, and serving our own base affections.

2 Cor. 12. 9.

I answer, it may be so, nay I told you it would be so in the first caution; and yet if we pray against them, if by an holy, gracious, and constant contestation we fight and war against them, if by a godly grief and sorrow of heart, we mourn and are troubled for them, then here is our comfort, though we are not fully freed from them, yet we have truly denied them. *There the lusts of a man are denied, where they do not reign, and bear dominion, where they have not the full and peaceable possession.* Paul was one that had in a very high measure denied himself, and though he complained of sin, and of *a Law in his members rebelling against the Law of his mind, and bringing him into captivity to the Law of sin*, yet this being his trouble, the Lord thereupon comforts him with the sufficiency of his grace, *My grace is sufficient for thee.*

S E C T. 5.

Of the manner of Denying our personal corruptions.

2. **W**E are absolutely to deny those *personall corruptions* which we in our particulars are more notably carryed unto. Now for the denying and mortifying of this sin (whatsoever it may be) observe these directions. —

1. Labour we to see the disease; No man will seek for cure, except he see the disease; the sight of the disease is half the cure of it. O then endeavour we to find out, what is our special sinne, our *Dalilah* sinne, let us be perswaded and convinced of it. See the marks whereby to discover it in *Chap. 4. Sect. 4.*

Ephes. 2. 2.

2. Observe the baseness of this condition, which appears partly in the nature of it, and partly in the evil it brings. 1. For it's nature, it is the basest slavery in the world. *Israels* bondage in *Egypt* was but a shadow to this; Men that will not deny their corruptions, they are servants to sin, and servants to Satan, *they walk after the prince of the power of the aire*; nay they are servants to their own corrupt minds, *they are led by their lusts as a fool to the stocks.* 2. For the evil that comes by it, it deprives us of Gods favour, and brings upon us infinite sorrows, as blindness of minde, hardness of heart, deadness of spirit, horror of conscience, and without repentance, all the terrors of hell.

3. Abstain we from all beginnings and occasions of this sin: quench it at first; if we cannot put out a spark, how should we put out a flame? If we get not the mastery over the first motion to sinne, how shall we overcome it when it is brought to maturity in action? As a stream riseth by little and little, one shower encreasing it somewhat, and another making it bigger still; so sin riseth by degrees, *James* 1. 14, 15. And therefore take heed to the beginning of our affections, look we to the beginning of this inordinate lust; if we perceive but a glimpse of it, let us quench and resist it; if we hear it knocking at the door of our hearts, do not presently let it in, but ask his errand, plead the cause with it, consider the hindrances and inconveniences that come by it.

4. Proportion the remedy to the disease: As the lust is greater, so use we greater abstinence; make stronger vows against it; if the tyde beat strongly, keep the bank good; repaire it by sweet renewalls of our graces in us; make we new Covenants against it: what though we are weak, and frail, and subject to break our promises in this kinde? Yet remember that they are Gods Ordinances, and he will put to his helping hand to enable us.

5. Turn we our delights to God, and Christ, and heavenly things? There is no true *Self-denyal*, that is only privative; a man cannot leave his earthly-mindedness, but presently he must be heavenly-minded; as a man cannot empty a vessel of water, but presently aire will come in its place: so a man cannot deny *sinful-self*, but grace will immediately

immediately enter, and take possession of his heart. And Oh, when it is thus, when the intentions of our mind (as our morning thoughts, &c.) which we spent upon vanities, are now drawn into prayer and holy meditations; then lusts wither, then doth corruption shale off more and more.

6. Maintaine in our souls the authority of Gods truth; Either *Self*, or *Christ* will rule in the soul; and therefore set up truth, and let that be the spring of all our actions; he that will free himself from being an hired servant to this or that Master, he must hire himself. When *David* went to *Achish*, he was free from *Saul*; if we would not have *Saul* and *sinful-self* to rule in us, we must give up our selves to the command of God and his Word.

7. Labour to thwart that *particular corruption* to which we are inclined. *ex. gr.* Are we given to wrath? Endeavour we to be humbler and meeker then other men. Are we given to the world? look after that better and more enduring substance in heaven; Consider that *the reproaches of Christ are greater riches then the treasures of Egypt.* Contraries in nature do expell one another; cold is expelled with heat, darknesse with light; thus it is in grace. Heb. 11. 26.

8. Pray that *Christ* would baptize us with the holy Ghost, and with fire, that like fire he would heat the faculties of our souls, and inflame our love unto God; for as our love to God is stronger, so our love to holy things will be more earnest, and consequently our hatred to *sinful-self* will be more strong and perfect. O pray for the Spirit, and wait for the Spirit, and labour to be baptized with the holy Ghost more, and more fully. If we be left to our selves, it is impossible for us to deny self, to mortifie self; and therefore we are to pray to God to give us his holy Spirit. It is he that is *the refiners fire, and fullers scape*: Now as in refining and purifying, use what means you will, except you use fire, you can never refine silver; so if a man be left to his own spirit, he will run into a thousand noysome lusts; but when Gods Spirit is cloathed in a mans heart, then he is kept from sin. Matt. 3. 12.

9. Labour after further discoveries of Christ. Beleeve more, and depend more upon Christ; yea let us trade immediately with Christ, for Christ is the only agent in the work of *Self-denial*. Mistake not, I do not say, that we are meer passives in *Self-denial*; indeed at that first habitual beginning of it at conversion, and at that final perfecting and finishing of it, and carrying away all sinne at death, I beleeve we are meer passives; but now in our progresse we are workers together with Christ: and therefore it is said, that *we purge our selves*, and that *we purifie our selves*, and that *we, by the Spirit mortifie the deeds of the flesh*, because Christ still in going on to purge us, purifie us, and to mortifie our lusts, he doth it by stirring up our graces, and useth therein acts of our faith, and love, and many motives, and considerations to do it. Let us therefore use all means required, but above all let us bring our hearts more and more acquainted with Christ. It is Christ is that great Ordinance appointed by God to get our lusts mortified; how many souls have gone puddring on (as I may so speak) in the use of other means? and though in them Christ hath communicated some vertue to them, yet because they did not trade with him, they had little in comparison: The more distinctly a man understands Christ, and how to make use of him, the more easily he will deny himself, and get his lusts purged; Such a one as trades immediately with Christ, will do more in a day, then an other in a year. Now this is as God opens our Faith to see him, and know him, and to be acquainted with him; Hence it was *Pauls* desire, that *I may know him and the power of his resurrection*: That I may know him as a Prophet instructing me, as a Priest sanctifying me, as a King reigning spiritually in me; that I may know the power of his resurrection in the vivification of my soul, in the abolition of my sin, and especially of mine own iniquity. It was Christ, *Paul* made use of in this work. *By Christ the world is crucified unto me, and I unto the world.* Thus much for *the Denial of sinful-self*. 2 Tim. 2. 21;
1 John. 3. 3.
Rom. 8. 13.

Philip. 3. 10.

Psal. 18. 23.
Gal. 6. 14.

SECT. 6.

Of the Denial of our external Relations; and first of Cautions.

Secondly, We must deny *natural self*; and this we must deny onely conditionally, and upon supposition of Gods call, whether it be in regard of our *being*, or *well-being*.

being. I shall begin with the latter, and that contains either *externall relations, speciall gifts or common ends.*

1. We are conditionally to deny our external relations; To this purpose (saith Christ)
- Luke. 14. 26. *If any man cometh to me, and hateth not father, and mother, and children, and brethren, and wife, and sisters — he cannot be my Disciple.* Not that Religion teacheth, or commandeth, or endureth a Saint to break the ties of Religion, or nature; you see it puts in a plea against such unnaturalnesse, *Honour thy father and mother, is the first Commandment, with Promise.* And the Ravens of the valleys shall pick out their eyes that mock and despise their father and mother. Gods Commandments do not enterfere, the Gospel in this case gives no supersedeas to the law: and therefore in the denyall of relations

I shall lay down } Cautions.
 } Directions.

The Cautions are these. —

1. That relations are the blessings of God; they are Gods gifts, and bestowed on the Saints in a way of Promise. *Blessed is every one that feareth the Lord, that walketh in his wayes; How may that appear? by wife shall be as a fruitful vine by the sides of thine house, thy children like Olive-plants round about thy table: Behold thus shall the man be blessed that feareth the Lord.* Now thus we must not deny, but love, and cherish, and decrly esteem of our relations: they are the gifts of Gods bounty, of his gracious Covenant, proceeding from the free, undeserved love of God; they are the tokens of Gods special good will and favour in Jesus Christ: They are the loving tokens which Christ sends to our foules, that so he might draw our loves to him againe; and hence it is lawful and commendable to rejoyce in them in their way, and especially to lift up our foules in thanksgiving to God for them; for *every creature of God is good* (much more the children of our loynes, and wives of our bosomes) *if received with thanksgiving.*

2. Notwithstanding they are the blessing of God, yet we must deny them for God, as in these cases —

1. If they retard us in the way to Christ, if they entice us to make haltings in our runnings through fire and through water to the Lord Jesus. Thus as it was said of Levi, so should it be said of every Saint, *He said unto his father and mother, I have not seen him, neither did he acknowledge his brethern, nor know his own children.* This is meant either of the Priests continual duty, who, if his father, mother, brother, or child dyed, he might not mourn for them, but carry himself as if he did not respect, know, or care for them: or, it is meant of that fact of the sons of Levi, who being commanded of Moses, they killed every man his brother, friend, neighbour, and son, that had sinned in making and worshipping the golden calf; and to this latter the Chaldee refers it, translating thus, *Who had no compassion on his father, or on his mother, when they were guilty of judgment, and accepted not the persons of his brother, or of his son.* If our dearest relations should beckon us out of the way, or retard us in the way to Jesus Christ, we must not respect father or mother, we must not acknowledge our brethern, nor know our own children. And Christ gives the reason, *he that loveth father or mother more then me, is not worthy of me? and he that loveth sonne or daughter more then me, is not worthy of me.* A man should love father and mother, and a man will love sonne and daughter, for love descends rather then ascends; but if any man love father, or mother, or sonne, or daughter more then Christ, he is not worthy of Christ, he is not fit to be a Disciple of Christ, or to be saved by Christ.

2. If they draw contrary wayes to Christ, if their wayes be crofs, Christ drawing one way, and relations drawing another way. Now in this case, as Christ said, *if a man hate not father, and mother, and wife, and children, and brethren, and sisters; yea and his own life also, he cannot be my Disciple.* If a man hate not, (i.e.) if a man renounce not all carnal affection, if a man be not disposed (where these loves are incompatible) to hate father, and mother, and all for the love of Christ, he cannot belong to Christ. These two cases may be summed up thus; if our relations do either retard our way to Christ, or draw us from Christ, in this sense they ought to be forgotten, yea, to be hated. Christ in this case, called Peter Satan; *we must not love father, or mother, or daughter, or wife, or child more then Christ.* So Mat. 10. 37. expounds that place of Luk. 14. 26. This is plaine, for we must love Christ *with all our heart, and with all our soul;* and though by the second Commandment, *we must love our neighbour as our self,* yet we must not love our neighbour as our Christ.

S E C T. 7.

Of the manner of Denying our external Relations.

THe directions of *Self-denial* in respect of our *Relations*, are these. —

1. Let us have them, as if we had them not: This is the expression of the Apostle: *The time is short* (saith he) and what then? *it remains, that both they that have wives, be as though they had none, and they that weep as they that wept not, and they that rejoyce as if they rejoyced not.* 1. *The time is short*: The Apostle here alludes to Seafaring men that have almost done their voyage, and begin to strike saile, and to fold them up together, and are even putting into harbour; So it is with us; *our time is short*, as soon as we begin our voyage, we are ready to strike saile presently. 2. *It remains that both they that have wives, be as though they had none, &c. q. d.* You that are ready to cast anchor, trouble not your selves about these things, but rather be ye steadfast, gird up the loynes of your mindes, let your care be greatest for Heaven; and as for these outward *Relations*, be as if you had none, or think as soon as you are a shore, you shall have none; do not glut your selves, but moderate your hearts in all such comforts as these. 1 Cor. 7. 29, 39.

2. Let us resigne up all to God. This we have done, and this we must do still. 1. This we have done in that day when we made up our bargain for Christ. Every soul that comes to Christ, he parts with all to buy that Pearl, and in selling all he sells not onely his corruptions and lusts, but his father, mother, wife, children, all relations conditionally. 2. This we must do still; we must give up all to God; we and they, and all must be at the command of Christ, at the pleasure of God and Christ; indeed nothing is properly called our own but God and Christ; all other things are Gods gifts, lent of God, and therefore of due (as occasion is) we must give up all to God again.

3. In all things, yea above all things be we fill'd with the Spirit. This will take off our thoughts from other things that are inferiour: If our soules be once filled with the things of a better life, then wife, children, parents, friends will never draw away our hearts. O that our soules would but mount up and take a view of those rare things that are provided for us in another life! What! to have God our Father, Angels our keepers, to be the friends, brethren, companions of Angels! Weigh these things daily, and then we shall *deny our Relations* here: These on earth may be comforts, but what is earth to heaven? what are these joyes to joyes eternal?

4. Let us mufe on the many Relations betwixt Christ and us; he is our Creatour, we the work of his hands; he is our Shepherd, we the flock of his pasture; he is our Father, the great Father of the Family, who provides all things necessary for them that be under his government, and we are his children; he is our Bridegroom, we his Spouse: Now if Christ be in stead of all Relations, how should we but leave all for Christ? As a woman leaves her fathers house, and her own people, to co-habite with her husband, so should we *leave our countrey with Abraham; leave your friends with Levi; leave our possessions with the Disciples*: yea, be ready to leave our life with Paul for the testimony, honour, and service of Christ. The soul that is related to Christ, hath enough in Christ to please and delight it self. Though all friends, according to the flesh, become strangers or prove enemies, yet Christ is in stead of all friends.

5. Let us imitate them (as occasion is) who for Christs sake have not onely in will, but actually parted with their dearest Relations. Thus *Moses refused that relation, to be called the sonne of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season.* Thus the Apostles of Christ refused not some but all their Relations; *Behold we have forsaken all, and followed thee.* To whom Christ answered, *every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-fold (which Christ gives them in bestowing himself on them) and shall inherit everlasting life.* It was *Jeroms* saying, *If the Lord Christ should call me to him, though my father should lye in the way, and my mother should hang about my neck, I would go over my father, and shake off my mother, and run to my Christ.* But this was onely said; if you would know a greater matter then this done and practised, I shall give you one notable instance, enough to inflame all our hearts towards Christ and his truth in the very publishing of it. Heb. 11. 24, 25, 26. Matth. 19. 27. 29.

I have

I have read a notable history of one *Galeacius Caracciolus* the noble Marquess of *Vico*: This *Vico* was one of the Paradises of *Naples*, and *Naples* was the Paradise of *Italy*, and *Italy* is the Paradise of *Europe*, and *Europe* the Paradise of all the Earth; Yet this Marquess being brought to hear a Sermon of *Peter Martyrs*, God pleased so to work upon his spirit that he began to enter into serious thoughts, whether his way of Popery, wherein he was trained, was right or not. At last having further light let into his soul, not only of seeing truths, but likewise of delivering himself from that Idolatry which he apprehended himself defiled withall, his resolutions were strong to leave the court, and his honours, together with his father, wife, and children, and whatsoever was dear to him. Many grievous combats he had betwixt the flesh and the spirit when he resolved of his departure, but the greatest troubles were his relations; For,—

1. As often as he looked on his father, which he almost did every hour, so often he was stricken at the heart with unspeakable grief; his thoughts run thus, *What? and must I needs forsake my dear and loving father? and cannot I else have God my Father? O unhappy father of my body, which must stand in competition with the Father of my soul!*

2. No lesse inwardly was he grieved in respect of his noble wife; for, having no hope that she would renounce Popery, and go with him, he resolved also for Christs sake to leave her, and to follow Christ, whereupon his thoughts run thus: *And shall I so, yea so suddenly, and so unkindly leave and forsake my wife, my dear and loving wife, the only joy of my heart in this world, and shall I leave her not for a time, but for ever? Poor Laay! how many doleful dayes without comfort, how many waking nights without sleep shall she passe over? what will she do, but weep, and waile, and pine away with grief? These two cogitations of his father and wife greatly tormented him, and the more because he laboured to keep close this fire which burned and boyled in his heart; he durst not make known his departure, lest it should have been hindred, which he would not for a world.*

3. There was yet a third, and special care that pinched him, and that was for his children; which were six in all. It was the more grief in that they were so young, as that they could not yet conceive what it was to want a father: the eldest was scarce fifteen, and the youngest scarce four years old: Towards them, saith the story, his thoughts runne thus. *And shall I within these few days utterly forsake these sweet babes? shall I leave them to the wide and wicked world, as though they had never been my children, nor I their father? — And you poor Orphans, what shall become of you, when I am gone? your hap is hard, even to be fatherlesse, your father yet living. — And what can your wofull mother do, when she locketh on you, but weep and wring her hands, her grief still encreasing as she lookes upon you? Yet thus must I leave you all confounded together in heaps of grief, weeping and wailing one with another, and I, in the mean time weeping and wailing for you all.*

This noble spirit thus resolved, at last he left his family, and went to *Geneva*; who no sooner gone, but his friends and family were so astonished, that nothing was heard or seen amongst them but lamentations. The story is large: I shall wind up all in this one passage. By his fathers commands, and his wifes entreaties, he was perswaded to see them once in his life, and to take his journey from *Geneva* to *Vico*; thither come, and having stayed a while, and now ready again to return to his dear *Geneva*, his father, at his farewell, gave him many an heavy and bitter curse; his wife embraced him, and took him about the neck, beseeching him in a most loving and pitiful manner, that he would have care of himself, of his dear wife and children, and not so willingly cast them all away; His young children, all upon their knees with armes stretched out, and hands holden up, and faces swollen with tears, cryed unto him *to have pity on them, his own bowels, and not to make them fatherlesse before the time*: His friends with heavy countenances and watry eyes looked ruefully on him, and though for grief they could not speak a word, yet every look, and every countenance, and every gesture was a loud cry, and a strong entreaty that he would stay, and not leave so ancient and noble an house in such a woful, and desolate case. But above all, there was one most lamentable sight: among all his children, he had one daughter of twelve years old, who crying out amain, and wallowing in tears, fell down, and catching fast hold about his thighs and knees, held him so hard as he could by no means shake her off, and the affection of a father wrought so with him, as he could not offer with violence to hurt her; he laboured to

be loofe, but ſhe held faſter; he went away, but ſhe trailed after, crying to him, *not to be ſo cruell to her his own child, who came into the world by him*: This ſo wonderfully wrought with his nature, that he thought (as he often reported) that *all his bowels rowled about within him, and that his heart would have burſt preſently, and there inſtantly have dyed*. — But notwithstanding all this, being armed with a ſupernaturall and heavenly fortitude, he broke through all thoſe temptations, and for Chriſts ſake denied all, and ſo returned to Geneva (where Maſter Calvin then lived) a glorious ſelf-denial, or a glorious denyer of his natural ſelf. And thus much of denying our relations.

S E C T. 8.

Of the Denial of our ſpecial Gifts; and firſt of Cautions.

2. **VV**E are conditionally to deny our ſpecial gifts and endowments; As learning, wiſdome, power, or any other abilities of mind and body. In proſecution of this I ſhall give ſome

Cautions.

Directions.

The Cautions are theſe, —

1. That learning, wiſdome, abilities, are in themſelves excellent things: *Aneas Sylvius* in his Epistle to *Sigismund Duke of Auſtria*, ſaid, that *if the face, even of humane learning could but be ſeen, it is fairer, and more beautiful then the morning, or the evening ſtarre*: how much more may be ſaid in reſpect of divine, ſpiritual, theological learning, whoſe ſubject is God, and Chriſt, and the things of God? in this reſpect therefore we muſt not deny them.

2. Notwithstanding the excellency of learning, wiſdome, or other abilities, yet muſt we deny them, as in theſe caſes, —

1. In reſpect of any high thoughts of ours, of any overweening conceit of our own excellencies. *Be not wiſe in our own conceit*, ſaith the Apoſtle; to which agrees that of *Solomon*, *lean not to thine own underſtanding*, — *be not wiſe in thine own eyes*. It is a ſad thing to ſee in theſe times how all our debates, differences, controverſies, even in ſpiritual matters, do almoſt favour nothing elſe but of the affectation of naturall wiſdome; ſubtilty, eloquence; how doth pride move men to outſtrip one another; either by ſhewing their parts, as Wit, Language, Reading, Philoſophy, Hiſtory, and other learning; or by laſhing and ſmiting one another with the tongue, to ſeek a conqueſt rather by the infamy of others, then by the *armour of righteouſneſſe on the right hand and on the left*? By theſe unchriſtian and unconſcionable wayes the more able men are, the more destructive they make themſelves to the comforts of their brethren, and the nearer their debates relate unto Religion, the further off they ſet themſelves, and others, from the Kingdom of Jeſus Chriſt. The reſpect which is had to gain credite with men, to loſe no ground in the debate, and to be thought leaders in the cauſe, together with the fear leſt they ſhould be foyled in any thing, doth even ſtrip them of all Chriſtian ſimplicity. *With the lowly is wiſdome*, (ſaith *Solomon*) *whereas from pride cometh ſhame*. That wiſdome cannot be true, which brings us nearer to our own wit, and further off from the ſimplicity and humility which is in Chriſt Jeſus. I ſuppoſe this is one cauſe why ſo much contempt is now caſt upon the name of learning, though it may be wrongfully by men, yet deſervedly as from God; and I beleeve God will not ceaſe to ſtain the pride of all their glory, and their greatneſſe, by a full diſcovery of their ſhame; till they that are learned do ſhew themſelves willing to be reformed herein.

Rom. 12. 16.

Prov. 3. 5, 7.

Prov. 11. 2.

2. In reſpect of any uſe of them according to the world. Of this God ſpeaketh when he ſaith, *I will deſtroy the wiſdome of the wiſe, and will bring to nothing the underſtanding of the prudent*. And thus the Apoſtle triumphed over the Wiſards of the world, ſaying; *Where is the Wiſe? where is the Scribe? where is the Diſputer of this world? Hath not God made fooliſh the wiſdome of this world?* Worldly wiſdome uſually ſcorns and diſdains the great myſteries of godlineſſe, fooliſhneſſe of Preaching, ſimplicity of the Saints; but this wiſdome deſcendeth not from above, (ſaith the Apoſtle,) *this wiſdome is but earthly, ſenſuall, devilish*; 1. *Earthly*, it minds only earthly things; though a man be to paſſe perhaps the next day, the next hour, the next moment to that dreadful tribunal of God, yet it ſo glues his hopes, deſires, projects, reſolutions to earthly, tranſitory pelf,

1 Cor. 1. 19.

1 Cor. 1. 30.

James. 3. 15.

and things of this life, as if both soul and body at their dissolution should be wholly and everlastingly resolved into earth or nothing. 2. It is *Sensual*; it prefers the pleasures of sense, and pleasing the appetite, before the peace of conscience and sense of Gods favour; it provides a thousand times better for a body of earth, which must shortly turn to dust, and feed the worms, then for a precious immortal soul, that can never dye; it highly prefers a few bitter-sweet pleasures, for an inch of time in this vale of tears, before unmixt and immeasurable joyes through all eternity in the glorious mansions of heaven. 3. It is *devilish*; for it imitates the Devil in plotting and contriving mischief and ruine against the glory of God, the ministry of his Word, the passage of his Gospel, the plantation of his Grace in the hearts of men: or it is *devilish*, because the Devil usually sets those on work that have a little more wit to do him service; He knows they are more able, and active to quarrel, rail, slander, disgrace the truth of God, or Ministry of Christ. O poor souls! how do you barke and snatch at those hurtlesse hands, which would heal and bind up your bleeding souls? O poor Ideots, what wisdom is it for you to endeavour their extirpation, who are as *Stars in the right hand of Christ*? They that would do Christs Ministers any deadly harme, they must pluck them thence; I could wish those *worldly, earthly, sensually, devilish-wise*, that imploy their wits, their power, their malice, their friends, their underhand-dealings, to slander, disgrace, hinder, stop the passage of a conscionable Ministry; but to remember those few texts, *He that toucheth you, toucheth the apple of my eye: and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* Surely there is something in it that God so strictly chargeth, *Touch not mine Anointed, and do my Prophets no harme.*

Revel. 1. 16.
Zach. 2. 8.
Luke 10. 16.
Psal. 105. 15.

S E C T. 9.

Of the manner of Denying our special Gifts.

THe directions of Self-denyal in respect of our *special gifts*, are these. —

1. *Think we soberly of our selves according as God hath dealt to every man the measure of faith.* We were not *sober* in the Apostles phrase, if either we took that upon us, which we have not, or bragged of that which we have.
2. Mind the true ends of learning, wisdom, abilities, and aime at them. What are those ends? I answer, 1. To do God more excellent, and more glorious service.
2. To furnish the soul for an higher degree, and a greater measure of sanctification.
3. *To do more nobly in Ephrata, and to be more famous in Bethlehem.* What a shame and sinne is it for men by their abilities to hunt after certain secondary prizes, as pleasure of curiosity, ability of discourse, victory of wit, gain of profession, inablement for imployment and businesse, and so (by the abuse and misapplying of it) to put their great engine of *gifts* into the Devils hands, for the enlarging and advancement of his Kingdom? O consider those more noble ends, and seek after them.
3. Endeavour to walk before God in humility and lowliness of mind. What? are thy gifts more eminent then others? it is the Lord that makes thee differ; and as God hath been favourable to thee, so should his favours be as obligations to obedience, humility, meeknesse in thee.
4. Remember it is not the greatnesse of the *gift*, but the well-using of the *gift* that is the glory of the receiver; it is not the having of any thing whether much or little, but the having of Christ with it, that makes it full and satisfactory, sweet and comfortable, useful and beneficial unto man.
5. Know and be assured, that whatsoever we have, if it puffe us up, and make us swell, it is not food, but poyson; or mercy, but a curse; no evidence of divine favour, but of severe anger to our soules.
6. Observe and weigh well, that the issue and event of all depends not upon the abilities of man, but upon the all-disposing hand of God. *The race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor riches to men of understanding.* All our abilities are under Gods providence, who puts an efficacy into mans abilities even as he pleaseth.
7. Esteem we all abilities, *gifts*, knowledge, as *dung and drosse in comparison of the excellency of the knowledge of Christ Jesus our Lord.* Thus Paul determined to know nothing but

Rom 12. 3.
Eccles. 9. 11.
Philip. 3. 8.

but Christ and him crucified. All knowledge, Art, learning is nothing to Christ; there is no fulnesse, no divine excellency in that mans knowledge that knows not Jesus Christ. *1 Cor. 2. 2.* *Si Christum nescis, &c.* If we know not Christ, it is nothing if we know never so much: *Si Christum distis, &c.* If we know Christ, it is enough though we know nothing more; enough indeed, for in knowing him we have all knowledge; In Christ are hid all the treasures of wisdom and knowledge. Among wise men he is the choicest that knows most of Christ; it is Christ that puts a fulnesse into our knowledge, as the shining of the Sun in the aire puts a fulnesse of light into the eye; hence Paul made Christ crucified the Center and circumference of his knowledge, the breadth, and length, and depth, and height of his knowledge, this was the full latitude of his knowledge, to know Jesus Christ; and this is excellent knowledge, excellent for the Author, matter, subject, fruits, and effects of it; this is saving knowledge, this is life eternal to know thee, and whom thou hast sent, Jesus Christ. O never speak of learning, wisdom, gifts, abilities, in comparison of Christ. Bernard could say, *If thou writest, it doth not relish with me, unless I read Jesus there; if thou disputest or conferrest, it doth not relish with me, unless Jesus sound there:* All learning is but ignorance in comparison of the knowledge of Christ Jesus our Lord. Come then, and down with all carnal knowledge in this respect; Come then and submit to that true, spiritual, applicatory, experimental knowledge of Jesus Christ. Henceforth (saith the Apostle) we know no man after the flesh, yea though we have known Christ after the flesh, yet henceforth know we him no more. We know him not after an earthly carnal manner, but after a divine and spiritual manner agreeable to the state of glory whereto Christ is exalted.

8. Consider that gifts and abilities are the stay, and staffe, and strength only of Hypocrites; they only lean on these, they only secure themselves in these: Are they not Hypocrites that dare to plead thus with God himself? Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many great wonders? they trusted upon, have we not prophesied? have we not prayed? have we not done wonders? q. d. God hath opened the secrets of Heaven to us, and do you think he will shut the gates of heaven upon us? We have preached, we have been Instruments of saving others, and shall not we be saved our selves? We have cast out devils, and shall we be cast to the devil? We have not walked in an ordinary tract of profession, but we have traded in wonders and done miracles, we have amazed the world with reports of the great things we have done; Is all this nothing? Thus they plead with Christ, as if he were bound to save them by the law of these services; Yet Christ tells them, *Depart from me, I know you not.* One of the ancients represents them in such an amazement. *What means this strange, unexpected answer from Christ, Depart, &c. Must we depart, who have lived so near thee? must we be damned, whom thou hast thus honoured?*

9. Conclude hence, though a man have never such parts and gifts, yet if we have not grace withall, he may go to hell and perish to all eternity; for by his gifts he is not united to Jesus Christ, nor made the child of God, nor estate into the Covenant of grace. You see how it is with children playing together in the day, when night comes, one child goes to his father, and the other to his father; it may be all the day they are so like, that you cannot say, whose child is this, or that: but when night comes, the father then comes to his child, and saith, *Come my child, come in at doors:* and if the other offers to go in there, *no child, you must go home to your father:* So while we are living, grace and gifts are mingled together; some men have gifts, and some men have graces, and they look very like; Ah but when night comes, and when death comes, then saith God to those that have grace, *Come my children, enter in;* but if those that have gifts only come, he sends them away. And if a man do go to hell and perish, the more gifts he hath, the deeper will he sink into hell; as it is with a man that is in the water, sinking in the water, the more he is laden with gold, the more he sinks; and as he is sinking, if he have any time to cry out, he saith, *Oh take away these baggs of gold, these baggs of gold will sink me, they will undo me:* So I say, these golden parts, and golden gifts, will undo men; when men come to hell, and shall perish indeed, the more golden gifts and parts they have had, the deeper they shall sink in hell. And thus much of Denying our special Gifts.

*1 Cor. 2. 2.**Colos. 2. 3.**Ephes. 3. 18.**Phil. 3. 8.**Joha 17. 3.*

*Si scribas, non
sapit mihi, nisi
legero illi Jesum
&c.
Be. ii.*

*2 Cor. 5. 16.**Matth. 7. 22.*

*Τίς αὐτὸν ἴσκει
τοῦ εἰς τὸν πατέρα
εἰσελθεῖν τὸν τῶν
ἀγγέλων, &c.
Chrysolom.*

S E C T. 10.

Of the Denyal of our worldly Profits: and first of Cautions.

3. **W**E are conditionally to deny our common ends, which naturally men pursue and seek after, as profit, pleasure, and honour. I shall begin with the first, viz. Profit, In prosecution of which I shall give the
- { Cautions.
{ Directions.

The Cautions are these—

1. It must be granted that worldly profits, such as houses, lands, possessions, are a blessing of God, and usefull in their kind and places; namely, because they serve for the refreshing, comforting, supporting of our frail weak bodies, while we live in this world. And hence it is that God of his infinite bounty and free grace hath undertaken and promised to make competent provision for his children. *O fear the Lord ye his Saints, for there is no want to them that fear him; the young Lyons do lack and suffer hunger, but they that seek the Lord shall not want any good thing. — Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed — The meek shall inherit the earth, and shall delight themselves in the abundance of peace. — Seek ye first the Kingdom of God, and all these things shall be added unto you.* All these argue that earthly enjoyments are in themselves mercies, and the blessings of God to godly men.

Psal. 34. 9, 10.

Psal. 37. 3, 11.

Matth. 6. 33.

2. Notwithstanding this, yet we must deny them as in these Cases.—

Acts 8. 20.

Isa. 30. 22.

2 Kings 16. 4.

1. As temptations and snares; when they are either baits unto sin. Thus Simon Magnus offering money for the gifts of the Spirit, the Apostle doth abhorre so abominable a negotiation. Though an Idol be made of silver and gold, yet being an Idol, it must be thrown away with detestation like a menstruous cloth. Even the brazen serpent when it became a snare by the abuse of men, it is no longer preserved as a monument of mercy, but broken in peeces as Nehushtan, a peece of brasse. Or when they are themselves the fruits and wages of sin. Thus Zacheus denyes himself in all his unjust gain which he had gotten by sycophancy and defraudation; and when Christ offered to come into his house, he would not suffer Mammon to shut the door against him; Restitution as it is a most necessary, so it is one of the hardest parts of Self-denyal; when a covetous heart must be forced to vomit up all his sweet morsels again; unjust gain is like a barbed arrow, it kills if it stay within the body, and pulls the flesh away if it be drawn out.

2. As oblations and sacrifices, when Christ calls us to dedicate them unto him, then we must deny them. Thus when Abraham was called from his country into a land of sojourning which he knew not; and when Daniel was called from a Kings court to a den of Lyons; when Moses was called from the honours of Egypt to the afflictions of Gods people; when the Disciples were called from their nets and ships to follow Christ, immediately they consulted not with flesh and blood, but willingly left their own comforts to obey Gods commands. All we are, or have, we have it on this condition to use it, to leave it, to lay it out, to lay it down, unto the honour of our Master, from whose bounty we received it.

S E C T. 11.

Of the manner of Denying our worldly Profits.

THe directions of Self-denyal in respect of our worldly profits are these.—

Prov. 23. 5.

1. Look we on worldly profits as vanity, nothing; *Wilt thou set thine eyes upon that which is not (saith Solomon) for riches certainly make themselves wings, they fly away as an Eagle.* Observe first, that riches are not, they are nothing; Those things that make men great in the eye of the world, are nothing in the eyes of God. 2. Observe, the holy Ghost would not have us so much as set our eyes upon riches, they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon them, *Wilt thou set thine eyes upon that which is not? q. d. What a vaine, unreasonable, sottish, senselesse thing is this?* 4. Observe, that he sayes, their parting

parting from us is by way of flight, that is a sudden, swift, and irrecoverable motion. 5. Observe, that this flight is *by the wings of an Eagle*, which of all birds hath the most sudden, the most swift, and the most irrecoverable motion. 6. Observe, that none needs to put wings upon them to fly away, *for they make themselves wings*, there is matter enough in themselves to work out their own corruption, and to put themselves into a flight. *Oh that the glory of the world were darkned in our eyes as once it shall be, that it might not be so dear unto us as it is!*

2. Consider them as instabilities, uncertainties; All worldly things whatsoever are mutable, changeable, transitory; and hence the Apostle styles riches *uncertain riches*. All worldly things are like the Sea ebbing and flowing; or like the Moon always encreasing or decreasing; or like a wheel always turning up and down. Such a story we have of *Sesostris King of Egypt*, who would have his chariot drawn with four Kings, and one of them had his eyes continually on the wheel; whereupon *Sesostris* asked him *what he meant by it?* He answered, it put him in minde of the mutability of all earthly things, *for I see (said he) that part of the wheel which is now up on high, is presently down beneath, and that part which is now below, is presently up on high:* Whereupon *Sesostris* being moved, considering what mutability might be in his own estate; he would never have his chariot drawn after that manner any more.

3. Consider them as snares, and thornes. To this purpose cried *Solomon*, *all is vanity, and vexation of Spirit*. Worldlings! do you not feel this true? Mark but how your worldly cares do rush upon you in the morning as soon as you awake; mark but how they accompany you in the day; mark but how they follow you to your beds at night, mark but how they hinder your sleeps, and afflict you in your dreams; O what fears? What suspicions? What undermining of one another? What disappointments? What vexations? What a clutter of businesses crossing one the other? What snares and temptations lie in your way at every hand? *You walk all the day long upon snares*; upon dangerous snares that bring much sin and guilt, and will bring much sorrow and misery.

Eccles. 2. 26.

Job. 18. 8.

4. Consider them as fading in regard of use, which yet may prove eternal in regard of punishment. O what a dreadful noise is that in hell! *We have lost eternity for setting our hearts upon things that were but momentary*. A strong motive to work in us a *Self-denial* of these profits; What? shall I lose eternity for things momentary? shall I whirl away that time that I have to improve for eternity, to seek after you, and to take content and pleasure in you? This is no ordinary motive or argument. Indeed the knowledge of this in some generall notion may be ordinary, but to know it powerfully indeed, and effectually indeed, it is a parable, a riddle to the world, *Psal. 49. 4*. Some observe that when God works any saving work upon the soul, he begins in this way, to settle upon the soul this truth, that *all things here are fading*: and what is a year or two to enjoy all the contentments in this world, if then I must be gone, and bid farewell to all? Have not I an immortal soul? and when shall be the time that I shall provide for eternity? To help on such a soul (now I am upon this subject) consider whosoever thou art, these two or three questions: 1. *What is thy heart upon?* I urge this question as in the name of Christ, and answer thou that readeest, *what is thy heart upon?* If thou lookest upon things eternal as high notional things, and fitter for some thoughts hereafter; then 2. *What will be thy thoughts at the hour of death?* it may be these: *Now are all my hopes at an end, now I must bid farewell to all my comforts, I shall never have mirth and jollity any more, the Sun is set, the season is at an end for all my comforts; Now I see before me an infinite vast Ocean of eternity, and of necessity I must lanch into it, O Lord, what Provision have I for it?* O there's a thought that will rent the heart in peeces! O what a dreadful shriek will that soul give that sees before it that infinite Ocean of eternity, and sees no provision that it hath made for it? What will it think, but *here's an Ocean of hot scalding lead, and I must lanch into it, and I must swim naked in it for ever and ever?* I know not how this word may work, but if it be trampled under foot, it may be within this year, or two, or three, it will be said of thee; Such a one was at such a Sermon, or such a one read such a book, and learned, that *worldly profits were but momentary*, but now he is gone; or it may be thou wilt say on thy death-bed, *such a book, and such a thing I read, that all worldly profits were but momentary, and that I had not onely a little River to swim over, but an infinite Ocean to lanch into, and yet I would not be warned, and now the season is gone, and I am lanching into eternity, the Lord knowes what shall become of me. And if thou perish indeed, then* 3. *What will be thy thoughts in hell* (I speak only to such

Psal. 49. 4.

such as go on resolutely in their sin, or will take no resolutions of better courses,) it was the sad expression of one *Lyfsmackers*, who lost his Kingdom for one draught of water; *O for what a short pleasure have I lost a Kingdom? O consider what a soul-sinking thought will this be to think hereafter, O God for how short a pleasure have I lost a Kingdom? the Kingdom of Heaven? And again, for what a short pleasure have I made myself a bond-slave to hell and devils for ever?* It is reported of Pope *Sixtus* the 5th. that to enjoy the glory and pleasure of the Popedome for seven years, he sold his soul to the Devil; what infinite folly possesseth the hearts of the children of men, who were made for eternity, to venture eternall miscarrying for a few years, yea a few hearts-contentments to the flesh.

5. Compare Christ, and the things of Christ, with riches, or *worldly profits* in the particulars forementioned, and thence draw out conclusions: as 1. *Worldly profits* are *vanities*, but Christ and the things of Christ are *realities*, they are true, real, substantial, solid things. 2. *Worldly profits* are *instabilities*, *uncertainties*, but Christ and the things of Christ are *stable things*; *they are things that perish not; an enduring substance; eternall things*: So the Apostle, *the things which are seen are temporall, viz. riches, honours, houses, but things which are not seen, as Christ, grace, holinesse, Gods favour, Heaven, are eternall*. 3. *Worldly profits* are *thornes*, *vexation of spirit*, but Christ and the things of Christ are full of joy and comfort; not like the joyes of earth, that blaze for a time, that are like *the cracking of thrones under a pot*, but yeeld no durable, solid heat; no, no, they are inward, sound, substantial, lasting joyes; and when we come to heaven, they shall be unmixt joyes, pure comforts without any mixture of discomfort, or grief of any kind. 4. *Worldly profits* are but *momentany*, and of a fading, perishing nature; but Christ and the things of Christ are all durable, and lasting, yea everlasting. *Christ is the same yesterday, and to day, and for ever*. And heaven (wherein Christ is) is an *inheritance incorruptible, undefiled, that fadeth not away*. Spirituall joy is an *everlasting joy*, and salvation is an *everlasting salvation*. Oh muse on these differences betwixt *Christ and profits*! What wise man would make it his businesse to fill his coffers with pibbles, when he may have pearles, gold, or silver? *What is a man profited, if he shall gain the whole world, and lose his own soul?*

6. Go on in the wayes of godlinesse, though all our profits be hazarded; keep on our way, and passe not for them, trust God with them; If we do still enjoy them, so it is; if not, yet maintain a constant strong resolution of keeping on in the wayes of Gods fear. Thus did *Daniel*, notwithstanding the Princes and Nobles watched him in the matter of the Lord his God, yet he abated not one whit, he went on in his course for all the hazard he was in; the constant wayes of godlinesse in communion with his God was more sweet and precious to him then all his Court-preferments. *Nehemiah*, notwithstanding the opposition he had, notwithstanding the conspirings, complaints, and many letters sent to informe against him, yet he went on in the work of the Lord. Thus *David* professeth, *Though Princes spake against him, yet he did (and he would) meditate on Gods Law*.

7. Appear for God, and his Cause, his Truth, and People, though the issue may seem dangerous, and when none else will. Thus *Hester* did with that brave resolution of hers, *If I perish, I perish*. Thus *Nehemiah* did, who though he was something afraid at first to speak to that heathenish King in the behalf of his Religion and his People, yet having lift up his heart to God, he spake freely unto him. Oh let not a publike good cause be dashed and blasted, and none have an heart to appear for it, for fear of the losse of worldly profits: Christians should have that mobility of mind which the Prophets had, and the Apostles had, and which they that serve riches cannot have. What? do publike causes for God and his people, call you out to venture your estates? Surely it is beneath true noblenesse of spirit to provide onely for your ease and safety. We should study duty, more then safety.

8. Consider, that our hearts are not perfect with the Lord till we come to a disposition to let go every thing for the Lord. Look under the whole heaven, if there be any thing we would not forsake, or any thing we would not suffer for the Lord, our hearts are not perfect with God. *Whosoever he be that forsakes not all (in vote or act) for Christ, he cannot be a Disciple of Christ*; if thou art born to a thousand pound lands a year, yet if God, and a good conscience to witness the truth, call for it, thou must forsake all. As Christ said to the young man, *if thou wilt be perfect, go, sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven*; Were Christ now on earth he might say

John 6. 27.
Heb. 10. 34.
2 Cor. 4. 17, 18

Heb. 13. 1.
1 Pet. 1. 4.
Ila. 35. 10.
Ia. 45. 17.

Matth. 16. 26.

Dan. 6. 10.

Nehem. 7. 1.

Psal. 119. 23.

Esther. 4. 16.

Nehem. 2. 4, 5.

Matth. 19. 17.

say as much to any man, and we were bound upon pain of damnation to obey him. O get our hearts into this habituall frame; these thoughts (if well meditated on) would much abase us, and keep us from contemning any man for his mean condition in the world, for we know not how soon a good conscience may bring us into the like condition. Certainly to have these loose and dying affections to the enjoyments of the world, are greater mercies then the enjoyments themselves.

9. Let all go indeed, rather then be brought to the committing of any sinne: it is better to endure all the frowns and anger of the greatest of the Earth, then to have an angry conscience within our brest; it is better to want all the profits and pleasure that Earth can afford, then to lose the delights that a good conscience will bring in: O let the bird in the brest alwayes be kept singing, whatsoever we suffer for it; it is better we lose all we have, then to make shipwrack of a good conscience: In this case we must be willing to lose all, or else we are lost in the enjoyment of all. I confesse it is no little matter for them who have much of the world to *deny themselves* in those things that give content to the flesh, considering the corruption that is in the hearts of the children of men; it is an hard thing, and seldome hath successe to give rules for the ordering of life to men who are in great prosperity in this world; *For a man to be set on high, and yet to have the heart kept down, it is hard and unusual*, sayes Bernard; but the more unusuall, the more glorious; the more hard, the more honourable; the more rare, the more comfortable it is to yield unto it.

Bern. Ep. 42.

S E C T. 12.

Of the Denyal of our Worldly Pleasures; and first of Cautions.

THE next common end which naturally men pursue and seek after, and which we must deny, it is *pleasure*: In prosecution of this (as in the former) I shall

give some {
Cautions.
Directions.

The Cautions are these.——

1. That *pleasure*, delights, recreations are in some sense lawful and laudable, namely, as in a sober, moderate, seasonable use of them they serve for the refreshing; comforting, and supporting of our frail weak bodies, whilst we live here in this world. In which respect the Preacher could say, *There is nothing better for a man then that he should eat, and drink, and delight his senses*. And again, *I perceive there is nothing better then that a man should rejoyce in his own works, for that is This portion*. And again, *to every thing there is a season, and a time to every purpose under the Sun. A time to weep, and a time to laugh, a time to mourne, and a time to dance*. Thus, and in this sense, and in their season we need not to deny them.

Ecclef. 2. 24.
Ecclef 3. 22.
Ecclef. 3. 1, 4.

2. Notwithstanding the lawfulness, and laudable use of pleasure, yet we must deny them as in these cases.

1. When they are baits to draw us unto sinne; thus it is said of the wicked, *They take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their days in mirth*.—And then it follows, *therefore they say unto God, depart from us, for we desire not the knowledge of thy ways; what is the Almighty that we should serve him? and what profit should we have if we pray unto him?* Men given to pleasure are very ready to cast off their God.

Job. 21. 12, 13,
14, 15.

2. When they are sinne, or the concomitants of sinne, or the fruits, and wages of sinne. Thus Solomon found them, and therefore denyed them, *I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanity; I said of laughter, it is mad, and of mirth, what doth it?* The summe of that book is this, when Solomon forsook God; then he ran to pleasures and vanities, and sought every thing that should please his carnall eye, and tickle his vaine fancy; but he no sooner returns to himself (as the Prodigall did) but he sayes of *pleasure*, this is vanity, and of mirth, this is madnesse, and of laughter, *what is this thou dost?*

Eccle. 2. 1, 2.

SECT. 13. Of the manner of Denying our worldly Pleasures.

Amos 6 5, 6

Veif. 13.

1 Cor. 7. 20.

Prov. 24. 20.

Luke. 16. 25.

James. 5. 5.

Ecclef. 11. 19.

Pro. 23. 31, 32.

Prov. 7. 22, 23.

Iſa. 5. 14.

Job. 21. 12, 13.

Revel. 18. 7.

THE directions of Self-denial in respect of our worldly pleasures are these. —

1. Look on pleasures as vanity, and nothing. Thus Amos charging the Courtiers of riotousness, he tells them, *They lye upon beds of Ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; they chant to the sound of the vial, and invent to themselves instruments of musick like David; they drink wine in bowles, and anoynt themselves with the chief oynments, they are not grieved for the affliction of Joseph.* This their life might seem to some a most brave and desirable thing, but mark what the Holy Ghost sayes of it, *ye which rejoyce in a thing of naught, q. d. all these pleasures put together, were in a true judgment but a thing of naught, res nihil; they had nothing, no reality in them.*

2. Look on pleasures not only as vain, but as vanishing; they are soon gone from us, or we are soon gone from them. 1. They are soon gone from us, *the fashion of this world passeth away.* Solomon compares all the prosperity of the wicked to a candle; and how soon is the candle of the wicked blown out? All pleasures are but like a mountain of snow that melts away presently. 2. We are soon gone from them, it is but a while, and then we and all our pleasures must together vanish; if death draw the curtaine, and look in upon us, then we must bid a farewell to them all, never laugh more, never have merry meeting more; never be in Jollity any more, now all is gone, as Adrian said, when he was to dye, *Oh my soul whether goest thou? thou shalt never jest it, sport it any more.* Oh! when we are called to eternity, then all our delights will leave us, and bid us adieu for ever, and how doleful will this sound be then to all the sonnes and daughters of pleasure! *your season is done, you have had your time, it is gone, it is past, and cannot be recalled.*

3. Consider, this is not the season that should be for pleasure. *Sonne, remember in thy life-time thou hadst thy pleasure, it should not have been then: The Apostle James layes it as a great charge upon those in his time, that they lived in pleasure on earth, and were warrion.* This is a time for vertuous actions, to do the great businesse for which we were borne; Oh did we think that our eternity depended upon this little uncertain time of our lives, we would not say that sensual pleasures were now in season. Surely this time should be spent in seeking to make our peace with God; this is a time of suing out our pardon, of mourning, and sorrow, and trouble of spirit, and no time for jollity, and fleshly delights. If a condemned man had two or three dayes granted him that he might sue out his pardon, were that a time for pleasure and sports? Thus it is with us, the sentence of death is upon us, onely a little uncertain time is granted us to sue out a pardon, let us know then what is our work we have to do, and let us apply our selves to it.

4. Meditate on that last and strict account that must be given for them all. *Rejoyce O young man in thy youth, walk in the wayes of thy heart, and in the sight of thine eyes. q. d. live after the lusts, and do what thou wilt; it is an ironical concession: but remember withall, that for all these things God will bring thee to judgement. For all these things.* There is not one merry meeting, not one hour spent in pleasure, not one pleasurable act, or thought, but an account must be given for it. There are three heads upon which the enquiry at the day of judgment will be concerning our pleasures. 1. What kind of pleasures they were, whether wicked in their owne natures or not? 2. What time was spent in them? 3. How far the heart was let out upon them?

5. Weigh the fearful end of these delightfull things; those morsels which are sweet in going down, they must come up againe as bitter as gall: Hence Solomon advised; *look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright; at the last it biteth like a serpent, and stingeth like an adder.* The young man that follows the enticings of the whore, *he goes as an ox to the slaughter, and as a fool to the stocks, till a dart strikes through his liver.* Sensual pleasure leads to, and fits for destruction; *hell hath enlarged her self, and opened her mouth without measure. — he that rejoyceth shall descend into it. They take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their dayes in wealth, and in a moment go down to hell.* And it was said of Babylon, *how much she hath glorified her self and lived deliciously, so much torment give her.* O how grievous will eternal pain be to them, who are now altogether for delight and pleasure? now they cannot endure any sad thoughts, *O they make them*

Melancholy,

Malancholly, but how will they endure the dismall thoughts of an accusing, tormenting conscience everlastingly? Now their flesh is dainty, delicate, and tender, it must lye soft, and fare deliciously, but how will it endure those everlasting burnings?

6. Ponder the carriage of the Saints before us. You know the mean provision that *John the Baptist*, the forerunner of Christ had, *his fare was locusts, and wild honey*, and yet there was not a greater born of woman before. *Daniel* was afraid of taking liberty to his flesh in eating the Kings meat, and the time he had his most heavenly vition, *He eat no pleasant bread, neither came flesh, nor wine into his mouth, neither did he annoy himself at all.* *Paul* was carefull to beat down his body, to club it down, even till it was black and blew, so the word *tribulation* signifies. *Timothy*, although he was sickly, yet would not take liberty to drink a little wine, but onely water, till *Paul* wrote to him, and in that liberty there was but a little granted, and that for his stomach sake, and his often infirmities. *Basil* in an Epistle to *Julian* mentions the mean fare he, and others with him lived withall, *he ate no flesh, they had no need of Cooks, all their provision was but the leaves of plants, and a little bread:* And *Hierome* reports of *Hilarion*, that he never ate any thing before the Sun went down, and that which at any time he ate was very mean: And *Hierome* himself lived so abstemiously, that he had nothing daily but a few dried figs with cold water.

Math. 3. 4.

Dan. 10. 3

1 Cor. 9. 27

1 Tim. 5. 23

7. Do we in some measure for Christ, as Christ out of measure hath done for us. What? was he content to part with the pleasures of heaven, the bosome of his Father to redeem poor man? and shall not we part with the pleasure of a little meat or drink for him? What? was he content to part with his blood for us? and shall not we be content to part with our lusts for him! Is not all his glory revealed in his word and work sufficient to shew him worthy of our loves, and to make us willing to part with such empty, poor, slight things, as a deal of sensuall pleasures? Surely the daughters of pleasure must undresse; if ever they will be beautifull in Christs eyes they must lay aside their paintings and dressings, their curlings and perfumings of the haire; Their ornament must not be the outward adorning of plaiting the haire, and of wearing gold, and putting on of apparel, but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price.

1 Pet. 3. 3, 4

8. Keep on in the wayes of godlinesse; by this means we shall not lose, but change our pleasures for the better: If things may be rightly scanned there is more pleasure in the very act of Self-denial, then in all the pleasures of mens lives. and if such pleasure be in the denial of false pleasure, what is there in enjoying of true? Surely God hath pleasure enough for us, if we had an heart to trust him with our pleasure, we shall hereby only lose our sin, but not our pleasure. *Bernard* hath a notable expression to this purpose, *If you be willing* (saies he) *to sacrifice your Isaac, which signifies laughter, your Isaac, your pleasure shall not dye; i. e. the Ramme (i. e.) your stoutnesse of spirit, your self-willednesse that shall dye, but Isaac shall live, you shall have your pleasure still.* Do not harbour ill thoughts of God; do not think God is an enemy to your pleasure; If you would trust him with your pleasure, you should have pleasure enough, it may be in this world, or howsoever in the world to come. *Augustine* hath some expressions to like purpose, *how sweet was it to me of a sudden* (saied he) *to be without those sweet vanities? Thou Lord who art the true sweetnesse didst cast them from me, and in stead of them didst enter in thy self who art more delightful then all pleasure, and more clear then all light.* Keep on therefore in Gods wayes; *If we would not be sad, let us live well*, saied *Bernard*.

Bernard. de bonis differendis.

Aug. Confess. 19. c. 1.

9. Understand what are the wayes of godlinesse, and what is in the wayes of godlinesse to cause delights. Nothing more deadens the heart to false delights then rightly to know what it is in Gods wayes that causeth true delights: Now it is the love of God that appears upon our souls in every duty which causes delight, it is the presence of God, and the glory of God that appears in every gracious action which makes it delightful; let us therefore thus look upon the wayes of godlinesse. Many go on in duty haled by conscience, but they little understand of the pleasantnesse of Gods wayes, and for want of the sence of these spiritual pleasures, no wonder if they faile in the denyall of outward, sensuall, carnall pleasure.

Bern. de intern. dom. c. 45.

10. Meditate on those pleasures above, and say (you that have the experience of the pleasantnesse of Gods wayes) if the neather springs be so sweet, what will the upper be? If the lower *Jerusalem* be paved with gold, surely that upper *Jerusalem* is paved with pearls. It is an excellent speech of *Bernard*, *Good art thou O Lord to the soul that*

that seeks thee, what art thou to the soul that finds thee? If grace be pleasant, how pleasant is glory? Therefore the Saints dye so pleasantly, because there is a meeting of grace and glory; grace is delightfull, glory more delightfull; but when both these meet together, what delight will there then be? It is a speech of one speaking of carnal delights, *None can go from delight to delight*; but it is not so spiritually; the more delight we have here, the more we shall have hereafter: And therefore let this be all our prayer, *Lord give us evermore this pleasure, satisfie our souls with this pleasure*; if the drops be sweet, the rivers of pleasure and joy that are at Christs right hand, how sweet are they?

Heb. 3 17, 18.

11. Above all, *Oh taste and see how sweet the Lord is*, even in the want of all outward pleasures; this will bear up the heart when all is gone. *Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the Olive shall faile, and the field shall yeild no meat, the flock shall be cut off from the fold, and there shall be no herd in the stables; yet I will rejoyce in the Lord, I will joy in the God of my salvation.* When all is dark abroad in the world, then let our soules rejoyce in God alone, yea then let us expatiate our joyes to the utmost. As it is a work of grace to moderate all carnall pleasures, and to keep them down, so it is a speciall work of grace to expatiate the soul to the utmost in all spiritual pleasures, and rejoycings in the Lord. And to this purpose we should exercise our faith in the word and office of the Holy Ghost: Look upon the Holy Ghost as designed by the Father and the Sonne to bring joy and delight to the foules of his People. O what a vast difference is betwixt the comforts of a carnal heart, and the comforts of the godly? The one comes from a little meat and drink, &c. but the other comes from the exercise of faith about the office of the Holy Ghost, who is designed by the Father and the Sonne to be the comforter of his Saints. What say we then? are all outward pleasures gone? let them go: only by the help of the Spirit *rejoyce in the Lord, and again I say rejoyce in the Lord.* Oh taste and see how good the Lord is, even in the want of all outward pleasures.

SECT. 14.

*Of the Denyal of our honour, praise, favour, good name among men :
and first of Cautions.*

THE next common end which naturally men pursue and seek after, and which we must Deny, is *honour, praise, favour, good name*. In prosecution of this (as in the former) I shall

give some Cautions.
Directions.

The Cautions are these. —

Numb 27. 20

Deut. 26. 19.

1 King. 3. 13.

1 Cor. 29. 12.

Isa. 56. 5

Zeph. 3. 20.

Ecclef. 7. 1

Prov. 22. 1

1. That *honour, praise, favour, good name* are the gifts and blessings of God. *Moses* was honourable; and before *Moses* was gathered unto his people, the Lord bade him to put some of his honour upon *Joshua*, that all the congregation of the children of *Israel* might be obedient unto him. And God blessed the children of *Israel* themselves with honour, he made them high above all nations in praise, and in name, and in honour. And because *Solomon* begged wisdom of God, the Lord told him that he would give him riches and honour to boot. Yea, that these are Gods gifts, *David* in his prayer speaketh expressly, both riches and honour come of thee, and thou reignest over all. And for a good name which is true honour indeed, the Lord hath made a promise to his, that he will give them in his house a place, and a name better then of sons and of daughters, an everlasting name that shall not be cut off. — Yea, he will make them a name and a praise among all the People of the Earth. Surely these are the blessings of God, yea comparatively far above other blessings. A good name is better then precious ointment. Yea, a good name is rather to be chosen then great riches, and loving favour rather then silver and gold.

2. Notwithstanding they are the blessings of God, yet we must deny them for God, as in these cases.

1. When they are as snares or baits unto sinne. And in all those, *sc. honour, praise, favour, good name*, there are dangerous snares, how prone do they make a man to those sinnes of vain-glory, self-exaltation, self-admiration, self-estimation? Surely it is a great

great mercy of God if any man be preserved from these sins that enjoys those blessings: And hence it is that few honourable men prove *self-deniers*, because they are most prone to those sinnes which are most formally opposite unto *self-denial*; what is more opposite to *self-denial*, then vain-glory, self-love, self-seeking, self-advancing, desire of mens praise? In this respect *Bildad* truly speaks of such men, that *they are cast into a net by their own feet, and they walk upon snares*. Take heed of these *snares*; in this respect we had need to *deny* them. Job 48.8

2. When we are called by God to dedicate them to God. The Lord never gave us these things, *honour, praise, good name*, upon any other termes, but that we should be willing to part with them for the *honour* of his name; God never made us owners, but stewards of them for his service, and if ever we were brought to Christ, into Covenant with God in him, we then resigned up all to him, we professed to part with all for him, we entred into bond that we would give up whatsoever we were or had to the Lord when it should be called for. And good reason, for whatsoever honour or excellency we have, it is he that gives it; it is he that made the difference betwixt us and others; the rain-bowe is but a common vapour, it is the Sunne that guilds it, that enamels it with so many colours; the best of us are but a vapour; and if any of us be more glorious, more honourable then others, it is the Lord that hath shined upon us, and hath put more beauty, more lustre upon us, then upon other vapours. The *honour, favour, good name* we have, God hath put it upon us, and seeing it is of him, the glory of it is infinitely due to him; if he calls for it, good reason we should deny it.

S E C T. 15.

Of the manner of denying our honour, favour, praise, good name among men.

THe directions of *Self-denial* in respect of our *honour, favour, praise, good name among men*, are these.—

1. Look on *honour, praise, favour, applause*, as vanity, nothing. *Vanity of vanities saith the Preacher, vanity of vanities, all is vanity*. Observe his expression, 1. *Vanity*, not onely vaine, but *vanity* it self. 2. *Excessive vanity*, for it is *vanity of vanities*. 3. *An heap of vanities*, for it is in the plurall number, *vanity of vanities*. 4. *All is vanity*, not only profit, and pleasure, but honour too; *Solomon* had experience of them all, and *all is vanity*. 5. He addes his name to that he saith, *vanity of vanities saith the Preacher*. The word signifies the soule that hath gathered wisdom. There is no reality in *honour, praise, favour, applause of men*, which are so much admired and magnified by the molt; honour is but a shadow, a fancy, a wind, a breath, an external additament, for there is no internal excellency in it: a *men* fable as *Augustus Caesar* could say on his deaths-bed, *have not I seemed to have acted my part sufficiently in this fable of the world? now then farewell*. Eccles. 1. 2

2. Beware of those attendants, or companions of *honours*, as *vain-glory, self-love, self-exaltation, self-admiration*. Let us not be desirous of *vain-glory*. Let us not exalt our selves above others. Let us not strive or study to be magnified by others. Let us not please and blesse our selves in the vaine applause of others. It is not humane applause, but Gods approbation which ministers matter of true *honour* to a Christian. We should rejoyce to see God honoured, but fear to hear our selves applauded, lest either we be Idolized, our hearts elevated, or Gods honour obscured. Certainly shame will be at last that mans portion that exalts himself. O how should Christ put the Crown of glory on his head, who takes the Crown of praise from the head of Christ? *Them that honour me (saith God) will I honour, and they that despise me, shall be lightly esteemed*. I Sam 2. 30.

3. Be convinced, that of all vices *vain-glory, self-admiration, self-exaltation, hunting after mens praise*, are the most invincible. The roots thereof are so deep and strong, and so largely spread in the heart of man, that there is no disease in the soul so hardly cured, no weed in the garden of mans heart so uneasily plucked up: It is the hardest task that ever man undertook truly to deny himself, and fully to prostrate, and put himself under God and Christs yoke. *He that can rule his own spirit (saith Solomon) is better then he that taketh a City*. The overcoming of a Kingdome nothing in comparison Prov. 15. 32

1 Sam. 23. 12.

parison of a mans overcoming his own corruption. O this *self-exaltation* will stand it out like a mighty champion in the heart when all other luits seem to fly (as *Shammas* was said to *stand it out, and to defend the field when the peo, le fled*) other luits may go out like fire that wants fewel, yet this lust will still put forth, and soare a loft, and strive to climbe up into the throne of God so long as any thing of the old man remains in man. Of all the evils that are within us, we have most cause to be convinced, yea to watch and pray against this evil of *vain-glory, self-exaltation, self-admiration.*

John 12. 25.

4. Learne inwardly, by heart, this Gospel truth, that mans *honouring of Christ*, and being *honoured by Christ* is the truest *honour* of man. *If any man serve me, him will my Father honour.* As the *honouring* of the father, husband, soveragin, is the *honour* of a sonne, a wife, a subject: so the *honouring of Christ*, and especially being *honoured by Christ*, it is the glory of them who are the children, spouse, and subjects of Jesus Christ. Vaine and carnal men think no honour comparable to the honour which men give, as it was said of the chief Rulers in Christs time, *They love the praise of men more then the praise of God*; and therefore they strive more to have the testimony of man applauding them, then the witnesse of Gods Spirit sealing them up unto the day of redemption. O but this *honour* should darken the other in our eyes; what great matter is it though the glory of the other be lost, so that God do but highly honour us with this? Whosoever knows himself to be the sonne of God, he never wonders more at that which is humane. Surely he debases himself from the height of true generousnesse, who admires at any thing besides God and Christ himself; all other *honour* is but of nature, but this *honour* is of grace; It is a sparkle of the divine nature, a ray of the very glory of God himself shining into the soules of his Saints.

John 12. 43.

John 17. 55.

5. Let us herein conform our selves to Christ. He came from the bosome of his Father, and from that infinite glory he had with him before the world was; for so he prays, *that the Father would glorifie him with that glory he had with him before the world was.* He left the riches and pleasures of Heaven, and that *honour* which he might have had from all the Angels, and all to save poor wretched sinful creatures; He that was equall with God, so emptied himself that he became man; nay he was made a scorn of men, he was called the Carpenters sonne, as one that was contemptible, he made himself of no reputation, he came in the form of a servant, yea of an evil servant that was to be beaten; he was made a curse, as if he had been the vilest of men living; and yet this was the *honour* of Christ himself, because it was all for God and good of souls. O then who is he that knowes any thing of Jesus Christ, that can think it much to lay down all his *honour*, or any outward dignity under heaven for him? What can be more unworthy? what more detestable then that a man should magnifie himself after he hath seen God humbled? it is intollerable impudency, that where Majesty hath emptied it self, a worme should be puffed up and swell.

Hierom Epist.
ad Pamach.

6. Let us submit to the meanest service of our God, though it darken our *honours* never so much in the eyes of the world. Thus *Hierome* writ to *Pamachius* a godly young Noble man, that he would have him to be eyes to the blind, feet to the lame, hands to the weak, yea if need were to carry water, and cut wood, and make fires; for what are all these (saith he) to bond, buffetings, spittings, whippings, death. To this purpose *Constantine, Valentinian, Theodosius*, three Emperours called themselves the *vassals of Jesus Christ*, as *Socrates* reports of them; and *Theodosius* especially did manifest it in the work of his humiliation, when in the face of a full Congregation, he cast himself down upon the pavement, weeping, and lamenting for his sinne; which many haughty spirits, though inferiour to him would have scorned to have done.

Rev. 12. 16.

James 2. 1, 5.

7. Let us willingly joyn with those of lower degree in any way of *honouring* God. *Mind not high things* (saith the Apostle) *but condescend to men of low estate.* Thus *Hierome* advised *Pamachius* to equal himself with the poor, to go into the Cells of the needy. Who knowes but that the poorest creature may be far more honourable in the eyes of God and of his Saints then we? Where greater graces sit below us, let us acknowledge their inward dignity. *My brethren, have not the faith of our Lord Jesus Christ the Lord of glory, with respect of persons.* — *Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, heirs of the Kingdome, which he hath promised to them that love him?* It may be some of them were in Christ before us, and others of them are in Christ as well as the best of us, and if we must differ in glory as we do differ in grace, who can tell but they may be in heaven as the stars of a bigger magnitude, and of a greater glory?

8. Let

8. Let us bear or suffer the most disgraceful thing that can be put upon us for the cause of Christ; yea, though all the world should frown upon us, and cast us off, and scorne us, and account us as a disgrace unto them. As *Theodore* reports of *Hormisdas* a nobleman in the King of *Persia* his Court, because he would not deny Christ, he was put into ragged clothes, deprived of his honours, and set to keep the Camels; after a long time the King seeing him in that base condition, and remembring his former estate, he pittied him, and caused him to be brought into the palace, and to be cloathed again like a nobleman, and then he perswades him to deny Christ; at which he presently rent his silken clothes, and said, *If for these you think to have me deny my faith, take them again,* and so with scorne he was cast out. We must be content to be made a byword and reproach for Christ: But this an hard lesson, and for which I had need to give other more particular directions in an other Section.

SECT. 16.

Rules how to bear reproaches for the name of Christ.

THE directions for Reproaches I shall reckon up { Negatively.
Positively.

1. Negatively thus.

1. We must not bear reproaches *Stoically*, insensibly, for in some sort they are afflictions. *A good name is better then a precious oymment. A good name is rather to be chosen then great riches, and loving favour rather then silver and gold.*

*Eccles. 7. 1.
Prov. 22. 1*

2. We must not bear them desperately, as many desperate wretches do, who usually say, *let men speak the worst, I care not, I must appeal unto God*: Though it be true, that innocency is a good bulwark, and a good conscience is a brazen wall; yet we are not only to care to approve our selves unto God, but to men also; We are to provide things honest before all men, especially among the people of God, and the Churches of Christ.

3. We must not carry our selves passionately under reproaches; there are many evils follow upon this distemper of heart, as 1. Thereby we greatly disturbe our own spirits.

1 Cor. 4. 13.

2. We discover a great deal of evil within us. 3. We shew the baseness of our spirits to be so soon put out of frame. 4. We feed the humors of reproachers, and we make others think we are guilty of those reproaches they lay upon us. It is true we should be more sensible of the wrong done to our names, then of any wrong done to our estates, yet neither are the wrongs of the one or the other to be born passionately.

1 Pet. 2. 23.

4. We must not carry our selves revengefully under reproaches. To this purpose saith the Apostle, *being defamed we entreat.* It is unbeseeming Christians to revile again, & to speak evil for evil. It is said of Christ, that *when he was reviled, he reviled not again*; and if we professe our selves to be Christs, we must not revile again when we are reviled: there is no contending this way where the overcommer is the loser: when *Demosthenes* was reproached by one, *I will not (saith he) strive with thee in this kind of fight, in which he that is overcome is the better man.*

5. We must not be hindred in our way, or break off our course of Christianity when we are reproached. What though filth be cast in our way, shall we decline the way? What though the clouds do arise & darken the light of the Sunne, doth the Sunne cease shining, because it is darkned? no, it goes on in its course, and shines till it breaks forth; so you that are shining in a good conversation, go on, and in time you will break through the clouds.

Psal. 37. 6.

2. Positively thus.

1. We must bear our reproaches wisely. Though we should not be insensible, yet we should not take too much notice of every reproach. Christ himself was silent in this case, so that the Rulers wondred. *David* could say, *they spake mischievous things, but I as a deaf man heard not.* But how then should we stop their mouths? I answer.

*Matth 26. 52
Psal 38. 12, 13*

1. Let us walk innocently; innocency will clear all, and will overcome all in time.

2. Let us labour to be eminent in that which is quite contrary to that we are reproached for. Perhaps you are reproached for a dissembler, labour for the greatest eminency of plainness of heart and sincerity; Perhaps you are reproached for covetousness, labour to be eminent in liberality, in heavenly-mindedness, in doing good wisely; Perhaps

you

you are reproached for pride, clear up your selves (not by yielding to their humour, but) by eminency of humility, that those that can judge right, may see there is humility in you.

2. We must bear reproaches patiently. What are we? or what is our names that we should think much to bear reproach; Consider, have not others of Gods servant, far holier then we are, been under exceeding reproach? nay how is God and Christ reproached? how is the name of God slighted? how is the Majesty, and Sovereignty, and authority of God contemned in this world? how are the dreadfull threatnings of God, and the revelation of Gods wrath scorned in the world? What reproaches indure Christ in his own person, in his preaching? how was he contemned when he preached against covetousnesse? the Pharisees scorned at him, the word signifies they blew their noses at him. He was called a devil, a Samaritane, a wine-bibber, a friend of Publicans and Sinners; What worfe can be imagined then was cast upon Christ? They spat on his face, that blessed face of his that the waves of the sea were afraid of, and that the Sun withdrew his light from, as not being fit to behold it; They put thornes upon his head, and bowed to him in reproach. This argument should me thinks move us to bear reproaches patiently. But how should we do it? how should we bear reproaches patiently?

Luke 16. 14.
ἐξευκρίσιν αὐτῶν

1. Be we sure to keep conscience clear; O let not that upbraid us; be we carefull of what we do, and then we need not be much carefull of what men say; if conscience do not reproach us, reproach will not much move us: one of conscience's testimonies for us is more then ten thousand slanders against us. As the stormes and winds without do not move the Earth, but vapours within cause the Earthquakes; So all the railings of all the *Shimei's* in the world cannot much trouble us, if our consciences within do abound with good works; if I can but say with *Job*, *My heart shall not reproach me as long as I live*, I am safe enough from the evil of reproach.

Job 27. 6.

2. If we are failing in any thing, let us begin with our selves before any others begin with us; let us accuse our selves first. So some interpret that place, *I am wiser then mine enemies*. q. d. though mine enemies are witty, and do plot, and their malice helps on their invention, yet I am wiser, I can find out the wayes of mine owne heart, and mine own evils better then all mine enemies.

Psal. 119. 58

3. Let us exercise our selves in great things, in the things of God, and Christ, and eternity. Labour to greaten our spirits in an holy manner, and be above reproach. Surely if our spirits were but truly greatned (I mean not with pride, but with exercising of our spirits in things that are above the world) reproaches would be nothing in our eyes. It is a notable expression that *John* hath against the evil tongue of *Diotrephes*, *He speaks against us with malicious words*; in the Original it is, *he trifles*. Although his words were malicious, and *Diotrephes* a great man, yet all was but trifles; so high was *John's* spirit above them. The sinking of the heart under reproaches argues too vile a pusillanimity, such a poor low spirit, as is not consistent with the true magnanimity of a true Christian.

3 J. 10

4. Make we our moans to God, and lay our case before him, as *Hezekiah* (when *Rab-shakea* came and reviled God, and the people of God) he went and spread the letter before God, and made his moan to God; so if we can but do likewise, we shall find unspeakable refreshments to our souls, and that will be a great argument of our innocency. *My friends scorne me* (said *Job*) *but mine eye poureth out tears unto God*. And the mouth of the wicked (saith *David*) and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue. — But I gave myself unto Prayer.

J. b. 16. 20.
Psal. 109. 24.

5. Get our hearts quietly and kindly to lament the condition of our reproachers. Their folly should cause us to pittie them, to be patient towards them, and to passe by the wrongs they do to us. This was one of the arguments that *Abigail* brought to *David* to quiet his spirit that was so stirred against *Nabal*, because of his reproaches; O said she, *Nabal is his name, and folly is with him*. q. d. It is his folly *David*, and therefore rather pittie him *David*; it is too low a thing for such a spirit as *David* to be stirred with folly. Indeed, in stead of being troubled with reproaches, our spirits should be most troubled for their sin; alas, they sin by their reproaches, and God hates them for it. *Pride, and arrogancy, and the evil way, and the froward mouth do I hate*. If we have any love, we should think thus; this poor man, what hath he done? he hath brought himself under the hatred of God. O this should mightily affect the heart of the godly.

1 Sam. 25. 25.

Prov. 8. 13.

6. We must bear reproaches fruitfully. Christians should not think it enough

to free themselves from *reproach*, but they must improve it for good; and to that end—

1. Consider what ends God aims at by it, and labour to work them upon our selves that we may attain to those ends.

2. Draw what good instructions we can from the *reproaches* of other, as thus; When I hear men *reproach* and revile, *Oh what a deal of evil is there secretly in the heart of man that is not discovered till it have occasion!* Again, *do I see another so vigilant over me to find out any thing in me to reproach me? how vigilant should I be over my self to find out what is in me to humble me?*

3. Set upon what duty God calls for at the present; *the lesse credit I have in this world, the more credit let me desire after in heaven; if there be a breach of my name here, let me seek to make up my name in Heaven.*

4. We must bear *reproaches* joyfully and triumphingly. *We glory in tribulations, said Paul; And if I must needs glory, I will glory in things concerning mine infirmities.* By *infirmities*, we are not (say some) to understand the *infirmities of sin*, but his weakness and evils that he endured for Christ. Therefore *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake.* Hierome upon that, *Blessed are you when men shall speak evil of you, and revile you; O (sayes he) who would not be willing to suffer? Who would not wish to be persecuted for righteousness sake? Who would not desire to be reviled? Oh that all the rout of unbelievers would persecute me for righteousness sake! I would this foolish world would all rise up against me to reproach me.* When Christ appeared to Saul, he cryed, *Saul, Saul, why persecutest thou me? Who art thou Lord, answered Saul? I am Jesus of Nazareth,* replied Christ. But why *Jesus of Nazareth?* *does any good come out of Nazareth?* Surely there is something in this; he saith not, *I am the sonne of God, the 2d. Person in the Trinity, the King of the Church; no, but I am Jesus of Nazareth:* that was a reproach cast upon Christ, and Christ glories in that. *Reproaches* are the ensignes of Heavenly nobility, Christians therefore should not fear them, but bear them joyfully.

Rom. 5. 3.
2 Cor. 11. 30.

2 Cor. 12. 10.

Math. 5. 11.

Hierome. Epist. ad Oream.

Acts 22. 7, 8.

5. We must returne good for evil, and then we come to the top of Christianity. This is a signe of great progresse to Religion; *If I be weak (saith one) perhaps I may pardon one charging me falsely; but if I have profited, although not altogether perfect, I hold my peace at his reproaches, and answer nothing; but if I am perfect, I then blesse him that reviles me, according to that of Paul, Being reviled, we blesse.* If we can do thus, if we can heartily pray for our reproachers, and desire good to them, and so heap coals of fire upon them, this is a great signe of grace. *Blesse them (saith Christ) that curse you, pray for them that despitefully use you; that ye may be the children of your father, &c.* Why? were they not children before? yes, but this declares it, now God ownes them for his children indeed. And thus much of *denying our common ends, profit, pleasure, and honour.*

Amb. of effica.
1. 1. c. 48.

Math. 5. 44, 45

SECT. 17.

Of the Denyal of our Very being, our life for Jesus Christ; and first of Cautions.

I Have done with the *deny* all of naturall self in regard of well-being, I now consider the denyall of naturall self in regard of *very being*, and so it imports our *life*, together with the faculties and powers of nature, our *understanding*, will, *affections*, senses, *fleshy members*; all within us must be captivated to the obedience of Christ, and all without us must endure to suffer for the name of Christ.

For them we call faculties or powers of nature, as the *understanding*, will, *affection*, senses, I shall dispatch in a word.

1. The *understanding* must be captivated as it hinders from Christ. Suppose the word of Christ be contradicted or check't by way of reason or *understanding*, as in the businesse of the Trinity, Union of two natures, Resurrection of the body. In this case I must deny my reason, and beleve Christ; I must bow down and worship, I must captivate my *understanding* to the obedience of Faith. We see by experience, those are soonest brought to Christ, who for the most part are foolish, simple, and of weak conceits; whereas those who have been most famous for worldly wisdom and *understanding*, they have been hardly brought to the subjection of Gods wisdom and truth. This is that which the Apostle doth teach, *Not many wise, not many mighty are called, &c.* 1 Cor. 1. 29.
We

Vers. 23.

* *Voluntates*
non solum ma-
las sed et bonas
abnegamus, ne quod
enim in Christo
fuerunt nisi bon-
ae, et nihilomi-
nus cum illas
abnegamus, legi-
mus. Joh. 5. 30
 Luke 22. 42
Non mea volun-
tas sed tua fiat
 Gal. 5. 24.

We preach Christ crucified, unto the Jews a stumbling block, and to the Grecians foolishness.

2. The Will must be renounced in reference to Christ. Servants must not follow their own will, but their masters directions: how much more ought we; who alwayes may justly suspect our selves, and can never suspect the will of Christ, it being the square of right? For therefore is a thing good, and just, and equal, because God wills it; hence * our will, if good, yet sometimes it must be denied; but if evil, and contrary to the Will of God, it must be subdued. It is meet that *Hagar* should stoop to *Sarah*, our will to Christ's will.

3. Our Affections and Senses must be denied, both as good, and as they are cherishers of evil, or opposers of good. This latter is that *crucifying of the flesh, with the lusts and affections*, which the Apostle mentions. But all these being within the compasse of natural life, I shall onely insist on that *Self* which we call life. And concerning which (as in the former) I shall

give the Cautions.
 Directions.

The Cautions are these. —

Gen. 2. 7

Job 33. 4

Psal. 36. 9

Acts 17. 25.

Vers. 28

Exod. 20. 12.

1. That our *Being*, or *Life* is in it self the gift of God, and the blessing of God. It was God that breathed into man the breath of life. The Spirit of God hath made me (saith Elihu,) and the breath of the Almighty hath given me life. He gives it, for he is the fountain of it. With thee is the fountain of life, and in thy light shall we see light. This was the summe of Pauls Sermon to the *Athenians*, he giveth to all, life, and breath, and all things; and to this purpose he cites *Aratus* one of their Greek Poets, in him we live, and move, and have our being. And as it is the gift, so it is the blessing of God: hence the promise of life, and of long life is made to *bedient children*; and this turned into a prayer by the beleeving Parents, it is usually called by the name of *blessing*.

2. Notwithstanding it is the blessing of God, yet we must deny it for God. As in these Cases.

2 Sam. 15. 23,
 25.

2 Machab. 7

1. As a sacrifice. If God will rather be honoured by the death, then by the life, by the sufferings, then by the services of his Saints, in this case we should be willing to submit to God. Thus many of the Martyrs who had opportunity of flight, yet tarried to witnesse the truth, and gave their lives to the flames for it. It is not what I, or others may think, that God will be honoured this way or that way, but we should observe what is Gods will, and which way God will be honoured: All our intentions and aimes at the glory of God are nothing; God cares not for them, if they be out of his way. It was an excellent resolution of *David*, If I shall find favour in the eyes of the Lord he will bring me back again; but if he thus say, I have no delight in thee, behold here I am, let him do to me as seemeth good to him.

2. As temptation. Thus, rather then sinne, the primitive Christians, when apprehended, chose willingly to dye. We have a notable story of that heroicall mother, and her seven sons, who rather then they would break Gods Law in eating forbidden meats, they dyed one after another the mother in the mean while being content to see them all butchered befor her eyes, and last of all she dying also. Surely life is nothing in comparison of those glorious invisible rarities which sinne may hinder us from; and therefore if it be on this condition that we may avoid sinne, that we may be sure of the maine, that by losing life we may go to Christ, in whom we shall find with an infinite overplus, whatsoever we can lose for his sake; then we must deny life it self.

SECT. 18.

Of the manner of denying our natural life for Jesus Christ.

THE directions of Self-denyal in respect of our naturall being, or life, are these. —

John 3. 16
 Rom. 5. 8

1. Apprehend Gods love to our souls in his Son: he thought nothing too good for us, God so loved the world that he gave his onely begotten Sonne; and this he did for us, when we were enemies; Nay God hath not only given us his Son for a Saviour, but he hath given us himself for an husband; now as the husband loves all in the family, but gives himself to his wife; so God bestowes his Sun to shine, and his rain to fall on the good and bad, but he gives himself onely to his Saints. O let us apprehend this love, let us often by sad and solemne meditation renew the sense of this love to us in Christ, and we cannot but give up all we have, and all we are to God.

2. Get

2. Get we a Sovereigne love to God again. It was from this Sovereigne love that those admirable Self-denials of the Martyrs sprung; we must not think they had bodies of brasse, or muscles of steel, or that they were not as sensible of torments as others were; Oh no, it was their love to God did swallow up all: As the heat of a feaver swallowes up the heat of an ulcer, or as the heat of a fire swallowes up the heat of a seave; So the heat of the Martyrs love to God swallowed up the heat of all fires, together with the heat of all loves to their wives, children, friends, and their own lives. We must love the Lord above all, not subordinately as a creature, but soveraignly as a Creatour.

3. Let us cleave to God with stedfastnesse and resolvednesse of spirit, come what will come. Thus Barnabas exhorts the Brethren, *that with full purpose of heart they would cleave to the Lord*: Thus Daniel was purposed *not to defile himself with the portion of the Kings meat, though it cost him his liberty or life*. David could say, *that the Princes spake against him; and the Princes persecuted him, yet he was resolved, and his resolution was as strong as an Oath, I have sworn, and will perform it, that I will keep thy righteous judgments*. This is the nature of Christian resolution, that it chooseth that which the Spirit reveals to be good, notwithstanding all oppositions that come betwixt. When credit, and profit, and vain feares put in, and suggest that the witnessing of such truths may cost us our life; Resolution answers all, *It matters not so I can retain Christ; tell me not of the difficulty of the way, onely let me know which is the way, I am resolved to follow the Lamb whither soever he calls me; I know there is no threatening so terrible as Christs is, no promise so sweet as Christs is, no command so holy as Christs is, and therefore I am resolved to expose my self to drink that cup, how bitter soever, which my Father shall give to drink*.

Ahs 11. 23

Dan. 1. 8

Psal. 119. 23

161.

165.

4. Endeavour after a disposition or habit to lay down life for a good conscience. It is a true saying, that *none are saved but Martyrs*; I mean Martyrs either actually or habitually, having faith enough to encourage, and love enough to constrain them to be Martyrs; if the honour of their profession should require it. This takes away their objection, who say, it is harsh and unseasonable to trouble us now with any thorny discourse of *Martyrdome*. 1. We must know that the habit of *Martyrdome* is included in the most fundamental principles of Christianity, and therefore they deserve no answer but silence who think a discourse of it at any time harsh and unseasonable. 2. The Church never enjoyes such a calme, but a terrible storme may unexpectedly dash it away, and therefore there is no man, though born in the most peaceable time of the Gospel, but ere the glasse of his life be run out, he may be overtaken with a fiery tryal. 3. There is no professor of the Gospel though he live and dye during the publick tranquillity of it, but he may privately be brought to that plunge that either he must hazard his life, or else in some fearful horrible manner against his conscience dishonour Christ; as, suppose a *Russian* that had no Religion of his own should pull any one of us into a corner, and with a naked blade, either make us forswear our Religion, or lose our life. 4. As the Prophet *Ezekiel* forwarned the Jews, *We have had mischief upon mischief, rumour upon rumour, and if mischief and rumours continue, and multiply upon us as fast as they have done of late, the dayes may be sooner upon us than we are aware, when there may be too much occasion to practise this point of Self-denyal, and not time to preach it; howsoever let us seek of God for the habit or disposition of it, for that is fundamental*.

Ezek 7. 26

5. Maintain a godly jealousy and fear of our own hearts; for want of this, all the Disciples fainted (especially *Peter*) and shamefully denied Christ. Memorable is that story of *Pendleton* and *Sanders*; *Sanders* as fearful he should not endure the fire; *Pendleton* seemed resolute, *Be not fearful* (saith he to *Sanders*), *for thou shalt see me & this fat flesh of mine fry in the fire before I will yield*. Yet he that was so strong in his own strength fell away, and the other so fearfull was enabled by God to burne for his truth. To fear *Martyrdome*, and to pray against it with submission to Gods will, is warranted by our Saviours own example, *He prayed earnestly that if it were possible the cup might passe away from him*; but still with submission to his Fathers pleasure. That place concerning our Saviour is very remarkable, *Who in the days of his flesh, when he had offered up prayers and supplications, with strong cryes and teares unto him that was able to save him from death, and was heard in that he feared*. Heard? how was he heard? not in removing the cup from him, but in strengthening him to drink it with victory. If we pray as Christ prayed, the cup shall be removed from us, or sweetned unto us.

Heb. 5. 7

Gal. 6. 12.

Matth. 16. 23.

Dan. 11. 36.
Heb. 11. 35.
to the end.Ab. 8. 3.
Ab. 12. 1.
1 Cor. 15. 29.

6. Resist wherein we can fleshly impediments ; for the flesh will be ready by all means to hinder us from offering this sacrifice to God. As 1. by distinctions. Is a man resolved to hold his estate, liberty, life, come on what will ? such a one never wants a distinction to mock God withal ; So the teachers of circumcision at *Galatia*, *As many as desire to make a faire shew in the flesh, these constrain you to be circumcised, onely lest they should suffer persecution for the crosse of Christ.* They did not see, but to avoid persecution they might preach circumcision, being they did it *pro abundanti cautela*, not to overthrow the faith of Christ crucified, but for their security. Such distinctions many use at these times. 2. By perswasions. Thus carnal reason pleads the case, *give a little to the time, save thy self and thine.* Or thus : *What, are you the only quick-sighted men, wiser than a Church, than a State ? May there not, will there not a law come out in a moment, whereby you may be defranchized or exiled, or banished, or burned ?* But to answer these reasonings, remember Christs answer to Peter, *Get thee behind me Satan, for thou favourest not the things of God, but of men.* A certain person perswading an other to recant the truth, told him that he spake to him out of love. *O yes* (said the Martyr) *I confesse it, but there is something in you that is mine enemy, meaning the flesh.* And it is said of *Malster Hooper*, that when a box was brought, and laid before him upon a stool with his pardon from the Queen in it, if he would recant ; he being now at the stake, at the very sight of it cryed out, *if you love my soule, away with it, away with it.* 3. By terrours. Thus when the Spirit of God had suggested unto *Spirita* to suffer, or if he doubted of the issue to go away, though never so far, rather than deny the Lord of life, presently the flesh begun in this manner, *Be well advised fond man, consider reasons on both sides, and then judge.* — *Dost thou not foresee what misery this rashnesse will bring upon thee ? Thou shalt lose thy substance, thou shalt undergoe the most exquisite torments that malice can devise, thou shalt be counted an heretick of all, and thou shalt dye shamefully. What thinkest thou of the stinking dungeon, the bloody axe, the burning faggot ?* — *Wilt thou bring thy friends into danger ? thou hast begotten children, wilt thou now cut their throats ?* It concerns us in this case to outwit the flesh, if it tell us of prisons, let us tell it how much more terrible is the prison of hell ; if it present to us the condemnation of tribunals, do we present to it that great condemnation of the great tribunal ; if it threaten us with displeasure of friends, present to it the displeasure of God, and of glorified Spirits.

7. Consider, and peruse the *Acts and Monuments* of the Church in the case of *Martyrdom*. Others sufferings cannot but beget some resolutions in us. And herein if we begin with the beginning of the world ; As soon as we hear of any work of Religion, we hear of the persecution of *Abel*. *Noahs* Ark on the waters was a type of the condition of the Church of Christ in afflictions ; What hard things did *Abraham*, and the rest of the Patriarchs endure in their generations ? Histories tell us that *Isaiah* was sawen asunder with a wooden saw ; *Jeremy* was put into a dungeon, sticking in the myre (as some stories say) even up to the ears, and after was stoned to death ; *Ezekiel* was slain in *Babylon* ; *Micah* was thrown down from a steep place, and his neck broke ; *Amos* was smitten with a club, and so brained. The storie of the persecutions of the *Machabees*, prophesied *Dan. 11. 36.* and recorded by the Apostle *Heb. 11. 35.* is exceeding lamentable ; The text sayes that they were tortured, mocked, scourged, imprisoned, stoned, sawen asunder, slaine with the sword, wandred up and down in sheep-skins, and goat-skins, being destitute, afflicted, tormented, they wandred in desarts, and mountains, and dens, and caves in the Earth. And for the Christian Church we know what Christ himself the great leader of his people suffered : When *Stephen*, the first Christian Martyr, was stoned, *Dorotheus* witnesseth that two thousand of others which believed in Christ were put to death the same day. That many suffered in those very times is plain to me from these very Texts, And *Saul made havock of the Church.* — and *Herod vexed the Church.* — *Else what shall they do which are baptized for the dead, if the dead rise not at all ? why then are they baptized for the dead ?* This place is difficult, and many interpretations are given of it ; but this I prefer as most agreeable to the scope of the Apostle ; *Else what shall they do* (what shall become of them, in what miserable condition were they ?) *who are baptized* (with their own blood, not only suffering grievous torments, but even death it self ;) *for the dead* (for the cause and quarrels of the dead, for the faith of them that now are dead, and in special for maintaining this very Article of the resurrection of the dead ?) The force of this argument is very evident, and it well agreeth with the argument of the Apostle that ensueth,

Why

Why stand we in jeopardy every hour? I protest by our rejoycing which I have in Christ, I dye dayly. And if I have fought with beasts of Ephesus after the manner of men, what advantage it me, if the dead rise not at all? As for the word baptizing, it is not only so taken most frequently by the Fathers and Schoolmen, who usually distinguish baptism into *baptisma fluminis, fluminis, & sanguinis*, Of the Spirit, Water, and Blood; but also in sundry places of Scripture, as *Matth. 20. 22. Mar. 10. 38. 39. Luke 12. 50. I have a baptism to be baptized with, and how am I strained till it be accomplished?* All the Apostles after many sore and grievous afflictions suffered many violent deaths, John only excepted, who yet was banished into *Patmos*, and by *Domitian* thrown into a tun of scalding lead though by a miracle delivered. *Brightman* speaking of the stories of those times, sayes, that every page and leaf is at it were all red-coloured in blood: The Covenant of grace is a bloody Covenant, both in regard of the blood of Christ first sealing it, and the blood of the blessed Martyrs adding likewise their seals in confirming of it.

It is a most heart-breaking meditation to consider the ragings, madnesse, and fury of the Heathen against the Christians in those times. *Hierome* in an Epistle to *Cromatius* sayes, that there was no day in a whole year, unto which the number of five thousand Martyrs cannot be ascribed, except onely the first day of *January*. All the policie, wit, strength, and invention of men and devils were exercised and stretched out to the utmost, for devising the most miserable torments, and exquisite tortures; as plates of Iron burning hot, laid upon their naked flesh; pincers red-hot pulling off the flesh from the bones; bodkins pricking and thrusting all over their bodies; casting into limekilnes, and into caldrons of scalding lead; whipping, untill almost all the flesh was torne off their bodies, and their bones and bowels appeared, and then laid flat upon sharp shells and knives; their skins were sead off alive, and then their raw flesh was rubbed with salt and vinegar, their bodies were beaten all over with clubs untill their bones and joynts were beaten asunder; they were laid upon gridirons, roasted and baited with salt and vinegar; one member was pulled from another; by fastning them to the boughs of trees, they rent their bodies asunder; they were tossed upon the horns of bulls, with their bowels hanging out; they were cast among dogs to be devoured; they were put under the Ice, naked into rivers; they were tortured on the rack, on the wheel, and on the gibbet with flaming fire under them; they made it their sports to see them devoured by wild beasts; and in the night in stead of torches they burnt the bodies of the Saints to give them light for their pastimes. ——— In after-times Antichrist began to rise, and to bring a fearful darknesse over the face of the Church; of which times the holy Ghost prophesied, *the Moon, and Sunne, and Starres were smitten*. Never will be forgotten those lamentable extremities that Gods poore people then endured, large volumes are extant, the reading whereof might cause the hardest heart that lives to break. O let us warme our hearts at these fires! Let us peruse and consider those *Acts and monuments of the Church* in the case of Martyrdome.

8. Be acquainted with the promises of *Self-denial*; have always a word at hand to relieve our selves withal in the worst of sufferings. Now these promises are of several forts. 1. **Of assistance.* 2. **Of acceptance.* 3. **Of reward.* And again the promises of reward are 1. Of this life, *He that forsakes all for Christ shall receive an hundred fold*; saith *Matthew*: *Manifold more in this present time*, saith *Luke*; the joy, the peace he shall have in his conscience shall be many times, an hundred times better than the comfort of all these outward things. O but (may some say) what will become of my posterity? Peace of conscience, and joy in the Holy Ghost redounds only to my self, but for my children I shall leave them fatherlesse and helplese? To this by way of answer, God often stiles himself *the Father of the fatherlesse*, and if of any fatherlesse, then surely of those whose parents have lost their lives for Jesus Christ. *Leave the fatherlesse children* (saith the Lord) *I will preserve them alive, and let thy widowes trust in me.* 2. Of eternal life, such shall inherite eternal life. Be of good comfort (saith *Bradford* to his fellow-Martyr) *we shall have a merry supper with the Lord this night.* Christians! What would we have? the soul indeed is of a large capacity, all things here below can never satisfie it; but eternal life, the inheritance above will fill the understanding with knowledge, and the will with joy, and that in so great a measure, that the expectation of the Saints shall be exceeded? *for he shall be admired of them that believe.*

Luke 12. 50.

Revel. 8. 12.

*Psal. 9. 9, 18.

Psal. 37. 24.

Psal. 45. 1. 1

in the end.

*Exod. 2. 24, 25.

Exod. 3. 7.

1 Pet. 2. 20. 1

Matth. 19. 29.

Luk. 18. 30.

Jerem. 49. 11.

Matth. 19. 29.

Marke 10. 30.

Luk. 18. 30.

2 Thess. 1. 16.

9. Mind the principle that must carry us through death, and make death it self honourable. We read *Heb. 11.* That by faith some quenched the violence of fire. — Others were tortured. — They were stoned, they were sawen asunder, they were tempted, they were slaine with the sword; and all this by faith. Faith is the grace that enables us to deny our selves, yea life it self; other graces may do much, but faith hath the principal work in this. By faith ye stand, said the Apostle to his *Corinthians*, it is faith that makes a man stand in his greatest tryals, and therefore when Christ saw how Peter should be tempted, he tells him that he had prayed that his faith should not fail; noting that while his faith held all would be sure; Faith in this case is like the corke that is upon the net, though the lead on the one side sinke it down, yet the corke on the other side keeps it up in the water: David professed that he had fainted unlesse he had believed. Believing keeps from fainting in the time of trouble.

*Heb. 11. 34,
35, 37.*

2 Cor. 1. 24.

Luke 22. 33.

Psal 27. 13.

10. When sufferings come, then stir up, and put forth the grace of faith in the exercise of it: Look up to God for strength and assistance, commit our selves and cause wholly to him, plead the promise, plead our call that he hath called us to this, plead the cause that it is his. Mr. Tindal in a letter of his to Mr. Fryth who was then in prison, hath four expressions of the work of faith in the time of suffering; *If you give your self, cast your self, yield your self, commit your self wholly and ouely to your loving father, then shall his power be in you, and make you strong, he shall set out his truth by you wonderfully, and worke for you above all your heart can imagine.* But because faith is the root, or principle of Self-denyal in this case of sufferings, I shall therefore propound two questions in the following Paragraphs.

SECT. 1 What are the differences betwixt faith and pride of the heart in sufferings.

I Answer —

1. If *Pride* be the principle, a man is ready to put forth himself though he be not called: it is true that in some extraordinary cases, a man may have an inward calling by some extraordinary motion of Gods Spirit, as some of the Martyrs had; but in an ordinary way a gracious heart fears it-self, and dares not venture till God calls, it depends more on Gods call, than any strength it hath to carry it through.

2. If *Pride* be the principle, a man cares not for Gods name any further than he is interested in it; should God use others to honour his name, and he no way come in, he regards it not.

3. If *Pride* be the principle, a man doth not so much strengthen himself with the consolations of God; or the sweet of the promises, as he doth with his own self-proud thoughts; the heart is not so much taken up with the glorious reward of God in heaven, as with some present self-good here: whereas faith is altogether for spiritual and supernatural good, it carries the soul beyond all present things.

4. If *Pride* be the principle, there is no good got by sufferings, the soul doth not thrive under them, it doth not grow in grace by them, it grows not more holy, more heavenly, more favoury in all the wayes of it, the lustre and beauty of godlinesse does not encrease upon such a one, he is not more spiritual, he doth not cleave closer to God, he is not more frequent with God in secret, he doth not enjoy more inward communion with God than formerly; but if faith be our principle in suffering, there is never such thriving in grace as then; Then the Spirit of glory, and of God useth to rest upon Gods servants; a godly mans service prepares him for sufferings, and his sufferings prepare him for service: the Church never shined brighter in holinesse than when it was under the greatest persecution.

Ab. 8. 32.

1 Pet. 2. 23.

*Cyprian de dup.
Martyr,*

5. If *Pride* be the principle, there is not that calmnesse, meeknesse, quietnesse, sweetnesse of spirit in the carriage of the soul in sufferings, as where faith is; *Pride* causes the heart to swell, to be boysterous and disquiet, to be fierce and vexing, because it is crossed; but faith brings in the Spirit of Jesus Christ, and that was a quiet and meek Spirit in sufferings, as the sheep before the shearer; When he was reviled, he reviled not again: Where is reviling and giving ill language, there is pride stirring in that heart, Cyprian speaking of the Martyrs contemning death, faith, We see not that humble softnesse, or that lofty humility is any, but in the Martyres of Jesus Christ.

6. If *Pride* be the principle, there is joyned with that mans sufferings a desire of revenge,

revenge, he would if he could returne *evil for evil*, and doth as far as he dares; but those who have *faith* to be their principle, they commit their cause to God; *though man curse, they blesse*; they can heartily *pray for their persecutors*, as *Christ* and *Stephen* did for theirs: The banner over a gracious heart in all the troubles that befall it, is *love*; and therefore whatsoever the wrongs be that are offered to such, there is still a Spirit of love preserved in them.

SECT. 2. *Wherein lyes the power of Faith to carry us through suffering, and death?*

I Answer —

1. *Faith* discovers the reality of the beauty and excellency of spiritual things, which before were but looked upon as notions, conceits, and imaginary things; hence *faith* is described to be the *Substance of things hoped for, and the evidence, or demonstration of things not seen*. The things of *Christ*, of grace, of heaven, what poor empty notions were they to the soul? what uncertain things before *faith* came in? but *faith* makes them to be glorious things: *faith* discovers such real certain excellencies in them, and is so sure, that it will venture soul and body, it will bear an hardship, yea it will venture the infinite losse of eternity upon them.

2. *Faith* makes the future good of spirituall and eternall things to be as present to the soule, and workes them upon the heart, as if they did now appear. This comes to passe because *faith* sees things as the word makes them known, it pitches upon the word in that way that it reveales the minde of God; Now the word speaks often of mercies that are to come as present things. *Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem*. Thus the Prophet speaks of the deliverance of the Church from captivity as a thing already done, which was not fulfilled many years after. As soon as *Jehoshaphat* had received the promise, he falls on praising the Lord, as if the mercy were already enjoyed, *Praise ye the Lord, for his mercy endureth for ever. Christ faith of Abraham that he saw, and rejoiced, and was glad, Christs day was unto him as if it had been then*. And it is said of the godly who lived in former ages, that though the promises were a-far-off, to be fulfilled, yet they embraced them. The word in the Original signifies, they saluted them. Now salutations are not but betwixt friends when they meet together. *Faith* takes hold upon eternal life; it takes present possession of the glorious things of the Kingdom of God; it makes the soul to be in heaven conversing with God, and *Christ*, his Saints, and Angels already: That which is promised, *faith* accounts it given, *And the Land which I gave to Abraham, to thee will I give it*. It was only promised to *Abraham*, but *Abrahams Faith* made it to him as given.

3. *Faith* makes use of things past as if they were present. 1. It makes use of Gods mercies to our fore-fathers; thus the Church makes use of the mercy of God to *Jacob*, when he wrestled with him and prevailed, as if it were a present mercy to themselves. *He had power over the Angel and prevailed, he wept and made supplication unto him, he found him in Bethel, and there he spake with us; not only with Jacob, but with us. q. d. whatsoever mercy God shewed to him, we make it ours. God spake with us*. Thus *David* and his people did when he said, *he turned the Sea into dry land, they went through the flood on foot, there did we rejoyce in him*. The comfort of the mercies of God for many years past to their fore-fathers, they make as theirs, *there did we rejoyce in him*. 2. *Faith* makes use of all the promises that God hath made to any of his people though never so long agoe, yet it fetches out the comfort of those promises, as if they were made now to us. Compare *Josh. 1. 5.* with *Heb. 13. 5.* *God faith to Joshua, I will be with thee, I will not fail thee, nor forsake thee*. This *Paul* applies to the Believers in his time, as if it had been made to them. *Be content (faith he) with such things as you have, for he hath said, I will not leave thee, nor forsake thee*. Upon this one instance, whatsoever promise God ever made to any of his people, since the beginning of the world for any good, if our condition comes to be the same, *faith* will make it her own, as if God had but now made it to us in particular. 3. *Faith* makes use of Gods former dealings with our selves: when all sence of Gods mercies failes, that God seems to be as an enemy, *faith* will fetch life from his former mercies, as if they were now present. *I have considered the dayes of old (faith David) the years of ancient time, I call to remembrance my song in the night. — I said, this is my infirmity, but I will remember the years of the right hand*

Heb. 11. 13

Isa. 52. 9, 19.

2 Chron. 20.
17, 20 22.
John 8. 56.
Heb. 11. 13.

1 Tim. 6. 19.

Gal. 35. 12.

Hos. 12. 4.

Psal. 65. 6.

Josh. 1. 5.

Heb. 13. 5.

Psal 77 5, 6, 10

hand of the most High; He checks himself for doubting of Gods mercies because of his former mercies, and he recovers himself by bringing to minde the former dealings of God with him. Now in this work of faith what abundance of strength doth it bring in from former mercies, former promises, former dealings? O this must needs wonderfully strengthen the heart to any suffering whatsoever.

Ensb. l. 3. c. 39

4. Faith carries the soul on high, above sense, above reason, above the world; when faith is working, Oh how is the soul raised above the fears and favours of men? *I care not* (said Ignatius a little before his suffering) *for any thing visible or invisible, so that I may get Christ; Let fire, the crosse, the letting out of beasts, breaking of my bones, tearing of my members, the grinding of my whole body, and the torments of the devils come upon me, so that I may get Christ.* Faith puts an holy magnanimity upon the soul, to slight and to overlook with an holy contempt, whatsoever the world proffers or threatens: Faith raises the soul to converse with high and glorious things, with the deep and eternal counsels of God, with the glorious mysteries of the Gospel, with communion with God and Jesus Christ, with the great things of heaven and eternal life. Men, before faith comes into their soules, have poor low spirits, busied about mean and contemptible things, and therefore every offer of the world prevails with them, and every little danger of suffering scares them; but when faith comes, there is another manner of spirit in a man, a princely spirit (as Luther calls it) that dares to adventure losse of life for the name of Christ. When Valens the Emperour sent his officers to Basil to turne him from the faith, they first offered him great preferment; But Basil rejected them with scorn; *Offer these things* (sayes he) *to children*; then they threatened him most grievously; *we threaten* (said Basil) *your purple-gallants, that give themselves to their pleasures.* What great spirits did faith put into those worthies, who through faith subdued Kingdomes, stopped the mouthes of Lyons, quenched the violence of the fire, of weak were made strong, &c. Certainly faith is as glorious a grace now as ever it was, and if it be put forth, it will enable the soul to do great things; the raising of the soul above reason and sense, is as great a thing as any of these. The faith of Abraham was most glorious, for which he is stiled *the father of the faithful*, and yet the chief thing for which he was commended, is, *that he believed against hope.* When the soul is in some strait, it looks up for some help, and sense sayes, *it cannot be*; reason sayes, *it will not be*; wicked men say, *it shall not be*; yea, it may be God in the wayes of his providence seems to go so crosse, as if he would not have it to be; yet if Faith have a word for it, it sayes, *it shall be*: Yea when God seems to be angry, when there appears nothing to sense and reason but wrath, yet even then faith hath hold on Gods heart, that his hand cannot strike.

Heb. 11. 43, 34.

Rom. 4. 18.

5. Faith gives the soul an interest in God, in Christ, in all those glorious things in the Gospel, and in the things of eternal life: faith is an appropriating, an applying, an uniting grace; It is a blessed thing to have the sight of God, there is much power in it, *but to see God in his glory, as my God; to see all the Majesty, greatnesse and goodnesse of God, as these things that my soul hath an interest in; to see how the eternal counsels of God wrought for me to make me happy; to see Christ in whom all fulness dwels, in whom the treasures of all Gods riches are, and all these are mine; to see Christ coming from the Father for me, to be my Redeemer*; Oh what a blessed powerful thing is this! What is all the world now to such a soul? where is all the bravery of it, or the malice and opposition of it? The losse of outward things, liberty or life are great evils to those who have no interest in better, but to such as have interest in higher things, there is no great matter though they lose all these.

2Chron. 16. 9.

Revel. 3. 8.

6. Faith sets all Gods attributes on work for the good and relief of a believer; It is one thing to have interest in God and Christ, and another thing to have God and Christ working for us. I will not deny but God and Christ are working still, yet when faith lyes still and is not active, although we do not lose our interests in God, yet we cannot expect such sensible manifestations of Gods workings for us. We have a notable expression of Gods stirring up his strength and wisdom for those whose hearts are right with him. *The eyes of the Lord runne to and fro throughout the Earth to show himself strong for those whose heart is perfect towards him* Although we be in the dark, and know not how to order our steps, yet there is an infinite wisdom working for us; although we have but a little strength, yet if we have faith to set Gods strength on work, we shall (as the Church of Philadelphia) keep Gods word, and not deny his name. Thus much for the denial of natural self.

SECT. 19. *Of the denial of religious, gracious, or renewed self; and first of Cautions.*

Must now direct in the last place how we are to *deny religious, gracious, or renewed self*; as a mans own *duties, holiness, righteousness, the graces of the Spirit*. In

profecution of which (as in the former) I shall give some }
Cautions.
Directions.

The Cautions are these. —

1. That *graces, duties* are the special gifts and blessings of God. It is *of the fulnesse of Christ, that all we have received, even grace for grace*. And the Apostle tels us, that *God hath blessed us with all spiritual blessings in heavenly places in Christ*. Me thinks here I see the transcendent excellency of the Saints, the betternesse of their condition above all the men of the world; if God hath given a man *grace*, he hath the best and chiefest of all that which God can give; God hath given us his Son, and God hath given us himself, and God hath given us his Spirit, and God hath given us the *graces* of his Spirit; these are the finest of the flower, and the honey out of the rock of mercy; they that have this gift need not to be discontented at their own, or envious at the condition of any other; they have the principal verb, the one necessary thing. *O blessed be the God, and Father of our Lord Jesus Christ who hath thus blessed us: How? with all spiritual blessings in heavenly places.* John 1. 16.
Ephes. 1. 3.
Ephes. 1. 3.

2. Notwithstanding they are Gods special gifts, yet we must *deny them* comparatively, and in some respects, as in these Cases. —

1. In point of *justification*, in relation to righteousness, in comparision of Christ, in the notion of a Covenant of life and salvation. It is a dangerous thing to hang the weight of a soul upon any thing which hath any mixture of weakness, imperfection, or corruption in it, as the purest and best of all our *duties* have; it is a dangerous thing to teach, that *faith*, or any other evangelical *grace*, as it is a work done by us, doth iustifie us: there is nothing to be called our righteousness, but *the Lord our righteousness*. *Faith* it self doth not iustifie habitually, as a thing fixed in us, but instrumentally, as that which receives and lets in the righteousness of Christ shining through it upon us; as the window enlightens by the Sun-beams which it lets in, or as the cup feeds by the wine which it conveys. So then in point of *justification* we are to renounce all our *duties and graces*. 1 Cor. 23. 6.

2. In point of *sanctification*; For so we are to attribute the strength, the power, and the glory of all our *graces and duties* unto Jesus Christ, and nothing to our selves. And yet understand we aright, though every believer is thus to *deny himself* in spiritual things, even in the point of *sanctification*, yet he is not to speak evil of the *grace* of God within himself; he may not miscale his *duties and graces*, saying, *these are nothing but the fruits of hypocrisie*, for then he should speak evil of the Spirit, whose works they are; neither is he to trample or tread on these *graces* of God. A man tramples and treads upon the dirt, but he will not trample upon gold or silver; why? because that is a precious mettall, and the stamp or image of the Prince is upon it; Now our *duties and graces, our righteousness and holiness*, as to the matter of *justification*, they are nothing worth, and so we trample upon all; but as to the matter of *Sanctification*, they are precious mettall, and they have the Image of Christ upon them, and therefore for a man to tread on them, for a man to say, *all this is nothing but hypocrisie*, that is not *Self-denial*; properly *Self-denial* in spiritual things, as to the matter of *justification*, it is to renounce all; and as to the matter of *sanctification*, it is to attribute the strength, the power, and the glory of all unto Jesus Christ, and nothing to ones self. *This is true Self-denial.*

SECT. 20. *Of the manner of denying our religious, gracious, or renewed self.*

The directions of *Self-denial* in respect of our *religious, gracious, or renewed self*, are these. —

1. Be we sensible of, and humbled for our pride in spiritual things. There is nothing that a Christian is more apt to be proud of than spiritual things. Before he takes up profession, possibly he is proud of his clothes, or friends, or honours, or possessions; but

but afterwards there is nothing that he is more apt to be proud of than of his parts, and gifts, and graces, and spiritual things; for look where a mans excellencie lies, there his pride growes, now the excellency of a Christian lies in spiritual things, and therefore there his pride growes, and there he is most apt to be proud. O be we sensible of this, and mourne for this! It was Mr. Fox his speech, *As I get good by my sinnes, so I get hurt by my graces.* It is a dangerous thing to be proud of mans duties and spiritual gifts, we had better to be proud of clothes, or friends, or honours; for this pride of spiritual things is directly opposite to a mans justification. The first step to humility is to see ones pride; the first step of self-denial is to be convinced of ones inclination or desire after self-exalting, self-admiring, self-advancing. *Oh what a proud heart have I? what a self-advancing heart have I?* There is no believer but he hath something of of self; be he never so humble, yet he hath something still that tastes of the Caske; there was never any that was so transformed, melted, or changed into the mould of the Gospel, but there was still some savour of self remaining in him: We had need therefore to be jealous of our selves, and to watch over our selves; and if at any time self break out, if at any time the soul begins to be advanced in regard of duty, or spiritual things; let us fall down before God, and humble our selves for the pride of our hearts.

2. Look up, and consider the glory, purity, and holiness of God. This consideration will humble a soul, and cause it to deny it self in spiritual things. See this in Job; no sooner had he a great prospect of the glory of God, but he denies himself concerning his own righteousness, which before he stood much upon to his friends. *I know it is so of a truth; but how should man be just with God? if he will contend with him, he cannot answer him one of a thousand.* Gods fullness will convince us abundantly of our emptiness, his purity will shew us our spots, his all-sufficiency our nothingness. When Job was brought a little nearer to God, he was more humbled before God. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.* (i. e.) I have a clearer and more glorious manifestation of thee to my soul than ever: I now perceive thy power, thy holiness, thy wisdom, thy faithfulness, thy goodness, as if I saw them with my eye, *Wherefore I abhorre my self in dust and ashes.* He could not go lower in his thoughts of himself then this expression laid him; abhorrence is a perturbation of the mind arising from vehement dislike, or extreamest disesteem; abhorrence strictly taken is hatred wound up to the height; and to abhorre, *repenting in dust and ashes*, is the deepest act of abhorrence; Thus low Job goes, not only to a dislike, but to the farthest degree of it; abhorrence of himself when he saw the Lord. See this in Isaiah, when God came near him, and he saw much of God, then he cryed out, *Woe is me, for I am undone because I am a man of unclean lips.* How knowes he that? *Why mine eyes have seen the King the Lord of Hosts.* What? did not Isaiah know he was a man of polluted lips till then? yes, but he was never so sensible of it as then; He saw his pollution more then ever by the light of the glory of God that shone round about him; he never saw himself so clearly as when the Majesty of God dazzled his eyes. When the Sun shines bright in a room, we may see the least mote in the aire; so, when the glory of God irradiates the soul, we see all the moats and atomes of sin, the least spot, and unevenness of our hearts and lives.

3. Have Christ in eye. The more we see an humble Christ, a self-denying Christ, the more shall we learne humility and Self-denial. Now Christ was the most eminent, transcendent example of Self-denial that ever was. *He thought it no robbery to be equal with God, and he humbled himself and took upon him the form of a servant.* O what Self-denial is here! was there ever such a Self-denial as this! Christians! consider your Christ; and the more will you learne to deny your selves even in spiritual things.

4. Acknowledge we our selves debtors to Christ for all our gifts, and for all our graces. Possibly a man may wear brave apparel, but he owes for them at such a shop; whiles he is abroad he swaggers, and is proud of his clothes, but when he comes into the shop, and looks upon the book, and considers what he hath to pay, he strikes fail then: Thus the Gospel is the great shop, and from Christ in the Gospel we have all our gifts and graces, and though I may be proud in spirit at another time, yet if I come into the Gospel, and see what an infinite debtor I am to Christ, and to free grace for all that ever I have, then I think, *What? shall I be proud? What? shall I not deny my self in spiritual things?*

3. Study the Gospel, and the way of the Gospel. Where shall we see an humble Christ but in the Gospel? Where shall we see the rich and free grace of God in Christ, but in the Gospel? Where shall we get faith in Christ, but in the preaching of the Gospel, and in the studying of the Gospel? Surely this grace of *Self-denyal in spiritual things* growes onely in the garden of the Gospel; I deny not but there is a common, field-Humility, or *Self-denyal*, as I may so speak; such a *Self-denyal* I mean, as growes among the Heathen, and among moral men; but betwixt that and this we may observe these differences.

1. Take a moral, civil man, and though he may seeme to be humble and to *deny himself*, yet he is proud of his humility. A Philosopher coming into *Plato's house*, and seeing it very neat, *I trample upon Plato's pride*, said he. *But* (said *Plato*) *not without your own pride*. Now a believer doth not onely deny himself, but he is sensible of his own pride in that very thing wherein he is humble.

2. Take a moral, civil man, and though he may seem to *deny himself*, yet it is but in this or that particular thing; but a Believer *denyes himself* in every thing. *I count all things but dung and drosse* (sayes the Apostle) *for Jesus Christ*. Phil. 3. 8.

3. Take a moral, civil man, and though he may seem to *deny himself*, yet it is but the artifice of his reason and resolution; if *I goe on in such and such a way* (sayes he) *I am undone*. Hence he denyes this pleasure, and that company. But now a Believer *denyes himself in spiritual things* by the beholding of Jesus Christ.

4. Take a moral, civil man, and though he may seem to *deny himself*, yet there is no mysterie in it; but there is ever a great mysterie of grace in a Believers *self-denyal*. As thus, he ever cryes, *What shall I doe to be saved?* and yet he professeth that he doth not expect to be saved *by his doing*, here's a mysterie. Again, he counts himself *lesse than the least of all Gods mercies*, and yet he thinks God hath done more for him than if he had given him all the world; here's a mysterie. Again, he looks upon himself as *the greatest sinner*, and thinks of every one better than himself, and yet when he looks upon a drunkard, or a swearer or the like, he professeth that he would not change his condition with such a man for all the world; what a mysterie is this!

5. Take a moral, civil man, and though he may seem to *deny himself* in temporal things, which devils themselves may do, yet he cannot, as the Believer, *deny himself* in spiritual things. One makes mention of a certain godly man that was fore tempted by Satan in his time, the godly was much in duty, to whom Satan said, *Why takest thou this pains? thou dost watch, and fast, and pray and abstainest from the sinnes of the times; but O man; what dost thou more than I do? Art thou no drunkard, no adulterer*, sayes Satan? *no more am I*. *Dost thou watch, and fast*, sayes Satan? *I never sleep, I never ate, nor drank; what dost thou more than I?* *I will tell thee*, said the godly man, *I pray, I serve the Lord, I walk humbly, I deny my self; Nay then*, sayes Satan, *thou goest beyond me, for I am proud, and I exalt my self, and therefore herein thou goest beyond me*. And thus we may difference betwixt true *Self-denyal* and false.

6. Rest not on any thing below Jesus Christ. Neither grace, nor duties, nor holinesse are to be trusted upon. We must hold them fast in point of practice and obedience, but it is our sinne and danger to hold them fast in relyance and confidence. I desire to be rightly understood in this truth. Some, because they need not to rely on duties, they let go their duties, they let prayer, and repentance, and sorrow for sinne go; they say *it is no matter for duties, they need not to trouble themselves, Christ hath done all*. This is to *turn the grace of God into wantonnesse*: We must let go both our graces and duties in point of justification, but hold them we must as our lives in the tenour and conversation of our lives; Prayer, hearing, fasting, repenting must not dye whilest we live; do them we must, but glory in them we must not: we must not rest in any thing whatsoever below Jesus Christ. I shall instance in these particulars.

1. We must not rest upon our own preparations *for duties*. It is a commendable thing to prepare our hearts; we must pray that we may pray; we must have secret communion with our God, before we come to seek communion with him in a Sermon; but we must not rest upon our own preparation when we have prepared; if we advance that into the throne of Jesus Christ, and rest upon that when we should only rest upon him, it is the way to make all our preparations miscarry.

2. We must not rest upon our enlargements *in duties*. It may be we have a spring-tide of assistance comes in; a Minister preaches with great presence of the Spirit of God, and a Saint prayes (as we find it) *in the Holy Ghost*: (i.) he finds the holy Spirit Jude 20.

of God sending him from petition to petition melting him with brokenness when he is confessing sin, filling him with rejoicing when he is remembering mercy, raising him with an high wing (as it were) of importunity, when he is begging of favour (as it was an admirable temper in holy *Bradford*, that he was not content till he found God coming into his spirit with several dispensations according to the several parts of his prayer) and now as soon as the duty is done, it may be he goes away, and stroakes himself. * *Oh what an admirable prayer was here ! surely I shall do well this day, I shall be able to wrestle with all temptations*, this is the very way to miscarry, thousands have found it ; so that when he comes to pray again, it may be he prayes most dully and flatly, the Spirit is grieved and gone, and he can say little or nothing.

* In this case I may not only say, take heed of resting in enagements, but take heed

off ! What ? are there any such risings within, *Oh what an admirable prayer, &c. Take heed now of pride, ambition, self-seeking !* One observes, that in any times the more excellent a Sermon is, the more carnal the heart of a Preacher may be ; and the stronger invention a private Christian hath in his prayers, the weaker his grace may be : and those expressions which seem excellent to others may come from a root very bitter to God ; even as in a Meadow full of grass and pleasant flowers, if you digge to the bottome of them, there is nothing but noysome earth ; so if you go to the fountaine from whence all these expressions, and vehement expostulations that are used in prayer do flow, you may see its a poisoned fountaine. As on the other side, an heart contrite, and full of grace before God, may not be so admirable in expressions ; as they say, the ground full of mines of gold, is very barren for grasse.

3. We must not rest upon the comforts we have in duty, or after duty. It may be when we have been at duty, and have had some soul-ravishments, * O, now we think our nest is built very high, and our rock is firme, and we shall go on vigorously ; *Chrysostome* hath a saying to this purpose, *Me thinks (saith he) a Saint when he comes from a Sacrament, should be able to fyie in the face of a devil, and though he walk in midst of snares, yet he should be able to encounter with them all.* Comforts are very sweet things, and indeed strengthening things ; *The joy of the Lord is our strength*, saith *Nehemiah* ; nothing more animates souls than joy ; onely here is the danger, if we rest on these joyes and comforts, the Spirit of God is a most choice and tender thing, it dwells in none but a clean pure Temple most cleanly swept, if any pride spring up in our hearts we lose ours comfort.

* Do not go away from a duty rejoicing, because of thy affections or ravishments merely in duty ; but consider whether the ground upon which these are built be solid and enduring. Burges of graces. *Nehem. 1. 10. Matth. 26. 33. Joh. 21. 15, 16, 17.*

4. We must not rest upon graces. This was *Peters* fault, he was full of conceit, and self-confidence, he had grace, and he rested on it, *Lord, though all forsake thee, yet will not I* ; yet soon after *Peter* did forsake and deny his Master, and we do not find *Peter* so confident afterwards : when *Christ* said to him, *Simon Peter, lovest thou me more then these ?* No comparative words now ; no more than *Lord, thou knowest I love thee.* *Peter* was whipped with self-confidence, and the woful fruits of it, and now in a good degree it was purged out of him. Surely it was a lesson well worth the learning though it cost the whipping. We must not rest on graces, nor on any thing else on this side *Jesus Christ*.

7. Be often putting forth new actings of faith in *Jesus Christ*. The more we believe, the more do we deny *Religious selfe*. Hence it is that *Self-denial in spiritual things* is not to be found in the Law, but in the Gospel ; the Law though it hath its use (and we dare not but make use of it) yet properly it will not make a man to deny himself, but rather to seek himself in spiritual things ; *Obey and live* saith the Law, but if thou failest in any one point thou art lost for ever ; in this case (if there were no other way) who would deny his own righteousness ? nay, who would not seek to save himself by his own righteousness ? But now sayes the Gospel, *by workes thou canst not live, but if thou wilt throw down all thy own righteousness at the feet of Christ, and believe on him, and rest only on him, thou shalt be saved.* O this will make a man to deny his own righteousness, and to deny himself in spiritual things. Go we therefore to *Christ*, let us maintain believing apprehensions of the Lord *Jesus Christ*. He alone is the humble self-denying person that seeks justification, not by works, but by faith only.

8. Let it be the joy of our souls to exalt and set up *Christ* within our souls. Though in order to justification we must deny our graces, eye *Christ* without us ; yet in order to sanctification we must have a care to see and feel *Christs* Kingdome within us, to set up *Christ* in our hearts, and to discern him ruling and commanding there as a King in his Throne. And there is true *Self-denial* in this, for wherever *Christ* reignes, there sin goes down. As the people would have all the men put to death which would not have *Saul* to reign over them ; so doth a true believing soul mortifie whatsoever opposeth *Christs* Kingdome, he removeth whatsoever may hinder *Christs* spiritual Dominion, he makes all vail and stoop for *Christs* exaltation within him. Other let

let Christ reigne over all within us, in our understandings as a Prophet inlightening us; in our wills as a King commanding us; in our affections as a Priest mortifying us; in our loves as a husband marrying us; let the whole man be subject unto whole Christ. This is the character of a true *self-denyer*; Christ rules within him, he every way subjects himself to Christ, in his understanding to know Christ, in his will to choose and embrace Christ, in his thoughts to meditate upon Christ, in his fear to serve and honour Christ, in his faith to trust and depend upon Christ, in his love to affect Christ, in his joy to delight in Christ, in his desire to long after Christ, in his endeavours to exalt Christ, in all his *duties, graces, gifts, abilities*, to make them serviceable unto Christ: Why this is to *attribute the glory of all our duties and graces to Jesus Christ, and nothing to our selves*. Now is Christ *all in all*; now we truly *deny our selves, our sinful-selves, our natural-selves, our religious-selves*. Thus much of *Self-denyal*.

CHAP. VI. SECT. I.

Of the Nature of

Experiences.



Experience (say some) is a knowledge and discovery of something by sense not evident in it self, but manifested by some event or effect. This description contains both Natural and spiritual *Experiences*; but my purpose is to speak only of the latter, and in that respect I look strictly at *Experiences*, as *Real proofes of *Scripture-truths*. When I marke how true every part of Gods Word is, how all the Doctrines, Threatnings and Promises contained therein; are daily verified in others, and in my own self, and so improve or make use of them to my own Spiritual advantage, this I call *Experience*.

**Experience is a sensible evidence of Gods truth Callings*

SECT. 2. Of the gathering of *Experiences*.

THAT our *Experiences* may further us in the way to Heaven, we must learne, 1. To gather them: 2. To improve them.

1. For the gathering of them, the only way is, —

1. To mark things which fall out; To observe the beginnings and events of matters, to eye them every way, on every side, that they may stand us in stead for the future: This observation and pondering of events, with the causes that went before, is the ripener of wit; *Who among you will give eare to this? who will hearken for the time to come? whosoe is wise, and will observe those things, even they shall understand the loving kindnesse of the Lord.*

*Iſa. 42. 23.
Pſal. 107. 43.*

2. To treasure up, and lay in these observations, to have ready in remembrance such works of God as we have known and observed. The Philosopher saith, that *Experience is multiplex memoria, A multiplied memory*, because of the memory of the same thing often done, ariseth *Experience*: *I remember the dayes of old*, saith David; *I remember how thou didst rebuke Abimelech, and overthrow Nimrod, and Pharaoh, and Abisophel*: and thus would we treasure up *Experiments*, the former part of our life would come in to help the latter, and the longer we live, the richer in Faith we should be; even as in Victories every former overthrow of an Enemy, helps to obtain a succeeding Victory. This is the use of a sanctified memory, it will lose nothing that may help in time of need, or in the evil day; it records all the breathings, movings, stirrings, workings of a soul towards Christ, or of Christ towards a soul.

Pſal. 143. 9.

3. To cast these things thus marked and laid in under several Spiritual heads, of *Promises, Threats, Deceits of the heart, Subtilties of Satan, Alasements of the world, &c.* I might enlarge the Heads into any thing that is *good or evil*: 1. Into any thing that is *good*, whether it be *God*, or the *things given us by God*; his Spirit, his Counsels, his Ordinances, his Work of Sanctification, and all the fruits of the Spirit. 2. Into any thing that is *evil*, whether it be *Sin* or the *fruits of Sin*, as Corruption, Inability to good, Vanity of all the Creatures, the Judgements of God.

Some have given us a Catalogue of the several sorts of *Experiences*, thus; They are either, —

1. *Experiences* of Gods anger and justice, and these are of notable use for instruction and caution; it was Gods command oft-times renewed in the Law, that when his wrath was executed upon sinners, *all Israel should see, and fear, and do no more so wickedly.*

Deut 13. 11. 17
13, 19, 20.

2. *Experiences* of Gods goodnesse, and love, and they are either, —

1. *Experiences*, of God in a way of common providence, evidencing what God is to his people in a way of bodily mercy, when they are in straits, to deliver them, in afflictions, to help and succour them, &c.

2. *Experiences* of Gods special mercy in a way of saving grace, or first grace, evidencing how true God is in his promises to poor, lost, perishing creatures; how ready he is to pardon scarlet sins, &c.

3. *Experiences* of Gods special mercies in a way of strengthening grace; evidencing what God is to poor creatures labouring under, 1. Strong corruptions, helping them to overcome them. 2. Strong temptations, helping them to resist them. 3. Hard and difficult duties, helping them to go through with them.

4. *Experiences* of Gods special mercy in a way of quickning grace: 1. Shining upon the soul in dark and low conditions, and chearing it with the light of his countenance. 2. Enlivening the soul to serve him with alacrity and cheerfulness, &c. Thus we must fort our *Experiences*, as the Apothecary forteth his drugs.

S E C T. 3. Of the improving of Experiences.

2. **F**Or the improving of *Experiences*, —

1. We must consider what Scripture-truth is verified thereby.

in } Others.
 } Our selves.

1. In *others*, as, if we consider how God blesteth and cheareth the religious, wherein that Text is verified, *Blessed are the righteous, for it shall be well with them, for they shall eat the fruit of their doings*: Or, if we observe how God punisheth the carnal and hypocritical, wherein that text is verified, *Wo unto the wicked, it shall be ill with them, for the reward of their hands shall be given them.*

Isa. 3. 10.

Isa. 3. 11.

1 Pet. 2. 3.

Psal. 1. 43. 10.

Psal. 73. 28.

Psal. 119. 50.

Lam. 3. 26.

Psal. 93. 1.

Gal. 4. 18.

Heb. 13. 6.

Rom. 7. 23.

Psal. 51. 5.

Isa. 64. 6.

2 Cor. 3. 5.

Rom. 7. 18.

2. In *our selves*, as, if by a spiritual Experience We taste God to be good; wherein that text is verified, *If so be ye have tasted that the Lord is gracious*: If we finde the *things given us of God* to be good; as that his Spirit is good, according to that Text, *Thy Spirit is good*: That his Ordinances are good, according to that Text, *It is good for me to draw near to God*; — and, *This is my comfort in affliction, for thy word hath quickened me*: That Sanctification, and the fruit of the Spirit, are good; according to that Text, *It is good that a man should both hope, and quietly wait for the salvation of the Lord*: — *It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High*: — *It is good to be zealously affected always in a good thing*: — *It is a good thing that the heart be established with grace*; or if by Experience we discern the evil of sinne it self out of measure sinful, according to that Text, *Since by the commandment is become exceeding sinful*: If we finde out the corruption of our own Nature, according to that Text, *Behold, I was shapen in iniquity, and in sin did my mother conceive me*: If we discover the abomination of our own righteousness, according to that Text, *We are all as an unclean thing, and all our righteousnesses are as filthy rags*: If we feel our own inabilities to do any good, according to that Text, *To will is present with me; but how to performe that which is good, I finde not*: — *Not that we are sufficient of our selves, to think any thing as of our selves, but our sufficiency is of God*: If we have tryal of the vanity of all creatures, as of Riches, Honour, Wisdome, according to that Text,

Vanity

Vanity of vanities, all is vanity: O ! how will these blessed *Experiences*, backed by Scripture-truths, kindle our affections ! I deny not Faith works more stedfastness, and firmness of adherence, but *Experiences* usually breed the greater strength of affections: *I love the Lord* (saith David) and why so ? *because* (of this *Experience*) *he hath heard my voice, and my supplications.* Eccle. 1. 2.
Psal. 115. 5.

2. We must endeavour to produce that fruit, that frame of heart, which the Lord requires, directs, and looks for in such and such cases. Thus the Sanctification of *Experiences* is evidenced by the *Dispositions* answering Gods minde, which are left upon the heart, and brought forth in the life afterwards ; namely, when Divine discoveries are the more strongly believed ; the heart by threats more kindly awed ; adherence to the Promises more strongly confirmed ; the deceitful heart more narrowly watched ; Satans suggestion more watchfully resisted ; the bewitchings of the world kept at a greater distance from the soul ; in a word, when by this experimental application of Gods works to his word, God is more advanced, and Self more abased, the honour of the Lord is more studied, and the edification of his people endeavoured, holy love increased, service quick'ned, faith strengthened, Christ improved ; then is this business Christianly managed indeed. But of these more largely in the next Section.

SECT. 4. Of the Sanctification of Experiences in their several Uses.

THe Sanctification of *Experiences* is evidenced (as we said) by such *Dispositions* as these : —

1. When Divine discoveries are more strongly believed ; this is one fruit of *Experience*, it wonderfully strengthens our faith : When the *Israelites* saw the *Egyptians* drowned, then *they believed the Lord, and his servant Moses.* When we finde all things in the event to be as we believed, this confirms our Faith, as *David knew that God favoured him, by his deliverances.* Exod. 14. 31.
Psal. 41. 11.

2. When the heart by threats is more kindly awed : this is another fruit of *Experience*, *The righteous also shall see and fear* ; first *see*, and then *fear* : When the Primitive Christians saw *Ananias fall down, and give up the ghost*, then *great fear came on them that heard those things* ; this holy fear many a time possesseth the Saints : *My flesh trembled for fear of thee* (saith David) *and I am afraid of thy judgements.* — When I heard, *my belly trembled* (saith Habakkuk) *my lips quivered at the voice* ; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble : As the child quaketh when he seeth his Father correct a servant, so the faithful tremble when they observe the severity of Gods wrath against impenitent sinners. Psal. 52. 6.
Agi. 5. 5.
Psal. 119. 120.
Hab 3. 16.

3. When the deceitful heart is more narrowly watched : Hath it cozened us once and again ? *Experience* hereof will breed in us a godly jealousy and suspicion over our hearts ; we are now conscious of our own weakness, and of the snare that is in every creature, to take and entangle us ; and this will make waking Believers circumspect and careful, how they entertain evil motions, how they keep up holy thoughts, how they perform holy duties, how their affections move towards that which is above, lest they should miscarry upon the sands.

4. When Satans suggestions are more watchfully resisted, this is the voice of *Experience* in such a case, *Doth Satan furiously assail us ? be not dismayed ; Are his temptations most fierce ? be we most diligent in the means of grace, the practice of holiness, the labours of an honest calling ; pray earnestly, exercise faith, stick faster to the word of promise, stop our ears against scruples and doubtings, Draw nigh to God, for Satan will then cease to vex thee with his temptations any more : Resist the Devil, and he will fly from you :* it is true, the Believer is too weak of himself to withstand the least assault, but if we rely on the Lord, we may through his power be made victorious in the greatest assaults whatsoever ; and here is the comfort of *Experience*, That a soul having once returned with victory, through the power of his might, *He will abide in the secret place of the most high for ever.* Jam. 4. 7.

5. When the bewitchings of the world are kept at a great distance from the soul : This was *Solomons* case and cure, after all his travels and great delights, he no sooner returns as to himself, but he fills the world with this news ; What news ? *Vanity.* And what more ? *Vanitie of vanities* ; And what more ? *All is vanitie* : *Experience* of its *vanitie* weans him from the love of this earth, it takes him off the creature, and lifts him Eccle. 1. 2.

him unto the Lord his Creator ; so should we (if ever we were charmed with such Syren songs) be more careful, lest we be drawn away with the pleasing delights of things transitory, and keep them at a greater distance from us.

6. When the Lord Jesus is more studied and advanced : The man that feels Christs gracious power and virtue will be sure to exalt Christ, and set him up on high ; when *Israel* saw the mighty work of *David* in overthrowing *Goliath*, then *David* was much set by : The Believers experience of Christs mighty and gracious working, makes Christ very precious to him, then he cries as the souldiers of *David*, *Thou art worth ten thousands of us* : Hence it is that Gods people value him above all their profits, friends, ease, credit and lives. *Matthew* left the Receipt of Custom, *James* and *John* their Ships, and Nets, and Father, and followed him, yea, many for his sake loved not their lives unto death ; no wonder, for they had many sweet experiences of Christ : Christ to their apprehension was the fairest of ten thousand ; none but Christ, none but Christ.

7. When the peoples edification is endeavoured : Have we tasted of the goodness of God ? let us then provoke others to believe, and to serve the Lord together with us ; this is one end of Experience, and that use we should make of it towards others. When *Gideon* heard the telling of the dream, and the interpretation thereof, he worshipped, and turned into the host of *Israel* ; and said, *Arise, for the Lord hath delivered the host of Midian into your hands*.

8. When a mans own self is more abased : Do we live the life of grace and true holiness ? this will teach us to deny our selves wholly : *If any man (saith Christ) will come after me, let him deny himself ; q. d.* If any man will come after me in the knowledge of my Will, in the belief of my promises, in the love of my Truth, in the obedience of my Precepts, let him deny himself, let him lay aside his own wisdom, his own will, his own imagination, his own affections, his own ends, as base and unworthy marks to be aimed at : *Let him deny himself* ; whatsoever is of himself, or belonging to himself, as a corrupt and carnal man ; let him go out of himself, that he may come to me ; let him empty himself of himself, that he may be capable of me, that I may rule and reign in him, and that he may wholly subject himself to me and my service : This the Apostle stiles, *Living, not unto our selves, but unto him that dyed for us* ; he alone understands, and hath experience of the end of Christs death, that makes Christs glory the end of his life, and lives not to himself, but to Christ.

9. When holy love is more increased : *I love the Lord, because he hath heard my voice and my supplication* : We cannot taste of the Lord, but we must have an hearty love to the Lord : Will you hear the voice of Experience ? 'tis this, *O taste, and see how good the Lord is* ; and then, *O stay me with flaggons, and comfort me with Apples, for I am sick of love*, such a one truly affects Christ, and all that follow Christ ; such a one loves the person of Christ, without his priviledges, a naked Christ, as well as a Christ clothed with all his robes, in all his glory and resplendent beauty, Christ in a Prison, as well as Christ in a Throne : Thus *John* (after all his Experiences of Christs love to him) could love Christ on the crosse, when others forsook him, as well as in the Temple, when he was working miracles.

10. When hope is quickened, such times may come, that death and darkness may surround us ; and we may grovel in the dust ; But here is our comfort, *That tribulation worketh patience, and patience experience, and experience hope* : Have we any Experience of Gods gracious dealings with us in former times ? have we sometimes been refreshed by his hand ? hath he sometimes helped us ? was he found of us when we sought him ? nay, often unfought for ? hath he come to our souls, and renewed our stock, and filled our becalmed spirits with fresh gales of grace ? how should we then but hope ; *As it was in this respect, it is and ever shall be* ? if new temptations arise, and new lusts break in and spoil, it is the voyce of Experience. *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom, to whom be glory and dominion for ever and ever* — and *We had the sentence of death in our selves, that we should not trust in our selves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us, in whom we trust he will yet deliver us*.

11. When joys of the spirit are raised and stirred up : Who is he that hath not been delivered out of some miserable exigents ? and if we have, we may well say with *David*, *Thou hast shewed me great troubles and adversities, but thou wilt return and receive me, and wilt come againe and take me up from the depth of the earth, and comfort me* : Former

Former comforts are as a bill obligatory under Gods hand, to assure us that he will not forsake us: *Whom God loves, he loves unto the end. — Because thou hast been my help, therefore in the shadow of thy wings will I rejoyce.*

John. 13. 1
Psal. 63. 7

12. When Faith is more and more strengthened, *Experiences* should be turned into *Confidences*: Thus David improved his *Experiences*, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistin*: In like manner should we take notice of Gods dealings, and after we have once tryed him and his truth, let us trust him for the future; *Tryed Truth, and tryed Faith unto it, sweetly agree, and answer one another*. Hence it is that *Experience* of Gods love, should refresh our Faith upon any fresh onset; *So let all thine enemies perish* (said Deborah, the heart of that blessed woman was enlarged, as it were Prophetically) *when one falls, they shall all fall*; there is the like reason, *So let all thine enemies perish, O Lord*. *Experience* in our selves or others, will enlarge our faith to look for greater matters still from our gracious powerful God: *Hath the Lord given us a victory over the Philistins? then Awake, awake Deborah, awake, and be enlarged, O my faith!* Every new *Experience* is a new knowledge of God, and should fit us for new encounters: I deny not but we ought to trust God upon other grounds; though we had never tryed him; but when he helps our faith by former *Experiences*, this should strengthen our confidence, and shore up our spirits, and put us on to go more chearfully to God, as to a tryed friend. It was the speech of one eminent in holiness, upon occasion of the accomplishment of a great request made to God by him, *I have tryed God often, now I will trust him indeed*. If we were read in the story of our own lives, we might have a Divinity of our own, drawn out of the observation of Gods particular dealings towards us: we might say, *This and this truth I dare venture upon, I have found it true, I dare build all my happiness upon it*; as Paul, *I know whom I have trusted, and I am perswaded he is able to keep that which I have committed unto him against that day*; q. d. I have tryed him, he never yet failed me, I am not now to seek how faithful he is to all those that are his.

1 Sam. 17. 35
37

Judges. 5. 31

2 Tim 1. 12

13. When scruples and doubts are removed. O (cries the soul) how may I know that my *Experiences* of Gods goodness are true *Experiences*? 1. If thy *Experiences* be but the counterpoises to promises, it is a signe they are true *Experiences*. As we have heard, *so have we seen in the City of our God*. *Experiences* are false when they do not answer promises, as face answers face in a glasse; whosoever hath an *Experience* of Gods goodness, hath also an *Experience* of Gods truth: *Experiences* of this sort, are but the fulfillings of promises; it is an ill thing, very ill hearing, to hear wretches talke of *Experiences*, how much of God they have found in this or that way, since they left ordinances, and gaped for revelations, &c. When as possibly the persons are so notoriously vile and licentious, that they plainly evidence, never did any promise belong to them: and as promises were never made to such persons, so they were never made to such wayes; but now if thy *Experiences* answer thy promises; if thou hast found after long seeking and waiting, that *God is good to those that seek him*, this now is a sweet, and probably a true *Experience*, otherwise not.

Psal. 48. 9

2. *Soul-experiences* manifested in inward dispensations, are rather to be trusted to, and builded upon for true *Experiences*, than outward *Experiences* manifested in external providences; the reason is plaine, because outward mercies may come, and ordinarily do come in a way of common providence, and there must be many notable circumstances to evince a special love in the dispensation of them. Solomon after a diligent observation of it, saw, that *as it happened to the foole, so it happened to him in this life*, and therefore determines that from outward events here, there could be no judgment made what the man was; therefore I say, inward dispensations, and *Soul-experiences* are more to be trusted to, than outward providences, for *Experiences* of Gods goodness; yet even in these there may be cheats; the Devil, and our owne base hearts which are *deceitful above all things*, may cry *peace, peace, when there is no peace*, and so put off the soul with a cheat and delusion, in stead of a true peace. True *Experiences* of Gods goodness are strong foundations, they are rare things, and of very rare use, but they are rarely found: yet thou mayst know further whether thy *Experiences* be true either by considering the way how thou gottest them, or by considering the fruit and effect of them.

Eccles. 2. 15

For the first observe. 1. If by the application of some word to thy soul thou at any time procuredst to thy self peace, this was a true *Experience*, Psal. 119. 18.
Jerem.

Jerem. 15. 16. 2. If it hath been obtained after much prayer, this was a true *Experience*,
1 Sam. 1.

For the second, observe. 1. If thy former *Experiences* have increased lively hope in thee, it is a signe they have been true, Rom. 5. 4. 2. If thy *Experiences* have increased thy faith and confidence in God, they were true *Experiences*, Psal. 27. 2, 3. 3. If after an *Experience* of the goodnesse of God towards thee, thou feelest thy heart warmed with more love to God, and thy self more quickened to an holy and close conversation, this looks like a *Dauids Experience*, Psalm. 116. 1, 9, 12, 14, 18.

O but (cries the soul) I have had, I suppose, many of these *Experiences*, but no comfort as yet. Thus David after the remembrance of his songs in the night, left his soul still in doubt; and he goes on to say, *Will the Lord cast off for ever? and will he be favourable no more?* In this case it is the duty of Christians, to call to minde their former *Experiences* of Faith and Joy again and again; for though they comfort not at one time, yet they may at another. Have we found a Promise (which is a *breast of Consolation*) milkelesse? yet again suck, Comfort may come in the end: If after we have impanell'd a Jury and Grand Inquest to search, and our first Verdict condemns, or they bring in an *Ignoramus*; yet do, as wise Judges often do, send them about it again, they may finde it the next time: *Jonah* look'd once, it seems, and found no comfort, for he said, *I will look again towards thine holy Temple*: So some have look'd over their hearts by signes at one time, and have to their thinking found nothing but Hypocrysie, Unbelief, Hardness, Self-seeking, &c. but not long after, examining their hearts again by the same signs, they have espied the Image of God drawn fairly upon the Tables of their hearts, and so found a world of comfort.

O but (cries the soul!) I have tossed and tumbled over my heart; I have searched into the Registers and Records of Gods dealings, and me thinks, I can call nothing into remembrance betwixt God and me: What, nothing? look again: Did God never speak peace to our hearts? Did Christ never shed his love abroad into our souls? Have we at no time found in our heart pure streins of love to Christ; Pure drops of godly sorrow for offending Christ? Have we never an old tryed Evidence, which hath been acknowledged and confirmed again and again in open Court? What not one? Surely, if we can now call to mind but one, if in truth, it may support us: If one promise do belong to us, all do: for every one conveyes whole Christ, in whom all the Promises are made, and who is the matter of them: As in the Sacrament, the Bread conveyes whole Christ, and the wine conveyes whole Christ: so in the Word, every promise conveyes whole Christ: if we can but say as the Church of *Ephesus*, *This thing I have, that I hate sin*: we may plead this to God, yeathough it be in lesser degree, if in truth and sincerity (see in the duty of *Self-tryal*) if it be true gold, though never so little of it, it will passe current with him: *He will not quench the smoking flax*, though it be but a smoake, not a flame; though it be but as a weck in the socket, (as it is in the Original) likelier to dye and go out thanto continue, which we use to throw away, yet he will not quench it, but accept it. O let us comfort our selves with these words!

Rev. 2. 3.

Isa. 42. 3

O but (cries the soul again!) I have searched all crevices for light, but alas, I cannot see the least beam of it: What help now remains? If it be thus, poor soul, Be not faithlesse, but believing. Christ helps some to live above glorious Manifestations; sometimes in absence of these Manifestations, just ones may live, and rejoyce in the invisible Essence of God: Christians may live waiting on God, when his face is wholly hid from them; or Christians may live depending on God, when all other subordinate stays or helps are lost: In such a soul there may be this resolution, Let God do what he will with me, I'll hang on him still, *Though he kill me, yet will I trust in him*, and there is comfort in this.

If so (saith the soul) then what need of *Experiences*, so long as I have the Promises, and may live by Faith? O but for all this, be not carelesse of *Experiences*: for 1. It is the goodnesse of God, that besides the promises of good things to come, he is pleased to give us some present evidence and taste of what we believe: This heightens his mercy, that besides Faith, he should train up his children by daily renewed *Experiences* of his fatherly care. 2. Though it be one thing to live by Faith, another thing to live by sight, yet the more we see, and feel, and taste of God, the more we shall be lead to relye on him, for that which as yet we neither see nor feel; This is the very meaning of God, that by that which we feel, we might be strength'ned in that we look for.

SECT.

SECT. 5.

The consideration of Experiences in a practical course, or some practical Rules to be observed.

IT were good for Christians, intending the practical part, to observe these or the like Rules.

§ Some Cautionary.
§ Some Directory.

1. The Cautionary Rules may be these: —

1. In gathering Experiences, Beware of misprision of Gods Providences. There are many mistakes now a days, and therefore it is our best & only course, for our security, to interpret all Gods works out of his Word: We must make the Scriptures [as we said before] a contriving book to the book of Gods Providences: Judge neither better of prosperity, nor worse of adversity, than Gods Word warrants us. This was the Psalmists cure, his Experience put a *Probatum est* to this prescription. *When I thought to know this, it was too painful for me, until I went into the Sanctuary of God, then understood I their end: God may prosper a wicked man, and he may contrive this as an argument, and note it as an Experience of Gods gracious dealing with him, and dear love unto him: O take heed! To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.* Psal 17. 16, 37.

2. In improving Experiences, observe these cautionary rules: 1. Beware how we argue from one Experience to another: Judgements threatned, are not alwayes inflicted after one and the same manner; God meets with the wicked sometimes in this life, and sometimes he reserves their plagues for another. In like manner the gracious Providences of God are not alwayes dispensed after one and the same manner; indeed David could say, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistin;* and Paul could say, *I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work:* and so we may say, that God many times hath delivered us, and doth deliver us, and therefore that he will deliver us still: But this manner of arguing, as it is demonstrative, so it hath some limitatious, which we must carefully take notice of; as —

1. That besides a meer Providence, we take notice of some Promise of God on which we build: Thus Paul delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promise, he hangs on God, which (saith he) *raiseth the dead.* 2 Cor. 1. 9. 10.

2. That we consider the manner of the Promise, because,

1. Some Promises are disjunctive; as when God in his mercy conveys any thing to us either in particular, or in the equivalent, by way of commutation and Compensation with Spiritual things. Thus a Christians Experience works Hope, but not alwayes of the self-same outward issue, and manner of deliverance out of his trouble, which he hath before-time found; No, we must hope according to the word, or according to the quality of the Promise: Pauls hope (after Experience of many deliverances) was not expressly or peremptorily, that the prick in his flesh should be removed, but that Gods grace should be sufficient, and so he had the fruit of his former Experience, because he obtained an equivalent supply, but not otherwise. Rom 5. 4.

2. Some Promises are conditional in respect of us; as when God promiseth protection from contagious sicknesse, and from trouble, and war: *If my people, which are called by my Name shall humble themselves, and pray, and seek my face, and turn from their wicked wayes, then will I heare from heaven, and will forgive their sinne, and will heal their land.* In these or the like promises, God may give us the Experience of his Word at one time, but deny it another, because we fail in the condition of the Promise on our parts. Observe Christians! would we conclude a deliverance as formerly, be sure then to look to the frame and disposition of our Spirits: If we are in the way of the Promise, then we may conclude it for certain; if we meet God in the course of his Providence, or in the improvement of the meanes he hath appointed, then we may set it down, That God will do whatsoever he hath promised to give, in his own way, or otherwise not. 2 Chron. 7. 15.

3. Some Promises are indefinite; as that in *Jam. 5. 14, 15. Is any sick among you?* X

Jam. 5. 14, 15. *let him call for the Elders of the Church, and let them pray over him: — and the prayer of faith shall save the sick, and the Lord shall raise him up:* In this case God may sometimes, yet doth not alwayes performe promise according to the letter, though a man may be truly qualified with the conditions specified in that Promise, *toties quæties;* again and againe. It only intends thus much; That God may, and sometimes will save the sick, and raise him up at the Churches prayers, but he will not ever do so. Now as God doth not alwayes perform, so neither are we absolutely, or infallibly, or universally to conclude: The Promise is not universal, but indefinite, and accordingly our Conclusions should not be universal, but indefinite: we should indeed, because of the Promise, adventure our selves upon God in such a condition, not knowing but in his outward dispensations he may make it good to us, yet with submission to his pleasure, if otherwise he dispose of us: And as this is all we must do, so this is all we can say, or conclude in such a case as this is.

2. *Beware how we receive comfort in an evil day from our own or others Experiences.* No question comfort is the issue of blessed Experiences which arise from Gods love or goodness; but how far I may take comfort is a question: and concerning the latitude of the comfort of Experiences we had need to enter a Caveat; For —

1. If thou art not a Saint, thou canst not take comfort from a Saints Experiences, there is no strength in this Argument; *God did thus once to his own children, and therefore he will do thus to me that am a childe of the Devil.* You cannot thus argue amongst men, *such a father gave his children a Portion, therefore he will give mine a Portion;* there is no reason for it.

2. If thou beest a Saint, one that feares the Lord, yet thou canst not stretch such Experiences, as were, 1. Miraculous: Or 2. Such as the servants of God have had upon particular engagements: Or 3. Any other Experience in respect of circumstances, to build up comfort to thy selfe from the hope of the like: as, suppose thou wert condemned by persecutors to a Den of Lyons, or to a fiery furnace, here thou hast Daniels and the three childrens Experience to comfort thee, but thou canst not comfort thy self thus: Or, suppose thou art sick unto the death, and a Physitian or a Prophet tells thee, *set thy house in order for thou shalt dye and not live;* here thou hast Hezekiahs Experience to comfort thee, to whom a particular promise was made; but thou canst not comfort thy self thus: Or, suppose at such a time thou wast in affliction, and thou criedst unto the Lord, and within so many dayes he delivered thee, or in such a manner he delivered thee; Here is an Experience of such and such circumstances to comfort thee, but thou canst not comfort thy selfe thus; The reason is plaine, because God is no where tyed to circumstances; God hath several wise ends why he delivers one Christian this way, another that way; why some of his Saints have but an houre, others a year of temptation, some but a nights darknesse, others many nights lye amongst the pots.

In what manner then may I draw comfort from these blessed Experiences?

I answer thus, and thus far. —

1. Thou mayst from these Experiences gather this knowledge, that in such or the like straits God taketh care for his people, God will not give thee up to an affliction; and for this thou hast general promises, *He careth for you.*

1 Pet. 5. 7.

2. Thou mayest from these Experiences learne this for thy comfort, that God will do good for his servants in an evil day; his care shall not be an idle care; he will not onely cast a providential eye upon them, but he will do good unto them, *all things shall work together for the good of them that love God.*

Rom. 8. 28.

3. Thou mayest from these Experiences take this comfort to thy self, that the same God that before hath shewed thee, or others mercy in delivering thee, or them out of a tryal of affliction, will also one way or other deliver thee, or them out of affliction, or from the evil of affliction, either by life or by death, and this is all we can say, or conclude in this case.

2. The Directory-rules may be these. —

1. Let us communicate our own Experiences to the good of others. David in his deliverances invites others to have recourse unto him. *Bring my soul out of prison, that I may praise thy Name, then shall the righteous compasse me about when thou shalt deal bountifully with me.* Conceal not within our bosomes those things, the communicating whereof may tend to publicke profit; surely it were a course much tending to the quick'ning of the faith of all, if we would impart to one another our mutual Experience.

2. Let

2. Let us trade others *Experiences* to our own particular profit. Thus David in desertion hath recourse to Gods gracious dealings with his fore-fathers, *Our fathers trusted in thee; they trusted, and thou didst deliver them; they cryed unto thee, and were delivered; they trusted in thee, and were not confounded.* What favour God shewed to any one, he will vouchsafe to every one that seeketh him diligently, if it may be for his good. Thus we finde in Scripture that sometimes a personal *Experience* was improved to an univerfal advantage, *James 5. 11. Hebr. 13. 5, 6.* Psa. 22. 4, 5.

3. Let us above all minde the *Experiences* of Gods special mercy in a way of saving grace; and from thence we may for our comfort fetch conclusions for the conferring of all grace. If we can say, *the Lord hath called us out of darkness into marvelous light,* then we may conclude that *the Lord will sanctifie us, and strengthen, and quicken, and establish us, and keep us to the end:* for this we have a warrant from the Apostle. *But God commends his love to us-ward, in that while we were yet sinners Christ dyed for us, much more now being justified by his blood we shall be saved from wrath through him; for if when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled we shall be saved by his life, Rom. 5. 8, 9.*

4. Let us cast our *Experiences* under several heads, and make the word and works face one another, and answer one to another; or to make the work compleat, it were not amisse to distribute the frame into three columns; and in the first to set down *Experiences*, in the second the *Texts*, in the third *Dispositions* answering Gods minde, in such and such a case, to be left on the heart afterwards.

5. Let us pray with fervency (whenever we set a time apart to view over our *Experiences*) that those *Dispositions* answering Gods mind in every particular *Experience* may be written in our hearts, and brought forth in our life afterwards. This will be the chief use and choice comfort of the soul in this duty. And this Method a poor creature and servant of Christ hath followed in his own particular practice; whereof I shall give you a taste in the following Section.



SECT. 6.

The Experiences of a weak Christian, cast into the Method propounded.

SECT. I. Gods anger and justice against sinners.

<i>Experiences.</i>	<i>Texts.</i>	<i>Dispositions required in this case, and to be prayed for.</i>
1643.		
F eb. 6. Preston was taken by the Parliaments forces, several Papiſts ſlain in it, ſome naturally of a good diſpoſition; and therefore many mourned for their untimely death, but rejoiced in the accompliſhment of the Promiſe.	Rev. 16. 6, 7. <i>They have ſhed the blood of Saints, and thou haſt given them blood to drink: Even ſo Lord God Almighty, true and righteous are thy judgements.</i> Rev. 19. 2. <i>He hath judged the great whore, which did corrupt the earth with her fornication, &c.</i>	Rev. 18. 4. Come out of her my people that ye be not parakers of her ſins, and that ye receive not of her plagues. Rev. 18. 20. Rejoyce over her thou Heaven, and ye holy Apoſtles and Prophets, for God hath avenged you on her.

1648.

Of Job. 29. This day a Souldier was slain in *Presbon*, in the open Faire, and not long after, another Souldier was slain in the very act of drunkenness; it is reported that he was drunk the night before, and that he threatened that very morning before night, either to kill or to be killed.

Texts.

Gal. 5. 19, 20, 21. Now the workes of the flesh are manifest, which are these; Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.

Rom. 1. 29, 30. God gave them over to a reprobate mind, to do things which are not convenient.---Being full of envy, murder, debate.

Dispositions, &c.

Gal. 5. 16. Walk in the Spirit, and ye shall not fulfill the lusts of the flesh.

Gal. 5. 24. They that are Christs have crucified the flesh, with the affections and lusts.

1 Cor. 6. 20. Ye are bought with a price, therefore glorifie God in your body, and in your Spirit, which are Gods.

SECT. 2. Gods love to the Saints.

Experiences.

1641.

May 20. This day the Lord cast one into a spiritual, heavenly, ravishing love-trance; he tasted the goodness of God, the very sweetness of Christ, and was filled with the joyes of the Spirit above measure. O it was a good day, a blessed foretaste of Heaven, a love-token of Christ to the Soul, a kisse of his mouth whose love is better than wine.

Texts.

Cant. 2. 3. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

2 Cor. 7. 4. I am fill'd with comfort, I am exceeding joyfull in all our tribulation.

Acts. 13. 52. And they were fill'd with ioy, and with the holy Ghost.

Revel. 2. 17. I will give him to eat of the hidden Manna, and I will give him a white stone, and in the stone a new name written, which none knoweth but he that receiveth.

Dispositions required in this case, and to be prayed for.

1 Pet. 1. 8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoyce with joy unspeakable, and full of glory.

Rev. 22. 17, 20. And the Spirit and the Bride say, come; and let him that heareth say, come; & let him that is athirst, come:--- He which testifieth these things saith, Surely I come quickly. Amen. Even so come Lord Jesus.

1647.

July. 1. This day *R. M.* lying on his deaths-bed was filled with the comforts of the Spirit, and sweet assurance of faith; at last drawing nearer his end, he proclaimed Gods goodness, and sweetness, and mercy, which were his last words; and after in the midst of our prayers, he gave up the ghost.

Texts.

Psal. 116. 15. Precious in the sight of the Lord is the death of his Saints.

Revel. 14. 13. And I heard a voyce from heaven, saying unto me, write, Blessed are the dead which dye in the Lord from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.

Dispositions, &c.

Deut. 32. 29. O that they were wise, that they understood this, that they would consider their latter end.

Job. 14. 14. All the days of my appointed time will I wait, till my change come.

Revel. 22. 20. Surely I come quickly, Amen. Even so come Lord Jesus.

SECT. 3.

Several Chastisements or Afflictions on my self and others.

Experiences.

1648.

I An. 24. One had a grieved and troubled heart, by reason of some opposition of wicked people: At night he read a feeling passage of Mr. Rogers on Judges 13. thus; — *I have often thought it Gods mercy, to keep the knowledge of such discouragements from them that are to enter into the Ministry, lest they should be deterred wholly from it, till by Experience they be armed against it.*

Texts.

Joh. 15. 20. *Remember the word that I have said unto you, The servant is not greater than the Lord, if they have persecuted me, they will also persecute you.*

1 Cor. 4. 13. *We are made as the filth of the world, and are as the offscouring of all things unto this day.*

Psal. 69. 20. *Reproach hath broken my heart, and I am full of heaviness, &c.*

Dispositions, &c.

Matth. 5. 12. *Rejoyce and be exceeding glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.*

Matth. 5. 44. *Pray for them which despitefully use you, & persecute you.*

Rom. 8. 35. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution? &c.*

Rom. 12. 14. *Bless them which persecute you: bless, and curse not.*

SECT. 4.

Performances of gracious promises to my self and others.

Experiences.

1642.

I An. 6. This day a private Fast being observed, the Lord gave some that Exercised, the very Spirit and power of prayer, to the ravishment of hearers: Surely it was the Spirit spake in them, Christ manifesting his presence in those very enlargements; To him onely be the glory.

Texts.

Zech. 12. 10. *And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and of supplications.*

Rom. 8. 26. *Likewise the Spirit also helpeth our infirmities, — it maketh intercession for us, with groanings which cannot be uttered.*

Dispositions, &c.

Jer. 29. 12, 13. *Then shall ye call upon me, & ye shall go and pray unto me, and I will hearken unto you; and ye shall seek me, and finde me, when ye shall search for me with all your heart.*

Jer. 31. 9. *They shall come with weeping, and with supplications will I lead them.*

SECT. 5.

The Temptations of the World ensnaring, of Sin prevailing, of Satan cheating.

Experiences.

1647.

M Arch 27. Ones heart was overpowered, and exceedingly troubled with the cares of this life. O base world, how dost thou vex them that intermeddle with thee?

Texts.

Ecclef. 1. 2, 14. *Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity; — Behold, all is vanity and vexation of Spirit.*

Matth. 13. 22. *The care of this world, and the deceitfulness of riches choke the Word.*

Dispositions, &c.

Luk. 21. 34. *Take heed to your selves, lest at any time your hearts be overcharged with — the cares of this life.*

1 John 5. 4. *This is the victory that overcometh the world; even our faith.*

Experiences.

Experiences.	Texts.	Dispositions, &c.
1648. April 4. and 17. A poor creature in the night was fearfully troubled in his dreams with devils and torments and Satans power over his soul; he apprehended strongly that Satan was with him, and very busie to ensnare him, which at his very first awaking struck him with trembling and horror of heart.	2 Cor. 2. 11. <i>We are not ignorant of his devices.</i> Ephes. 6. 11. <i>--Of the wiles of the devil:---</i> Revel. 2. 24. <i>Of the depths of Satan.----</i> 1 Thes. 3. 5. <i>By some means the tempter hath tempted you.</i> 1 Pet. 5. 8. <i>Your adversary the devil as a roaring lyon, walketh about, seeking whom to devour.</i>	Eph. 6. 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Jam. 4. 7. Resist the devil, and he will flee from you. 1 Pet. 5. 9. Whom resist stedfast in the faith. 2 Pet. 2. 9. The Lord knoweth how to deliver the godly out of temptations. Eph. 6. 16 Above all take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

SECT. 6. *Victories of the World, Lusts, Temptations, Corruptions, Satan.*

Experiences.	Text.	Dispositions, &c.
1647. March 27. A poor soul being mightily insnared with the world, and finding by experience its vanity & vexation, he resolved against it; desiring thenceforth piously to make his soul to rejoyce in Gods blessings and his own labours, and to give himself to the Lord wholly for the remainder of his days: This desire he makes at the feet of Christ.	Eccles. 2. 14. & 3. 22. & 5. 19. <i>There is nothing better, then that a man should rejoyce in his own works: for that is his portion: Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God. Surely he will not much remember the dayes of his life, because God answereth the joy of his heart.</i>	Philip. 4. 11. I have learned in whatsoever state I am, therewith to be content. 1 Tim. 6. 8. And having food and raiment, let us be therewith content. 1 Tim. 6. 17, 18, 19. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God,----that they be rich in good works, ready to distribute,

Experiences.	Texts.	Dispositions, &c.
1648. March 6. This night in his sleep a troubled soul was by Satan tempted to sin, but the Lord stood by him, put prayers into him though asleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satans approach and busie temptations: it struck him into fears, but praising God for his assistance he received boldnesse, and then slept again.	2 Cor. 12. 7, 8, 9. <i>There was given to me a thorne in the flesh: ---- for this thing I besought the Lord thrice that it might depart from me; and he said unto me, my grace is sufficient for thee, for my strength is made perfect in weaknesse.</i> Rom. 7. 24, 25. <i>O wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord.</i>	1 Cor. 15. 57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 2 Cor. 12. 9. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Jam. 4. 5, 6. The spirit that dwelleth in us lusteth to envy: but he giveth more grace.

SECT. 7.

SECT. 7. *Observations of Gods Providences.*

Experiences.	Texts.	Dispositions, &c.
1648. M Arch 1. This day one musing on Gods Providences, he occasionally took up a Book, and read in it, that <i>The Recording of Providences is not the least portion of Gods Praise, of our Duty, of Posterities patrimony.</i>	Job. 5. 27. <i>Lo, this we have searched, so it is, hear thou it, and know it for thy good.</i> Job 42. 5. <i>I have heard of thee by the hearing of the ear, but now mine eye seeth thee.</i> Isai. 40. 28. <i>Knowest thou not? or hast thou not heard that the everlasting God, the Lord hath created the ends of the earth? &c.</i>	<i>Psal. 34. 8, 9. O taste and see that the Lord is good; blessed is the man that trusteth in him: fear the Lord ye his Saints.</i> <i>Psal. 48. 8, 9. As we have heard, so have we seen in the city of the Lord: --- we have thought of thy loving kindnesse, O God.</i>

SECT. 8. *The breathings of the Spirit in others and my own Soul.*

Experiences.	Texts.	Dispositions, &c.
1648. M ay 7. This day one felt many sweet impressions of Gods Spirit in his heart, sometimes melting, and sometimes chearing his soul in the publick Ordinances of the Word and Sacraments: This could not but be the breathings of Christ.	<i>Cant. 1. 5. I am come into my garden, my sister my spouse, I have gathered my mirrhe with my spice; I have eaten my honycomb with my hony, I have drunken my wine with my milk.</i> <i>Psal. 19. 9, 10. The judgments of the Lord are truth --- more to be desired then gold, yea then fine gold, sweeter also then honey and the hony comb.</i>	<i>Psal. 89. 15. Blessed is the people that know the joyful sound, they shall walk O Lord in the light of thy countenance.</i> <i>Can. 5. 1. Eat, O friends, drink, yea drink abundantly O beloved.</i> <i>Jer. 15. 16. Thy word was unto me the joy, and rejoycing of my heart.</i>

SECT. 9. *The withdrawings of Christ from the Soul.*

Experiences.	Texts.	Dispositions, &c.
1648. J uly 1. or thereabouts, one gave me a Relation of her sad desertion, thus: --- That one night as she fate by the fire, she thought she saw the ground open, and a gulfe of fire appearing; whereupon she cryed, <i>I am damned, I am damned: If at any time she saw any fire, she supposed that she must go into it, and that the devils would fetch her into it. Once wringing her handes, she cried out, O what was I borne into the world for? one standing by, answer'd to glorifie God; to whom she reply'd,</i>	<i>Job 13. 24, 26. Wherefore hidest thou thy face, and holdest me for thy enemy? thou writest bitter things against me.</i> <i>Psal. 88. 14, 15, 16, 18. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to dye. --- while I suffer thy terrors I am distracted, thy fierce wrath goeth over me, thy terrors have cut me off. --- Lover and friend hast thou put farre from me, and mine acquaintance into darknesse.</i> <i>Prov. 11. 14. The spirit of</i>	<i>Psal. 77. 5, 6, 7, 10. I have considered the dayes of old, the years of ancient times: I call to remembrance my song in the night, I commune with my own heart, and my spirit makes diligent search; will the Lord cast off for ever, and will he be favourable no more? and I said, This is my infirmity.</i> <i>Isai. 50. 10. Who is among you that feareth the Lord, that obeyeth the voyce of his servant that walketh in darknesse and hath no light? let him trust in</i>

reply'd, you say true, for God shall be glorified in my damnation: If any offered to pray, or to read, she usually cryed out, it was too late to pray for her; and they should not read that pure Word of God by her, for it belonged not to her. At last God appeared and she felt marvellous comforts.

of a man will sustain his infirmity, but a wounded spirit who can bear?

Isai. 54. 8. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

in the Name of the Lord and stay upon his God.

2 Cor. 12. 8, 9. For this thing I besought the Lord thrice that it might depart from me, and he said unto me, My grace is sufficient for thee.

SECT. 10. Deceites of the heart beguiling.

Experiences.	Texts.	Dispositions, &c.
1648. O Job. 24. One thus took notice of the slipperiness of his heart in the very act of performance: Sometimes it slyly steals away after idle and wandring imaginations: sometimes it lers in base thoughts of praise, vain-glory, &c. sometimes it raiseth up many good and holy motions, meditations, desires and affections, which yet are nothing to the present performance; and therefore come not from the Spirit of Grace, but from Satan. O cheating, cozening heart.	Jer. 17. 9. The heart is deceitful above all things, and desperately wicked, who can know it? Rom. 7. 21, 22, 23. I finde then a law, that when I would do good, evil is present with me: for I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my minde, and bringing me into captivity to the law of sin which is in my members.	Gen. 15. 11. And when the fowles came down upon the carcases, Abraham drove them away. Mat. 26. 41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak. Rom. 7. 24, 25. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord: So then, with my minde I my selfe serve the Law of God, but with my flesh the law of sin. 1 Pet. 4. 7. Be ye therefore sober, and watch unto prayer.

I had gathered many more Experiences, but that all offence (though but taken,) may be removed, let these suffice. Onely for his own private use let the Christian reader adde these, which I look upon as the most considerable of all the rest.

SECT. 11. Saving grace, or first grace to poor perishing creatures.

SECT. 12. Quickning grace, either shining on the soul in a dark condition, or enlivening the soul to serve God cheerfully.

SECT. 13. Strengthening grace, either overcoming corruptions, or resisting temptations, or going through hard and difficult duties.



CHAP. VII. SECT. I.

Of the Nature of

Evidences.



THE Scriptures set out the wayes of discovering things spiritual, by sight and by taste, By taste, Experience is meant; and by sight, Faith, and assurance of faith is intended: Peter speaks of *tasting* that the Lord is gracious; and Moses by faith saw him which is invisible: David joynes both together, O taste and see that the Lord is good: Blessed is the man that trusteth in him. We have done with *tasting*, the next is *seeing*, which I call Assurance, or Evidence: Would we know what these

Evidences are? I look at them as inherent and habitual observations of the Spirits actings in the Soul; or as gracious acts within us, declaring our interests to pardon and life, and yet so as they manifest this only by the light of the Spirit; of which the beloved Apostle speaks so often, *Herby we know that we know him, if we keep his Commandments. — We know that we have passed from death unto life, because we love the Brethren: — By this we know that ye love the children of God, when ye love God and keep his Commandments. — These things have I written unto you that believe on the name of the Sonne of God, that ye may know that ye have eternal life; and the Apostle Paul, Now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.*

1 Pet. 2. 3
Heb 11. 27
Psal. 34. 8

1 John 2. 3

1 John 3. 14
and 5. 2
and 5. 13

1 Cor. 2. 12

SECT. 2. Of the gathering of Evidences.

NOW for Evidences, it is our duty {
1. To gather them.
2. To keep them.
3. To improve them.

1. For the gathering of them, observe we {
1. A right season.
2. The right way.

1. Seasons must be observed; for when thick mists surround us, and black clouds cover us, we cannot so well judge either of our selves, or of our own concernments. David in desertion refuseth to be comforted; he spilt all the cordials and physick that was brought him, he was not only void of comfort, but refuseth it: What? bring me promises (will a Soul then say) you may as well carry them to one in Hell; What? are these the evidences of Gods love? I see no such thing, here's nothing but scruples, and doubts, and flaws: O how apt is such a one at such a time, to forsake his own mercy, to take Satans part, to plead against his own title, his own interest, in the best things he can have interest in: Now therefore, if we will draw a Book of Evidences, it is good to observe times, and such precious opportunities of comforts and refreshings as God vouchsafeth unto us.

Psal. 77. 2.

Jonah 3. 8.

*As such a time the proper duty of a godly man, is to throw himself boldly upon the promise, as Job said, (though he kill me yet will I trust in him,) David in exigences called upon his soul to trust in God, and to wait on God 2 it was no time for Evidences.

2. The right way must be observed, and that consists —

In eying {
1. The precious promises of Christ.
2. The inward graces unto which those promises are made.
3. The truth of those graces written in our hearts.
4. The testimony of the Spirit, witnessing with our spirits that we are the children of God.

Z

1. We

1. We must eye the precious promises, and yet not so as that we must close with them, or rest on them alone, without seeking for, or closing with Christ in those promises; the Promise is but the Casket, and Christ the Jewel in it; the Promise is but the field, and Christ the Pearl hid in it, and to be chiefly look'd at; the Promises are the means by which we are assured, not the things on which we are to rest; It were folly for a man to think he hath an interest in an Heire's Lands, because by some means or other he hath got the writings of her Estate into his hands; all know that the interest of the Lands goes with her person, and with relation of marriage to her, otherwise without a title to her self, all the writings may justly be fetched out of his hands again; so it is with the *Promises*, they hang all upon Christ, and without him there is no interest to be had in them.

2. We must eye the inward graces to which the promises are made, not that we must be too much carried away with the signs of Christ in our hearts, and not after Christ himself; as pleasures that are lawful in themselves may be unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart either to the present delighting in God, or pursuing after him with the joynt-strength of our Souls, as our only chiefest good; so an immoderate recourse unto signs (barely considered as such) is as unwarrantable, when thereby we are diverted, and taken off from a more constant actual exercise of daily thoughts of Faith towards Christ immediately, as he is set forth to be our Righteousness and yet the mindes of many are so wholly taken up with their own hearts, that, as the Psalmist sayes of God, *Christ is scarce in all their thoughts*: Let these consider, what dishonour this will be to Christ, that his train and favorites (our Graces) should have a fuller court, and more frequent attendance for our hearts than himself, who is the King of glory: Now to rectifie this error, the way is not wholly to reject all uses of such *Evidences*, but to order them rightly, as thus,-----

1. Let not the use of graces go before, but follow after an address of Faith renewed, and acts of Faith first put forth upon Christ himself: Thus, wheresoever we would go down into our own hearts, & take a view of our graces, let us be sure first to look wholly out of our selves unto Christ, as our Justification, and to close with him immediately, as if we had no present or by-past grace to evidence our being in him; and if then (whiles Faith is thus immediately clasping about Christ) we find either present or fore-past graces coming in, as handmaids, to attend and witness to the truth of this adherence unto Christ, this will derogate nothing from Christ's honor, or the Doctrine of *Free-grace*.

2. Let us in the closure of all, begin afresh to act Faith upon Christ immediately, with redoubled strength; as faith should give a leading to the use of Graces, so the sight of our Graces should be as a back-door to let Faith in again, and to converse with Christ: Even as at the Sacrament, the elements of Bread and Wine, are but outward signs to bring Christ and the heart together, and then Faith lets the outward elements go, and closeth and treats immediately with Christ: So grace is an inward sign and whiles men make use of it, onely as of a bare sign to let them come in to Christ, and their rejoycing is not in it originally, but in Christ; their confidence is not upon it, but upon Christ; There is no danger at all in making such use of signs, for thus we make our Graces subordinate and subservient to Faith, whilest it makes Christ its *Alpha and Omega, The beginning and the end of all*. I know it is strongly objected against Christians, That many forget, and seldome use an intire, immediate close with Christ, whilest in the mean time the stream of their most constant thoughts and deepest intentions are ever running upon their graces, and the gracious workings thereof in duties towards Christ: Others on the contrary run all on Christ, despising the Graces of the Spirit, because (say they) *Christ is all in all to them*; so that if we ask such, Have you any Grace, change of heart &c? tush, what do you tell them of Repentance, Holiness, &c? they have Christ, and that is sufficient; they have the substance, and what shall they now do with shadows of Ordinances, Duties, Graces? they have all in Christ, what should they look for *Evidences*, from any Graces inherent in themselves? O let those mourn over themselves, that have with much affection been seeking after Christ's benefits, peace of conscience, holiness of heart and life, but have not sought first and last to embrace, and have the person of the Lord Jesus Christ himself; and let such tremble, who in advancing Christ himself, and *Free-grace*, will needs abolish and despise those heavenly Graces which flow from him unto all the Elect; *The Law of God is written on the heart of Christ*, Heb. 10. 7. and if ever he

wraps us up in the Covenant of Grace, *He will write his Law in our hearts also*, Heb. 8. 10. The right way for both, is to order their *Evidences* aright, and by this course *Graces* will have their due, and the life of Faith will still be actually maintained and kept upon wing, in its full ure and exercise towards Christ alone for Justification.

Why would not some men have Grace or Sanctification an Evidence?

Quest.

Answ.

In some it ariseth from their lusts, which they have a minde to live quietly in, desirous to keep their peace, and yet unwilling to forsake their lusts; and hence they exclude this *Witness of water* or Sanctification, to testifie in the Court of Conscience; in others, I think, it doth not arise from want of grace, but because the Spirit of Grace and Sanctification runs very low in them; it can speak little and that little very darkly and obscurely for them, therefore they have no great minde that it should be brought in as any witness for them; others I think may have much Grace, yet for a time they cast it by, as an *Evidence* unto them, because they have *Experience* how difficult & troublesome it is to finde this *Evidence*, and when 'tis found, how troublesome to read it, and keep it fair, and thereby to have constant peace and quietness. And hence arise those speeches, *Why do you look to your Sanctification? it is a blotted Evidence, you may have it to day, and lose it to morrow, and then where is your peace?* These men, because they feel not that measure of Sanctification they would, do therefore vilifie and deny that they have, because they feel a *Law of sin in their members*, leading them away captive, therefore they will not take notice of the Law of their mindes, whereby that inner man delights in the Law of God, and mourns bitterly under the body of death, by which they might see with Paul, That there is no condemnation to such, Rom. 8. 1. But I shall propose one thing to Conscience; Suppose thou wert now lying on thy death-bed, comforting thy self in thy elected and justified estate: suppose the Spirit of God should now grapple with thy Conscience, and tell thee. *If thou art justified, then art thou sanctified*, see those texts in the margent. *Is it thus with thee?* what wilt thou answer? if thou sayest, *Thou art not sanctified*, the Word and Spirit will bear witness against thee, and say, *Thou art not then justified*: If thou sayest, *Thou knewest not, thou lookest not to Sanctification, or the fruits of the Spirit*; they will reply, *How then canst thou know or say thou art elected or justified?* for it is a truth as clear as the Sun, *None are justified, but they are sanctified, and if they are not sanctified, they are justified*: O blese God for any little measure of Sanctification, so it be in sincerity: do not scorn or secretly despise this Spirit of Grace, knowing that without it thou shalt perish, but if thou hast it, thou hast an *Evidence* of thy part in Christ; surely Grace is the image of Christ stamped upon the Soul, and they, who reflecting upon their Souls see the image of Christ there, may be sure that Christ is theirs, Christ hath given all himself to those, to whom he hath given this part of himself; upon the view of thy *Evidences* say, *all these great and heavenly things could not be in my soul were not Christ and his Spirit there: this rich and glorious furniture could not be in my soul, were not the King of glory there: the flowers of this garden would not smell so sweetly, did not the wind blow upon them.*

Rom. 8. 1
2 Th. 2. 13.
Psal 103. 3.
1a. 4. 4
Psal 31. 2
Romans 8. 1
1 Cor. 6. 11
A. 25. 18
Tit. 3. 5, 7

3. We must eye the truth of those Graces thus written in our hearts: There is a great deal of counterfeit Grace in the world; a true Christian can have nothing, as discernable to others, but an hypocrite may have and do for the outward semblance as much as he; it is good therefore to try the truth of our Graces; and herein the rise, manner and end of our Motions carry much manifestation in them. But of this more largely in the *Duties of Self-Examination, and Receiving of the Lords Supper*.—Only in this place, I think, it most suitable to adde a little further, concerning this truth of Graces; As —

1. There is, and may be truth of grace, though not perfection of grace; and hence it is that we may have infallible assurance, but for any perfect certainty in degree, it cannot be attained in this life, one arguing against *universal obedience* as an *Evidence*, because no man could performe it, or if it should be limited to purpose of heart, yet none hath such a constant purpose, because of many corrupt suggestions and concussions within, by lusts; herein he shewed his error; for we look not for perfection of grace, but onely for truth; the least grace discovered in the soul that is sincere and upright, though it be not grace to satisfie the desire of a Christian, yet it ought to be a sure *Evidence* to confirme his judgement of his interest in Christ. It is observed, that many of Gods Children make many sad wounds for themselves, in not distinguishing between

Dr. Crisp in
his Sermon of
inherent qua-
lifications.

the truth and Essence of grace, and the degrees of grace; whereas the Scripture makes them blessed that *hunger and thirst*, yea it doth often describe the godly by their desires, and *seeking of his face*; now this error is the more fastened upon them, because when they read in books of the nature and property of any grace, they are not able to find it in such a vigorous and powerful manner in themselves; whereas they ought to know, it is one thing to speak of grace in *Idea, in se*, in its own nature and definition, another thing to speak of it as in *subjecto*, as the subject partakes of it; for so it is much debilitated. We do not argue assurance, from perfection of grace, from a full and perfect obedience unto Gods Law, but onely from the truth and sincerity of grace, with many defects that are washed away by Christs blood.

2. The Scripture attributes blessedness and salvation to several graces; and we cannot deny, but that all the graces to which those promises are annexed are good and proper *Evidences*: thus sometimes *fear of God*, sometimes *poverty of Spirit*, sometimes *hungering and thirsting after righteousness*, sometimes *repentance*, sometimes *love*, sometimes *patience*, sometimes *faith*, is a signe or *Evidence*. And if a godly man can find any one of these, or the like in himself in truth or sincerity, he may conclude of his salvation and justification, though he cannot see all these in himself, and many times the people of God perceive one *Evidence* in themselves, when they cannot see an other; in this case suppose doubts and temptations arise about the truth of this or that *Evidence*, yet I may argue from that which is more known to that which is less known; I may proceed from those that are more facile to those that are more difficult: If I can but say, here is one *Evidence in truth* and sincerity, I may assuredly gather all the rest are there, because of the harmony and connexion of graces.

3. As faith is the root of all other graces, and so in some sense more hidden than they are, as the root of the tree is more hidden in the earth, than the body or the branches, yet if we consider faith as an inward grace planted in our hearts, as well as any other sanctifying grace which springs therefrom; and as the condition of the Covenant expressed directly in the conditional promises, all other graces being onely brought in, as accompanying faith, and flowing from faith, faith shewing it self by them; in these respects there cannot be a more direct, certaine, and infallible *Evidence* than faith. This is so sure away of tryal, that the Apostle himself directs us thereunto, *prove your selves whether ye be in the faith*. If we would know our selves to be such as are not *disapproved*, to be disallowed or rejected, there is no better way to know it then by our faith; a weak believer inquiring how he may know that he shall be saved, the Apostle answers his doubt, not by ascending or descending hither or thither, but by looking to his faith, *for if thou beleevest with thine heart in the Lord Jesus thou shalt be saved*.

2 Cor. 13. 5.

Romans 10. 9

Object.

But the especial act of faith is to look wholly out of our selves unto Christ, as if we had no grace within us: And the reason why some mislike *Evidences* is, because Christ without us is no more looked upon.

Answ.

The soul of man hath two kinds of acts or workings; the former are direct acts, such as go immediately to their object; as when by faith I take Christ, and adhere to him; the latter are reflex acts, which are onely in reasonable subjects, and this is when a man doth perceive or discern those direct acts in him, as when I perceive that I do thus adhere to Christ; now our *Evidence*, certaintie, or assurance is properly in this latter way, when we know that we beleeve, and therefore this assurance is called by some *sensus fidei*, the feeling or perceiving of faith.

Object.

But what is this reflex act but an humane testimony which is subject to falsehoods and delusions? and how incongruous is that to witness the things of God?

Answ.

An humane testimonie may be an introductory preparation to believe that which is divine. 2. The feeling of faith is efficiently from the spirit of God, and so it is not a meer humane sense or discerning, but divine and infallible, even as faith is; in this respect we fear no delusion, for as the Spirit of God cannot externally witness any thing that is false, so neither can it inwardly in the soul of a man perswade that which is false.

Object.

How is it then that the Saints are usually so full of doubtings?

Answ.

Because there is nothing in us perfect in this life; in all our honey there is some gall. Such an assurance as excludes all doubting is onely proper to the glorified: not, but that God is able to give us perfect grace, and perfect assurance, but he may do what he pleaseth with his own, and accordingly he hath thought good in this life to exalt imputed righteousness, rather than inherent.

To

To what purpose then is assurance by the sense and Evidence of imperfect grace? doth not this derogate from that relying act of faith, and from the promise of grace, as if they were not enough? Object.

No, in no wise; we preferre faith of dependance, and adherence, and belief in the promise, as a more noble, and excellent way; and yet the Evidence of graces in us is not in vain; for it hath pleased God to multiply those things which may confirme our faith. Thus, although every word of God hath immutable verity in it, yet he confirmed it also with an oath, after the manner of men, to end all those controversies, which diffidence and distrust may raise between God and us, *Heb. 6. 6.* and although God hath given us his promise, and nothing can be surer then that, yet he addeth servants to seale and confirme his promise to us; so although we do well, chiefly to depend and rely immediately on Christ; yet there is great usefulness of the reflex act of faith, and of all other Evidences. For, Answer.

4. We must eye the testimony of the Spirit, witnessing with our spirit, that we are the children of God: As God hath set up a frame of holiness in every Believer, so he hath given unto us the earnest of the Spirit: The graces of the Spirit are a real earnest of the Spirit, yet they are not always an Evidential earnest, therefore an earnest is often superadded to our Graces. Rom. 8. 16. 2 Cor. 5. 5.

There is a threefold work of this Spirit.

1. To convey and plant grace in the soul.
2. To act and help us to exercise the Graces which are planted there.
3. To shine upon and enlighten those Graces, or to give an earnest of those graces.

This last work the Spirit fulfils two ways;

1. By Arguments and Inferences, which is a mediate work.
2. By preface and influence, which is an immediate worke.

These the Apostle calls *Witness-bearing*; the Spirit brings in the witness of the water, and of the blood, which is his mediate work; but besides and above these, he gives a distinct witness of his own, which is his immediate work, and is in a way of peculiarity and transcendency, called, *The witness of the Spirit*: concerning both is that of the Apostle, *We have received, not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God.* The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our further consolation, doth (as it were) put his hand and seal to our receipts; whence he is said, *To seal us up unto the day of Redemption.* 1 John. 5. 8. 1 Cor. 2. 12. Eph. 4. 30.

But how may a man discern between the testimony of the Spirit, and the illusion of Satan. Quest.

I Answer, There is ever an harmony and sweet accord between the inward and outward testimony, between the Spirit of God, and the Word of God and therefore we may discern the testimony of the Spirit by the Word. Thus in the Old Testament, all Revelations were to be examined by the Word, *Deut. 13. 1. Isa. 8. 20.* and in the New Testament our Saviour tells us, *That the Spirit shall lead you into all truth: How so?* is that which the speak of himself, but what he shall hear, that shall he speak: And what For he shall not Spirit heareth, is it not that which is already contained in the Scriptures? Answer.

Nay then (say some) the credit of the voice of the Spirit must depend upon the Word, but this must not be allowed, that any thing should be of such credit, as to give credit to the Spirit. Object. Dr. Crisp's assurance of faith Sol.

I answer, Why not? the Scripture we know is already known and received as the Word of God, and therefore what cometh after it, must needs borrow credit from it: Indeed, the truth of what the Spirit speaketh doth not depend upon the Word, yet the credit of it doth. Object. Dr. Crisp ibid.

But there is no mere Evidences (say they) save onely the revealing Evidence, the Spirit of Christ, and the receiving Evidence, which is faith; the Spirit within thee saith, Thy sin is forgiven thee, and Faith receiveth it, and sits down satisfied; now here is thy Evidence, if thou hast only these two, thou hast thy portion, thou needest no more. Sol.

I Answer: 1. In this way, what profane person is there in this world, which may not conclude for himself, if he will but force upon himself this persuasion, *That the Spirit saith it, and I believe it?* 2. The revealing and receiving Evidence (i.) the Word of the Spirit, and the subscription of Faith, do not lay the ground of perfect peace, except

except there come in also the *Evidence* of inherent qualifications. For the better understanding of this, observe, That the Evidence of the Spirit is either mediate, when it enables the soul to frame a Syllogism, wherein the *minor*, *sc.* the dictate of the conscience, so far maketh to this Evidence as our graces are witnessed unto by the Spirit, 1 Cor. 2. 12. or immediate, which is indeed without any such discourse of our conscience, and wherein our spirit is merely passive or receptive; it is an act of irradiation or impression of Gods love, or (as some call it) a transcript of the decree of Gods election set upon the Conscience; the Scripture calls this especially, *A seal of the Spirit*, which imports the meer passiveness of the heart to it, as of the wax to the seal; and this Evidence is solitary, without reference to inherent Graces; yet howsoever, it excludes them not, nor cometh in till that mediate evidence precede, Eph. 1. 13. Hence I infer, the mediate testimony of the Spirit, that ordinarily concludes for *hic & ille*; doth not speak according to the Word, but where a Text of Scripture hath a *Quicumque* for the Proposition, and a work of the sanctifying Spirit for the assumption; as thus; the Scripture saith, *They that repent and believe: — They that are led by the Spirit of God, are the Sons of God*, Mark 1. 15. Rom. 8. 14. Hereupon the renewed and sanctified Conscience saith, *I do repent and believe, I am led by the Spirit: therefore I am the child of God*: Now this conclusion deduced, if afterwards the immediate testimony of the Spirit (manifested by an heavenly impression and irradiation upon the soul) comes in with his attestation to confirm it, we may not doubt either of this or of the former testimony, because now they both speak according to the word and work of Grace in the heart; the ground of all this is in the nature of this testimony of the Spirit, which is rather an attestation, then a testimony, a secondary, not first deponent: Is not this rightly concluded (so far as it implies the immediate testimony from that of

*Rom. 8. 16. *The Spirit witnesseth with our spirit?*] where we have two witnesses joining together their testimonies to assert this truth, *That we are the Sons of God*; two, I say, *viz.* our spirit, and the Spirit of God: The witness of our spirit (*i.*) of our renewed conscience, is the first, the Spirit of God is the second: His work is not *μαρτυρεῖν* but *συνμαρτυρεῖν*, to witness together with our Spirit; (*i.*) To confirm and ratify what that hath asserted; so that indeed the evidencing of this testimony of the Spirit, is after the testimony of our own conscience; if this do not first speak and conclude, that other of the Spirit speaks not at all: Now the testimony of the Conscience is the conclusion of the practical Syllogism, and the certainty of this conclusion depends upon the verity of the assumption which mentioneth the work of Grace in the heart: So then let it be the care of the Christian, to make good the verity of the assumption, that he may truly say, *I do repent, I do believe, I am led by the Spirit*; and this shall not only afford him comfort by the Conclusion, but also (when the immediate testimony of the Spirit comes in with his attestation to confirm it) it will assure him, that he is not misled by the suggestion of Satan, but guided by the Spirit in this point of assurance: Surely (will he say) *this is the Spirit of God, for now he speaks according to the Word of God, and according to the work of his own grace within me.*

Rom. 8. 16.
*I know I may by our spirit, understand the gift of regeneration, and that Gods spirit by or in that gift which be bestoweth on us witnesseth with or to our spirits. *q. d.* the spirit of God beareth witness unto us with these gifts and graces that are the fruit of the same spirit: so that in this sense he speaks not immediately, but mediately by and with our spirits being enlightened and sanctified: for my part I shall not contend against this exposition: and the rather, because I grant that the testimony which is by the effects and fruits of Gods spirit, is the ordinary, safe and sure way: yet as I dare not deny the immediate testimony, so neither dare I exclude it out of his text.

SECT. Of the keeping of Evidences.

IF in eyeing the promises, and graces, and truth of those graces written in our hearts, the Spirit shall come in, and shine upon our graces, either mediately by way of argument from sanctification, or more immediately by way of presence, then labour to keep our Evidences clear and fair, maintain that which we have gotten, and keep it as the best treasure under heaven. Christians! we had need to preserve our Evidences clear and bright, that they may be seen and read upon all occasions.

But how should we keep thus our Evidences?

Quest.
Answ.

1 John 3. 14.

1. Harken to the Word, and harken to our own consciences, and harken to the Spirit! What say all these to our souls? *Ex. gr.* The Word saith thus, *Whoever loves the brethren, he is translated from death life*; now doth thy conscience tell thee, that so do I, in truth and sincerity? then here is the Word and thy conscience for thee; and doth the Spirit come in, and witness with thy conscience that it is so indeed? then

it

it is well with thy soul, thou keepest thy *Evidence* to purpose.

2. Be daily renewing our faith in Christ, especially that act of faith, by which our souls knit, or tie themselves to Christ for salvation: Cause our souls every day in solemn manner to act that part: put forth this primitive act of faith in our souls: the daily exercise of this will encrease and strengthen the divine habit of faith, in the soul, and make the soul sensible of every act of it. By frequent believing we shall feel at our very hearts-root that we do believe, and so we shall have the witness in ourselves that we are in Christ, we shall knowingly carry in our hearts the Counterpart of all the promises. 1 John 5. 10.

3. Performe all those duties and exercises of Religion which God hath ordained for this very purpose: As 1. Reading the Word, *These things write we unto you, that your joy may be full.* 2 Hearing the Word, for therefore is the Ministry of Christ to give knowledge of salvation to his People by the remission of their sinnes. 3. The Sacraments, for they are the seals of the righteousness of faith. 4. Prayer, *Ask and you shall receive,* that your joy may be full. To this purpose is Gods promise, *I will bring my people to my holy mountaine, and make them joyful in my house of Prayer.* 1 John 1. 4
Luke 1. 17
Romans 4. 11
John 16. 24
Esa 56. 7

4. Maintain holiness and purity of life. The effect of righteousness is quietness and assurance for ever, and to him that ordereth his conversation aright will I shew the salvation of God. The Saints while they keep their sincerity enjoy assurance, for the Spirit of God, which is in them, sheds abroad the love of God in their hearts, enabling them to cry *Abba father: and bears witness with their spirits that they are the children of God.* But when they fall into wilful transgressions, and grieve the Spirit of God, assurance is gone. This made David after his foul sins, to cry out so vehemently, *Make me to hear joy and gladness. Restore me to the joy of thy salvation.* O take heed of spotting our Evidences, of defiling our Evidences by any sinful acts. Esa 32. 17
Psalme 50. 23
Roman. 8. 15, 16.

5. Take heed of yielding to any base doubts, or fears, or objections of Satan and our own hearts; deny not the work of grace in us, lest we grieve the Spirit of God; if any shall yield so slavishly to the misgivings of their own hearts, or to the temptations of Satan, that they shall conclude against themselves, *they have no faith, no love, though all other Christians can see these in them, what dishonour is it to God, and to the Spirit of God? what, hath God written thy name in heaven, and wilt thou attempt to rase it out, and to write thy name on the doores of hell? lie upon these injurious (if not blasphemous) thoughts; what, shall a dark humour, a melancholy thought prevail on thy soul more than the Word, and more than the testimony of thy own conscience enlightned by the spirit? Take heed of this as of a great pride in thy heart: what, to yield more to a sturdy, dark, un subdued humour, than to Evidence it self? O take heed! O hearken not to what fear sayes, or to what humour sayes, or to what Satan sayes, or to what the world sayes, but hearken to what truth it self sayes, and hearken to what conscience sayes, when it is inlight'ned by the Spirit, as in good times, when we are at the best: *Hearken to these, and so get our Hearts and Wills over-powered with the Evidence, and yield and subject our selves to it.* *Get alone, & question with thyself, bring thy heart to the bar of tryal, force it to answer the inter-

rogatories put to it: set the conditions of the Gospel and qualifications of the Saints on one side, and thy performance of those conditions, and the qualifications of thy soul on the other side, and then judge how near they resemble. Baxters Everlasting Rest.

6. Keep the graces of the spirit in continual exercise upon all occasions: habits are not felt immediately, but by the freeness and facility of their acts; the fire that lieth still in the flint is neither seen nor felt; but when you smite it and force it into act, it is discerned: many question their Evidences; they know not whether they have repentance, or faith, or love, or joy; but if they were more in the acting of these, they would easily know. Christians! draw forth an object for godly sorrow, or faith, or love, or joy, and lay your hearts flat unto it, and take paines to provoke it into suitable action. Sometimes grief for sin is in us when we think there is none, it wants but stirring up by some quickning word; the like we may say of love, and of every grace, how can we doubt whether we love God in the very act of loving? or whether we believe in the very act of believing? If we be assured, whether this sacred fire be kindled in our hearts, blow it up, get it into a flame, and then we shall know: Believe till we feeble that we believe, and love tell we feel that we love, for grace exercised, both brings and maintains certain comfort; it may be with a Christian in his feelings, as with the worst

worst man living, but he may thank his own negligence, his own dullness; his not stirring up of the graces of Gods spirit in him; O therefore it is, that he hangs the wing upon every petty crosse, upon every petty occasion: labour to have an heart ready to exercise grace suitable to every condition, for then grace will reflect sweetly, then we shall maintain and continue our comforts. The soul that is best furnished with grace, when it is not in action, is like a lute well stringed and tuned, which while it lieth still doth make no more musick than a common piece of wood, but when it is taken up and handled by a skilful lutanist the melody is most delightful.

SECT. 4. Of the improving of Evidences.

FOr the improving of *Evidences*, we must endeavour to produce that fruit, that frame, that disposition of heart which the Lord requires, directs and looks for in such a case, as the admiring of Gods unsearchable grace in Christ Jesus; a sober, moderate and self-denying use of our *Evidence-comforts*; a fiducial pleading of all the precious promises of the Gospel; a chearful bearing of crosses, a holy contempt of Creature-comforts, a bold approaching to the Throne of Grace upon all occasions, a valiant adventuring for Christ, longings for the appearances of the Lord Jesus; a confident contest with sin, a courageous resisting of temptations; I may adde humility, love to God, fear of offending, zealous labours to advance Christ in the power of grace, &c. all which are the fruits of legible *Evidences* in true Christian hearts: And our *Evidences* thus improved, then is the whole business Christianly managed indeed. But of these in the next Section.

SECT. 5. Of the Sanctification of Evidences in their several uses.

THe Sanctification of *Evidences* is manifested (as we said) by several *Dispositions*: To enlarge my self; No sooner is the Soul settled in its Scripture-perfwasions, and Spirit-perfwasions, that God hath translated it unto Christ, but immediately there follows.—

1. A deep admiring of Gods unsearchable grace in the Lord Jesus Christ: *Hath the Lord assured me that I am his? O my Soul, stand amazed at this endless boundless love of the Lord; it is of his grace that ever I did bethink my self of the danger of my sinful course I was formerly in; it is of meer grace that the Lord Christ dyed for my sins, and rose again for my Justification; It is of his special grace, that the Spirit of Christ should thus whisper to my spirit, Thy sins are forgiven thee. O the bountifullness and love of God to man! O I am swallowed up in this depth! It is a mystery which may astonish Angels, and Orient Pearle which out shines all the sparkling Jewels of the whole Creation.* When the Jews heard of the Proclamation of King Cyrus, by which they were set free from their long and tedious captivity, they were rapt with joy, they were like to men that rather dreamed, than possessed the thing that their souls longed after: How much more will Assurance that we are set free from the perpetual bondage of sin, and restored to the everlasting freedom of righteousness and life, make us wonder at the infinite wisdom, and unspeakable goodness of our heavenly Father? The Saints considering the goodness of God towards man in his creation, break forth into holy admiration, *Lord, what is man, that thou art mindful of him?* The Prophet calling to minde long after, what God had done for his soul, cannot passe it over without fervent praise, *What shall I render to the Lord for all his benefits towards me?* How much more ought and will that man that is assured of Gods favor and love towards him, for ever admire the mighty power, unspeakable goodness, and rich mercy of God, who hath delivered him from the pit of hell, from the power of Satan, from the curse of the law, and from the waiting for of all the wicked Devils, and damned spirits; and withal, hath translated him into the kingdom of his dearest Son? O! needs must his heart be inflamed with love, and enlarged in praises!

2. A sober, moderate, and self-denying use of *Evidence-comforts*; I speak not herein against the frequent actings of graces, or against the simply looking on them, or comforting our selves in them, especially under sad hours, but against the excessive, over-flowing, over-loving way of *Evidence-comforts*, against the abuses thereof: which may be

Psal. 126. 1

Psalme 8. 4. 5.

Psal. 116. 12.

be in these particulars ; as 1. When we pore more frequently upon the comforts of our own gracious actings, than upon Jesus Christ and his death ; when we live too much on the sight of a new-created birth in our selves, and the image of the second Adam ; though indeed we have Christ himself to live on. 2. When we wonder so much at what is done in our selves by the grace of Christ, that we begin to make a mixture of self therewith, *and immediately we sit down and write of our selves an hundred in stead of fifty.* 3. When we think graces and comforts so rooted in our selves, that we neglect God and Christ for the upholding, encrease and exercise of them. 4. When we rest upon, and too much confide in the power of inherent grace, former revelations, and witnesses of Gods Spirit, which are all but creatures, acts of God upon us, and in us ; and therefore in doing thus, we make an Idol of inherent grace, and put that trust in it, which we should repose in the Lord alone : and so, as the Lord speaketh, *We go a whoring after our own hearts.* Now all these flow from the corruption of our nature, and not from the nature of assurance ; the product of true Evidences, is a praising of God for them ; and a comforting our selves in them, as in the fruit of his eternal and unchangeable love : *Our rejoycing is this, even the testimony of our conscience, that in simplicity and godly sincerity, we have had our conversation in the world ; but not a making of them the only or chief grounds of our hope and comforts, for God in this case may leave us to our selves. That no flesh should rejoyce in his presence.*

Numb 15. 39

2 Cor. 1. 12

1 Cor. 1. 19

3. A fiducial pleading of all the precious promises of the Gospel ; *And hath the Lord indeed given me a kisse of his mouth, a sure signe of his love ? Why then, O my soul, arise, and lay hold on all the Promises, which God of his mercy in Christ doth offer in the Gospel : Be not dismayd by reason of thy unworthiness, for the Promise is of grace, freely offered, and freely given to them that be most unworthy in their own eyes : Thou art unworthy of the least crum of Mercy, but of the riches of his grace God hath given thee the Promises of highest advancement, if thou wilt but embrace them, I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty : ----- And it shall be in the place where it was said unto them, Ye are not my people, that there they shall be called, The children of the living God : ----- He that overcometh shall inherit all things, and I will be his God, and he shall be my Son. Surely Lord I will lay hold on these promises, I will yet draw nigher to thee, and put my trust in thy mercy ; I will henceforth flie to the throne of grace, to get my title made surer and surer unto my conscience. O Lord, I believe, help thou my unbelief.* Thus the soul pleads with God, and God is well-pleased with such pleadings ; the soul is assured of salvation, and yet prayeth in the midst of assurance, *Who am I, Lord, that thou shouldst make such ample and free promises unto thy poor servant ? Of thy free mercy, and according to thine own heart hast thou spoken all these great things, to make thy servant know them ; and now O Lord God, establish, I beseech thee, the word that thou hast spoken concerning thy servant.*

2 Cor. 6. 28

Romans 9. 16

Rev. 21. 7

2. Sam 7. 25

4. A chearful bearing of crosses : Hence Paul eyeing that object of assurance, that weight of glory, he counts all his affliction light, momentany ; he sung in the dungeon, and reckoned it a special favour to be a sufferer for Christ ; The fire of divine love so inflames Christians in this condition, that much water of Persecution cannot quench it ; yea, such is the nature of this fire, that it feeds on those waters, and grows more fervent by that which would quench it : no wonder : it is but a light affliction, but it causeth unto us a more excellent and eternal weight of glory ; and parts of this glory, the Christian now receiveth aforehand, as earnest of the whole : This makes him to rejoyce (even in the midst of crosses and losses) with a joy unspeakable and glorious : And hence it is that a Christian despiseth the sufferings for the joys, yea, the sufferings are overcome by the joys, that the sufferings do not turn his joys into sadnesse, but this assurance turns the sadnes of his sufferings into joys, *for he rejoyceth in his sufferings.*

2 Cor. 4. 17

Phil. 2. 17

5. An holy contempt of Creature-comforts : This is another fruit of assurance, it will make a man indeavour to rid himself from such feculent matters here, to contemn them, to trample them under his feet, and out of the greatnesse and goodness of his spirit, ambitionly to long after the presence of the Lamb. Do I speak or write to the denizens of Heaven ? Tell me then you that carry the Evidences of Heaven in your hands and hearts, *Is it not thus with you ? hath not God wrought your hearts to this frame and divine disposition ? if not, he will do it first or last ; for citzens of heaven set not much by the best things on earth, when they are themselves, and act like their Saviour. It was a good speech of an Emperour, whatsoever he himself was, You (said he) gaze on my purple Robes, and golden Crown, but did you know what cares are under them, you wou'd.*

not take them up from the ground for them; but suppose there had been no cares, but pleasures in them, yet Moses when he had this assurance of Faith, He refused to be called the son of Pharaoh, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of reward.

6. A bold approaching unto the throne of Grace upon all occasions: Because we are assured, therefore we beg any thing of God with greater affiance; *Prayer is nothing else but the stream and river of faith, and an issue of the desire of that which we joyfully believe.* Our Saviour Christ knew that *his sheep should never perish*, and yet he prayeth, *Holy Father, keep them in thy Name*: Paul knew assuredly, that the Lord would deliver him from every evil work, yet without ceasing he prayeth to be *delivered from evil*. Assurance adds fervency to prayer; the firmer our faith, the more free is our access, with boldness and confidence to the throne of Grace, the more fervently and boldly can we pray, *Abba Father*: Assurance hearkeneth what the Lord speaketh, and speaketh back again in fervent groans and desires; it hath the promise of God, and therefore is bold to pray, and will not keep silence, *Thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee*; nay, assurance puts on the soul to ask any thing it wants; these be the times when the spirit moveth the waters, therefore, *Now* (saith Assurance) *cast in your petition, and whatsoever grief it hath in it, you shall be cured of it.* Now the King holds out his golden Scepter, *And therefore* (saith Assurance) *let the Queen come in boldly with her request, though it be for a kingdom*; yea, this King likes it best, if first we seek a kingdom, and the righteousness inseparably annexed to it, for then we shall have all other things with it.

Mat. 6. 33.

7. A valiant adventuring for Christ: Is a man assured of Gods love in Christ? such a one fears not any troubles, he knows all comes through his fathers hands, and that man and Devil cannot do what they would, and therefore he goes on comfortably *to day, to morrow, and to the end*; he is like one of Davids Worthies, or like David himself, that having got experience, fears nothing; he walks up and down the world like a Gyant, higher by head and shoulders than most men, he holds in his hand a strong shield, that the Devil himself cannot pierce, but it *quencheth his fiery darts*: He gets a victory against the world by his Faith, and Samson-like, breaks all bands of temptation as straw, he *leaps over a wall; breaks a bowe of steel, lays heaps upon heaps.*

8. An earnest longing for the appearing of the Lord Jesus: As he adventures and conquers in life, so he can think of death, without any prevailing fear; he can say with Paul, *I desire to be dissolved, and to be with Christ*; and with Stephen, *Lord Jesus receive my spirit*; and with the Spouse in the Canticles, *Come away, my Beloved, and be thou like a Roe, or to a young Hart upon the mountaines of spices.* It is the voice of Assurance, *My life is hid with thee, O Christ, and therefore appear quickly, my Life, my Jesus, that I may quickly appear with thee in glory*; let the day of gladness quickly come, wherein both soul and body, even my whole self, may eternally enjoy thee: *I cannot be still put off with these tastes and earnestts, my love and longing is rather enflamed by them to the fruition of thee*: The very voice of these earnestts is, *Come*; yea, they scarce know any other language but *Come*, therefore again and again they say, *Come*; yea, after they have said, *Come*, as if that were not enough, they say, *Come quickly*; and now, what can the soul say more to her Lord? only as before she still said, *Come*, so now will she still say, *Amen*, even so, *Amen and Amen.*

9. A loathing of sinne, indignation for sin, contest with sin, and a continual watch against the baits and allurements of sinne: How can it be conceived that a man should be assured of the pardon and forgiveness of many sins, but it will work a greater loathing and detestation of sin, unfeigned abasement for former weakness, and continual watchfulness, to keep himself pure for the future that he lose not his comfort; nor dishonour God, who hath done so great things for him? it is Satans cavil against the Saints; That Assurance begets security: Assuredly, if it be true Assurance, it will through Christ mortifie our lust, and quicken us to more sincere, settled and constant obedience; nor is it possible that a Christian should hold his assurance any longer, than whiles he follows, cherishes, and feeds in himself this heavenly affection.

Object. But some may object, If we say we have no sin, we deceive our selves: ---- Who can say his heart is clean? ---- There is no man just, that sinneth not: ---- And how can these two stand together, Sin and Assurance.

1 John 1. 8,
Prov. 20. 9,
Eccles. 7. 20,

Answer,

I answer, Gross sins, grievous sins, are not compatible with the hope and assurance of a Christian, especially reigning sins committed with delight, or indulgence: and yet such sins, as we call infirmities, blemishes, remainders of Original corruption, under which the Regenerate must labour so long as they live: These are not altogether incompatible with assurance, nor do they hinder the lively workings of faith; in receiving the promises; it is good therefore to distinguish betwixt sins, which administer matter of humiliation, and such as may give occasion to the soul to question its Regenerate estate: As ----- 1. There are sins of simple ignorance, unavoidable infirmity, sins of forgetfulness, inconsideration, passion, pettishness, inordinate fear, whereto there is no advised consent and these may stand with Assurance. But 2. There are foul sins, enormous crimes (not to speak of sins wilfully committed with full consent; delight and contentment to the utter extinguishing of the Spirit of Grace, which shall never befall them that are called according to the purpose of God) and those sins hinder assurance, so that the sinner cannot for the present lay actual claim to any one privilege of grace formerly enjoyed; I deny not but he may still retain his right and title to eternal life, but he is in this condition suspended from actual claim, untill he rise again by Repentance, and so recover not a new right and title, but a new claim by virtue of the old title.

10. A courageous resisting of *doubts, scruples, temptations; not but that doubts will come after assurance: We see the Sun is one day bright, and the next day is covered; Evidences may be lost, though interest be continued: yet Assurance and Evidences rightly improved and sanctified to us, may help us against all the shakings, and shiverings, and doubtings of the Soul, and of their own nature they do resist them: Hence the best cure and remedy of doubtings, is to perfect and strengthen our assurance; the more purely the fire burns, the less smoak it hath; when the light and heat of the Sun are greatest, then the clouds and misty vapours are fewest: Assurance and Doubting are like a pair of scales, where the weight of the one bears away the other.

*It is a question whether any Christian in this life can attain to such an assurance, as excludeth all doubtings, Paul indeed speaks of full assurance, but that (say some) is in comparison of lower degrees.

greets, and not because it is perfect: But howsoever assurance may be so great in some, that it may overcome all sensible doubting, or sensible stirrings of unbelief, by reason of the sweet and powerful acts and effects of that assurance, which is all I contend for: Baxters Everlasting Rest. There may be an infallible certainty which hath many degrees, and yet not a perfect or undoubting certainty: while we are here we but know in part, and believe but in part, and yet as our faith is prevailing, and our assurance doth tread down and subdue our doubtings, though not quite expel them, we may walk in comfort, and maintain our peace. Idem Ibidem.

But how should assurance be strengthened?

1. Go we to God, for God who gave it can strengthen it: Every grace depends upon him, not only for birth, but also for complement; his strength must lead us on from strength to strength, and therefore if we would have strong assurance, we must go to a strong God, and beg of him for it: O Lord (say) my knowledge is dim; lighten that candle, open mine eyes yet more and more, that I may see thy truth; my assents many times shake, but do thou establish and confirm my heart in thy truth; my embracings, applications, are very trembling, and broken, and interrupted; but do thou guide my eye to look upon my Saviour, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodness of thy self, of thy Christ, of thy Word; my faith is but weak, but Lord, I would have more faith, even full assurance of faith, and thou canst work it, O do it for thy weak servant.

1. *Quest.*
Ans.

2. Be in the way of strength: There are ways in which God doth reveal his arm (i.) his Ordinances; he that is too good for the Ordinances, will ever be too weak in his faith. One thing (could David say) have I desired of the Lord that I may dwell in the house of the Lord all the days of my life: and to what end? that I may behold the beauty of the Lord, and visit his Temple: what this beauty is, he himself expounds, We thought of thy loving kindness in the midst of thy Temple: The loving kindnesse of God, his mercy & countenance upon his own servants, that is the Lords beauty, that is it which makes him amiable in his own people.

Psal. 27. 4.
Psal. 43. 9.

3. Let assurance know its privileges, and then it will grow stronger. *You are a chosen generation, a royal priesthood, an holy nation, a peculiar people:* they who descended from the blood of Abraham had more privileges than others, and have not they greater, who come of the blood of Christ? The Priests of the Law had singular exemptions, and Kings of all men are most highly privileged; and do believers come short, who are not

1 Pet. 2. 3.

prophane, civil, typical Priests, but *royal Priests*? who are not Priests only, nor Kings only, but both *Kings and Priests*: *A royal priesthood, an holy nation, a peculiar people.* If we did once thoroughly know our privileges, the grants of favour, the free access, the singular acceptance we have with God, in and through the Lord Jesus Christ, how might we keep down our fears, & our doubtings, & with fullest eagerness embrace our God, our Christ, our Promises?

Psal. 77. 10.

4. Observe, and call to mind our former *Experiences* of Gods favour and love: *I will remember (saith David) the years of the right hand of the most high (i.e.) the years and times of my life, wherein I had sweet experiences of Gods mercies and love: why, what of that? he tells you, Because thou hast been my help, therefore in the shadow of thy wings will I rejoyce.* But of this point in the last Chap.

Psal. 63. 7.

2 *Quest.*

But what if after all these means used, no Sun appears, our Evidences are quite lost, God suspends all comforts?

Ans.

In such a case we must endeavour to live above *Evidences*, by working the soul to close with, and depend upon, an absolute promise: To this purpose it pleaseth the Father of Mercies, sometimes to convince and perswade the soul, that he will supply what is wanting, heal back-slidings freely, work both will and deed fully, whereby he sustains the soul in life, and raiseth it up as it were from the grave of despair & dismal distress.

Psal. 41. 5, 12.

Thus David expected to receive his *Affurance*: when he cryed, *Why art thou cast down, O my soul? ----- Hope thou in God, for I shall yet praise him for the help of his countenance:* And if at our first conversion, when we had nothing but the offer of Free-grace to look upon, we cast our selves on God, why not now, when our *Affurances* wholly fail?

SECT. 6.

The Evidences of a weak unworthy servant of Christ, laid down according to the Rules afore-mentioned.

THe life of all we have said, is *Practice*: Hence I make bold to lay down the *Evidences* of a poor creature, not worthy to be named, much less to have his name written in the Book of Life. ----- He gives them thus: ----- wherein howsoever he speaks in the first person, as intending them for his own use; yet he desires to correct himself therein as Paul did, *nevertheless I live, yet not I, but Christ liveth in me.* On every evidence he desires this to be written, and thus to be understood, *I live, yet not I.*]

Gal. 1. 20.

1. The Text containing Promises.

2. The graces to which Promises are made; or my particular Evidences.

3. The truth of these graces examin'd.

4. The testimony of the Spirit.

After acts of faith first put forth upon Christ himself, and closing with him immediately, as if I had no present or by-past grace to evidence my being in him: I now bring in these graces or workings of the spirit of Christ in me as handmaids to attend; and to witness to the truth of this adherence unto Christ: which I call my Evidences.

See in the duty of Self-trial and Receiving of the Lords-Supper:

Which is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence, manifested by an Heavenly impression and inward law upon my soul.

1 John 3. 5. 8

1 Pet 1. 23

2 John 1. 11, 12

2 Pet 1. 3, 4

3 Gal 2. 20

4 Psal 11. 9,

6, 7

5 Psal 119. 5,

128.

6. 2 Cor. 7. 10

1. My Conversion from corruption to Christianity, the time whereof (I bless God) I remember.

2. My desire and endeavour to rely on the Promises of Christ, both for this life and that to come.

3. My Experience that I could act Faith, and lay hold, and rest upon the promises of God in divers cases and conditions.

4. The chief aim and bent of my heart, which for the main is God-ward and Christ-ward.

5. My respect to all Gods Commandments, desiring that I could give up my self wholly to God to do all his will.

6. My renewed repentance for my often failings, and sins committed against God.

7. My

1. The Texts containing Promises.	2. The Graces to which promises are made, or my particular Evidences.	3. The truth of these graces	4. The testimony of the Spirit.
<p>7. Ezek. 9. 4, 6. Psal. 119. 136 2 Pet. 2. 7, 8. 8. Rom. 10. 1. 9. 1 John 4. 19 Psal. 119. 165 1 John 3. 10, 14 1 John 4. 7. 10. Rom. 7. 23 Gal. 5. 17. 11. Psal. 119. 12 1 Cor. 7. 1. 2 Cor. 10. 5. 12. 1 John 3. 3 Rev. 15. 3.</p>	<p>7. My grief for the sins of the times and places where I lived. 8. My earnest desire and prayer to God for Israel, and for all I know, that they might be saved. 9. My love to God in Christ, to his Word, Service, Saints, and all things that belong to him. 10. My sense and feeling of the fight and combat between the flesh and the spirit. 11. My watch to strive against secret sins, or evil thoughts, which no eye sees, as well as against publick, notorious, scandalous sins. 12. My desire after Christ for his holiness, as happiness; taking him for my King and Husband; as for my Jesus and Saviour. 13. My willingness on right grounds, and pure ends (which of necessity must qualify this evidence) to suffer shame & disgrace, & (if my heart deceive me not) persecution & death for Christ my Saviour.</p>	<p>See in the duty of self-trial, and Receiving of the Lords-Supper.</p>	<p>This is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence of the Spirit, manifested by an heavenly impression and irradiation upon the soul, by a sweet motion and feeling of Gods goodness, and pardon, and mercy, and saving presence to me, without any reference to inherent graces.</p>
<p>13. Mat. 10. 39. Mark 10. 21. Luk. 9. 23, 24 14. Psal. 89. 15 Isa. 12. 3 John 15. 11. Rom. 14. 17. Gal. 5. 22. 1 Pet. 1. 8.</p>	<p>14. The unspeakable joy of Gods Spirit, which sometimes I have felt in and after Ordinances; and especially once, when for the space of two dayes I was carried away into extasie and ravishment: This was when I began to see Spiritual things; and (that which makes it my Evidence) upon which followed more desire and endeavours after grace.</p>		
<p>15. Mal. 4. 2. Eph. 4. 15. 2 Pet. 3. 18.</p>	<p>15. My sensible growth in the Measure of Gods sanctifying graces, as in knowledge, and faith, and hope, and patient expectation of Gods presence and assistance in all things to come.</p>		
<p>16. Psal. 119. 67 Hab. 12. 7, 8. 11.</p>	<p>16. My patience under infirmities and afflictions, with an earnest desire that I may be bettered by my afflictions.</p>		
<p>17. Col. 2. 2. Heb. 6. 11. 19 Heb. 10. 22 2 Cor. 5. 17 Gal. 5. 22. Rom. 8. 15, 16.</p>	<p>17. My assurance of faith, and of my spiritual safety; which is 1. Both by the evidences of internal vision or reflection, for I know that I believe, as certainly as I know that I live: and 2. By application of the Promises of the Gospel: and 3. By the effects and fruits growing from the root of grace: and 4. By the testimony of Gods Spirit, which sometimes (after prayer especially) hath suggested to my Spirit that I am Gods child.</p>		
<p>18. Psal. 27. 14 Psal. 40. 1. 19. Psal. 28. 6 Psal. 65. 18, 19 Psal. 116. 1, 2</p>	<p>18. A desire to wait upon God, if at any time he delay to hear prayers. 19. The return of my prayers which many a time God hath graciously made sensible and known to my soul.</p>		
<p>20. 2 Tim. 4. 8 Rev. 22. 20</p>	<p>20. My sincere and hearty longing for the time of restoring, and for the appearing of Christ, who is my chiefest treasure, and my All in All.</p>		
<p>21. Phil. 1. 10, 11</p>	<p>21. My Conscience hath born witness with me, that my heart was sincere towards God.</p>		
<p>22. Psal. 139. 23, 24.</p>	<p>22. I rest not in the approbation of men, unless I can approve my heart unto God.</p>		
<p>23. Rom. 7. 24 Rom. 8. 13. Gal. 5. 17. Col. 3. 4, 5, 8, 9 Tit. 2. 11, 12.</p>	<p>23. Besides these and the like, I may fetch (say some Divines) as good if not better Evidences from Mortification, in denying my self, in overcoming my passions, in crucifying my corruptions, as from any graces whatsoever. But Evidence laid down in the duty of Self-trial may be instead of all these. But O my soul, rest not on these inward graces of the Spirit; now when all is done, begin again to att faith upon Christ immediately with a redoubled strength.</p>		

His Evidences thus gathered in, the prime and especial work of the soul is, the keeping, and improving of Evidences in their several uses. But of that before, Sect. 3. 4. 5. And thus much of Evidences.



CHAP. VIII. SECT. I.

Of the Nature and Kinds of

Meditation.

Meditation is a deep and earnest musing upon some point of Christian instruction, to the strengthening of us against the flesh, world and devil, and to the leading us forward toward the Kingdome of Heaven; or Meditation is a stedfast bending of the mind to some spiritual matter, discoursing of it with our selves, till we bring the same to some profitable issue. Or, Meditation is a separating of our thoughts and affections from the world; a drawing forth of all our graces in their order, and an exercising of each of them on its proper object, and holding them to this, till we perceive successe, and till the work doth thrive, and prosper in our hands.

Now this Meditation is either sudden, or set; occasional, or solemne; extemporal, or deliberate.

1. *Sudden, Occasional, or Extemporal Meditation*, ariseth from such things as God by his providence offers to our eyes, ears and senses. When I consider the heavens, the work of thy fingers, the Moon and Stars which thou hast ordained: What is man that thou art mindful of him, or the son of man, that thou visitest him? This Meditation of Davids was occasional.

2. *Deliberate, set, or solemn Meditation* ariseth out of our own hearts, when purposely we separate our selves from all company, and go apart to performe this exercise more thoroughly, making choice of such matter, time and place as are most requisite thereunto; Now this Meditation is double, for it is either conversant about matters of knowledge, for the finding out of some hidden truth, or about matters of affection, for the enkindling of our love unto God, or if you will, for the acting of the all the powers of our soul on some spiritual object. The former of these two we leave to the Schooles and Prophets; the latter we shall search after, which is both of larger use, and such as no Christian can reject, as either unnecessary, or over-difficult.

SECT. 2. The Circumstantials of Meditation.

The circumstantials of our Meditation, are time and place; I shall adde to these, (though I cannot call them circumstances) the subject matter, and the frame of our spirit, which by way of preparation to the duty we may take notice of.

1. For the *time*: No time can be prescribed to all men; for neither is God bound to hours, neither doth the contrary disposition of men agree in one chioice of opportunities; some find their hearts most in frame in the morning; others learn wisdom in their reins in the night-season; others finde *Isaac's* time the fittest time, who went out in the evening to meditate: No practice of others can prescribe to us in this circumstance; it is enough that we set apart that time wherein we are aptest for that service. Onely I like not their opinion who say, that we should then only meditate, or then only pray when we find the spirit provoking us to it; if the spirit in Scripture bid me meditate, I dare not forbear it, because I find not the spirit within me to second the command; if I find not incitation to duty before, yet I may find assistance while I wait in performance; but I approve their advice who wish us to choose the most seasonable

seasonable time, and when we find our spirits most active and fit for contemplation, then to pitch on that time. It is a choice part of a Christians skill to observe the temper of his own spirit, and if besides he do observe the gales of grace, and the Spirit of Christ moving on his Spirit, it is good then to be doing, and the rather, because at that time a little labour will set our hearts a going.

2. For place. We judge solitariness and solitary places, fittest for *Meditation*, especially for *set and solitary Meditation*: Thus we found Jesus meditating alone in the Mount, John Baptist in the desert, David on his bed, Daniel in his house, Isaac in the field. The Bridegroom of our Soul, The Lord Jesus Christ, is bashful (said Bernard) and never comes to his meditating Bride in the presence of a multitude: Hence was the Spouses invitation come my beloved, let us go forth into the field, let us lodge in the villages, let us go up early to the vineyards, let us see if the vine flourish, whether the tender grapes appear, and the pomegranates put forth, there will I give thee my love: We must in this case abandon worldly society, both outward and inward: Many sequester themselves from the visible company of men, which yet carry a world within them; Both these societies are enemies to this *Meditation*.

Cent. 7. 11, 12.

3. For the Matter of our *Meditation*, it must be Divine and Spiritual; viz. Gods Word, or some part thereof: It is woful to think how some meditate on sin, contrary to Gods Word, studying to go to Hell with the least noise of the world; others bend their thoughts onely on the search of natural things; as, The motion of the Heavens, the reason of the ebbing and flowing of the Seas, the kinds of Simples that grow out of the earth, and the Creatures upon it, with all their qualities and operations; but in the mean while, the God that made them, the vileness of their nature, the danger of their sin, the multitude of their imperfections, the Saviour that bought them, the heaven that he bought for them, &c. are as unregarded, as if they were not: The matter of our *Meditation* must be something Divine; I remember thee on my bed, and meditate on thee: — I will meditate of all thy works, and talk of thy doings.

Psal 63. 6. and 77. 12.

4. For the frame of our spirit, the successe of the work doth much depend on this: now then when thou settest on this duty. 1. Get thy heart as clear from the world as thou canst, wholly lay by the thoughts of thy businesse, of thy troubles, of thy enjoyments, and of every other thing that may take up any room in thy soul. 2. Set upon this work with the greatest seriousness that possibly thou canst; labour to have the deepest apprehensions of the presence of God; if some Angel from heaven should but appoint to meet thee, how dreadfully, how apprehensively wouldest thou go to meet him? Why, consider then with what a spirit thou shouldst meet the Lord, and with what seriousness and dread thou shouldst converse with him?

SECT. 3. Of occasional Meditation.

Occasional Meditation ariseth from such things as God by his providence offers to our eyes, ears, or sense: Examples of this sort are infinite, for a taste take these few.

1. Upon our first waking in the morning, meditate how the Lord can at the last day as easily raise up our dead bodies from the dust, as he hath now awaked us out of sleep; and as now we rise from the grave our bed, so then we must arise from that bed our grave.

2. Upon sight of the morning sky, meditate, That if one Sun make so bright a morning, what a shining morning will that be, when Christ (the Sun of righteousness) shall appear attended with all his bright Angels, Arch-Angels, Cherubims, Seraphims, Bodies and Souls of Saints! When there shall be as many Sunnes on a day, as there are stars on a bright winters night! —

3. Upon the view of grasse, or flowers in our field, or garden, meditate: O here's a goodly shew or paintry, but alas these things are only for season, they will soon fade away of their own accord, but if the Sunne arise with a burning heat, Jam. 1. 11. (or as it is in the Original, with a burning wind) they will wither sooner, By this grasse and flowers are resembled earthly riches, and by the Sun, or burning wind, the hand of providence that sometimes is stretched out against those riches: certainly there is a time of publicke desolation, there is a time when God is overturning all there is a time when God goes forth to blast all wordly glory. And O my soul, if this be the time, if now the glowing

glowing burning Eastwind be on all these things, O consider now the vanity, the transitoriness of earthly riches! O sin not against providence in seeking great things for thy self, Jer. 45. 4. 5. What wouldst thou have a prosperous condition in a time of publick desolation? Why this is as if a man should be planting flowers, when there is a glowing burning Eastwind gone forth to blast them.

4. Upon the occasions of the day, meditate, how the Lord seeth thee, and understandeth all thy thoughts, and is acquainted with all thy ways: The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them, whose heart is perfect to wards him, and therefore thou shouldst do all things as in the awful presence of thy God.

2 Chron. 16. 9

4. Upon our particular callings we may accordingly meditate; as—

Psal 82. 6.

1. A Magistrate, thus, As I judge others, so will the Lord judge me; it will not be long ere death arrest, and I must go without bail: Me thinks I hear that sound in mine ears, I have said ye are gods; but ye shall die like men.

Ezek. 3. 18.

2. A Minister, thus; The time I have to spend is not mine, but the peoples; Me thinks whiles I idle it away, I hear them crying after me, to your closet, and there pray for us that we perish not; study for us, that we may learn of you how to walk in his paths; for if we perish, and you will not give warning, then must our blood be required at your hands.

Prov. 11. 1.

3. A Tradesman, thus; What is that ballance in my shop, but a memento of distributive and commutative Justice? if my dealings be not just to a point or pin, I shall then be weighed in Gods ballance, and be found too light: A false ballance is an abomination to the Lord, and so is a true ballance, without true dealing with all men.

Prov. 22. 8.

Psal. 126. 5.

4. An Husbandman, thus; As I sowe in spring, so I reap in harvest, and God hath said, He that soweth iniquity, shall reap vanity: but they that sowe in tears, shall reap in joy; Lord, whiles I sow in tears, give me April-showers of repentance, that when the harvest comes, and the Angels must reap, they may gather me into thy barne of heaven.

5. A Souldier, thus; What trade is this I follow? what devices are these I carry about me to murder afar off? whose image do I bear in this killing disposition, but his whose true title is, The Destroyer? I had need look about me that I be in a righteous cause; I am sure, all the titles of God sound of mercy and gracious respects to man, God the Father is his Maker and Preserver, God the Son his Saviour and Redeemer, God the Holy Ghost his Sanctifier and Comforter: O Lord, that my enemies may be thy enemies, and my cause thy cause, or that I may leave this calling.

Job 14. 5.

5. Upon night approaching, meditate, That seeing our dayes are determined, and the number of our moneths are with the Lord, and our bounds are appointed which we cannot passe, that one day more of our limited time is gone and past, and we are now nearer to our end by a day than we were in the morning.

6. Upon occasion of lights brought in, meditate, If the light of a poor candle be so comfortable, which is nothing but a little enflamed aire, gathered about a moistened snuff, What is the light of that glorious Sun, the great Lamp of Heaven? but much more, what is the light of that infinitely resplendent Sun of Righteousnesse, who gave that light to the Sun, and that Sun to the world?

7. Upon the sight of a bright sky full of stars, meditate, How worthy a Science it is to see and observe those goodly spangles of light above our heads, their places, qualities, motions? But the imployment of a Christian is farre more noble, heaven is open unto him, and he can look beyond the vail, and see further above those stars, then it is thither, and there discern those glories, that may answer to so rich a pavement: I see indeed those glittering glorious stars, with my bodily eyes; but I see withal by the eyes of my faith, that this is but the floor of that goodly fabrick, the outward curtain of that glorious tabernacle: I see within that incomprehensible light, which none can see and not be blessed: How many are these stars before my eyes! but Oh! what millions of pure and majestic Angels? what millions of happy and glorified Souls? how many mansions of my Father (one of them being my own) do I see by Faith? Come downe no more (O my soul!) after thou hast once pitched upon this heavenly glory; or if this flesh force thy descent, be unquiet till thou art let loose to immortality.

Thus from our up-rising to our down-lying, we may upon every object presented to our senses, frame a sudden or occasional Meditation.

SECT. 4. *Of deliberate Meditation, and the parts thereof.*

Deliberate Meditations arise, and are wrought out of our own hearts: Now every such Meditation consists of these parts.

The { Entrance.
Proceedings.
Conclusion.

1. The entrance is either { Common.
Proper.

1. The common entrance is some short, yet pithy prayer, that God may guide and direct us therein, by the gracious assistance of his holy Spirit.

2. The proper and particular entrance, is the choice of some theme or matter, and a settling of our selves on that which we have chosen.

2. The proceedings of our Meditation are in this *Method.

{ 1. To begin in the understanding.
2. To end in the affections.

1. Concerning that part which is in the understanding, it is good to keep that course which the common places of Natural and Artificial reason do lead us unto: as to consider the matter of our Meditation, 1. In its description: 2. In its distribution:

3. In its causes: 4. In its effects: 5. In its *ubi*: 6. In its properties: 7. In its opposites: 8. In its Comparates: 9. In its Scriptural Testimonies, only in these heads observe these cautions.

1. That we be not too curious in prosecution of these Logical places; the end of this Duty is not to practise Logick, but to exercise Religion, and to kindle Piety and Devotion: Besides, every theme will not afford all these places; as when we meditate of God, there is no room for *Causes and Comparisons*: it will therefore be sufficient, if we take the most pregnant and voluntary places.

2. That if we stick in the disposition of any of these places (as, if meditating of *sin*, we cannot readily meet with material and formal causes) we rack not our mindes too much with the inquiry thereof, but quietly passe over to the next.

2. Concerning that part which is in the affection, it is good to follow that course which the common places of Rhetorick do lead us unto: These are six.

1. *A relish of what we have meditated on.

viz. { 2. A complaint, bewailing our wants of this relish.
3. A wish of the soul for what it complaineth to want.
4. A confession of our inabilities, to effect what we wish.
5. A petition for the supply of our inabilities.
6. A confidence of obtaining what we petition for.

3. The conclusion of the work contains these parts:

{ 1. A thanksgiving.
2. A recommendation of our souls and ways to God.

I shall adde no more, but only wish the soul thus concluding, to lift up the heart and voice to God, in singing a Psalm answerable to its disposition, and matter meditated on; and by this means shall the soul close up it self with much sweetness and Spiritual contentment.

*Contemplationis accessus duo sunt, unus in intellectu, alter in affectu, unus in lumine, alter in fervore. Bernard in Cant. 5.45

This relish is the acting of our affections, as if our love, hope, joy, desire, &c. or of hatred of sin, filial fear, godly shame, holy indignation, unfeigned repentance, &c.

SECT. 5. *An Example of the Souls love to Christ.*

After entrance by Prayer, and choice of this theme, the soul may proceed thus:

1. Description.

O my soul, what is this souls love to Christ, whereof thou studiest? It is, a spiritual fire kindled from above in the hearts of his darlings, towards their Bridegroom the Lord Jesus Christ. Or, it is a sparkle of that fire of the Holy Ghost, struck into the tinder of our souls, which immediately smoakes, and sends up the flame thitherward, whence it first had its rise: Or, it is the souls rest or reposal of it self in the bosome of Christ, with content unspeakable and glorious, being persuaded of her interest in that Song of the Spouse, I

Cant. 6. 3

am my wel-beloveds, and my wel-beloved is mine. This, O my soul, is the nature of thy love to Christ.

2. Distribution.

Psal. 116. 7.

There is a twofold love, one of *desire*, which is an earnest longing after that which we believe would do us much good, if we could attain to it; another of *complacency*, when having attained that which we desire, we hugge and embrace it, and solace our selves in the fruition of it: Now the first of these loves is an Introduction to the second, and both of them (in relation to Christ) issue from a proportionable act of faith precedent: 1. That affectionate longing and thirsty love, wherewith we pant and gasp after Christ, proceeds from the first acts of faith, whereby we assent to all Gospel-promises, as true and good in themselves, and better unto us than any thing in the world, could we but once be assured that they belong unto us. 2. That other love of complacency, when (with the Psalmist) *we return unto our rest, because the Lord hath dealt bountifully with us*, when sweetly we repose our selves in the lap of our Saviour with content unspeakable, and full of glory, it proceeds from the last act of faith, whereby we are actually perswaded by those welcome whispers of the Spirit of adoption, that certainly Christ is our Saviour, and that our debts are cancelled to the very last mite; only observe (O my soul!) these two things of this love: 1. That 'tis subject to all variations or changes, ebbings and flowings of that perswasion; sometimes in a violent temptation, or in a sensible desertion, our perswasion fails, and so this love of complacency is either stupified, or it falls back into that thirsty anxious love of desire. 2. That this love of complacency admits of degrees, proportionable to the degrees of our perswasion; if that be clear and strong, this love is more cheerful and pleasant; if that be weak and obscure, this love is more cold, with many fears and jealousies, — Whence this love of complacency may not unfitly be subdivided into an *Ordinary* and *Heroical* love; ordinary love proceeds from a weak degree of that last act of Faith; *heroical* love springeth from a more eminent and transcendent pitch of perswasion, concerning our own reconciliation in particular: It is called *Ordinary*, because most Christians (though effectually called) do ordinarily feel but such a timorous love in themselves; it is called *Heroical* because it is constantly onely in such, as either besides the evidence of the Word and Spirit, have had some special revelation to put them out of all doubt concerning their estate to God-ward; or in such as by a certain close walking with God, have been long exercised in a Christian course, have often entertained Christ Jesus at supper in their hearts, and habituated themselves into a more familiar acquaintance with that Holy Spirit, which brings all the good newes from Heaven, to those diligent souls which carefully wait for it.

3. Causes.

John 4. 13

Psal. 42. 8.

But whence is this love, O my soul? The Apostle is plain, *We love him, because he first loved us*: When the Spirit of God in the promises *less* in some intimation of Gods love into the soul, then she loves him again: That expression of the Psalmist, *The Lord will command his loving kindnesse in the day-time*, is pertinent to this; it is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws; so the Lord sends out his loving kindnesse, saying, *Go out, my everlasting love and kindnesse, take a Commission from me, go to that humble, thirsty, hungry soul; go and prosper, and prevail, and settle my love effectually upon him; I command thee do it*: It may be at the first visit, the poor soul cries out; *What! I love? What! I mercy? will Christ Jesus accept of me?* Oh, I am the worst of sinners; could I pray, or performe duties as some others do, I might have some hopes of mercy; but what! is it possible that the Lord of Heaven should love me? *Yes, thee, even thee, saith the Lord: go out my loving kindnesse to that poor soul, break open the doores of that weary melting heart, knock off those bolts of carnal reason, and all base arguments, and clear and warme that broken, bruised, humbled soul, and tell him from me, That his finnes are pardoned, his sighs and prayers are heard, and he shall be saved; I charge thee do the work before thou comest in againe.* Here, O my soul, is the immediate cause, Gods love thus affecting the heart; it breeds a love in the heart to God again: *I drew them (saith God) with the cords of a man, even with the bands of love.*

Hosea 1. 4.

4. Effects.

4. Effects.

And what are the Effects (O my soul!) of this love? O this love hath many holy gracious effects, it will make the soul to rejoyce in Christs presence, to grieve in his absence, to please Christ in all things, to desire union with Christ, though it never see good day, though it have no other wages to bestow readily and freely any thing it hath on the Lord Jesus Christ, to deny it self, or any thing that may come in competition with Christ, to part with her *Isaac's*, her dearest things, *To account all things as dung and loss, that she may win Christ*, to be content with nothing, but love again from the party beloved, to be ever and anon thinking and musing on the Lord Jesus Christ, to be ordinarily and frequently speaking of Christ: Love is full of eloquence in the praises of her beloved, so is the souls love to the Lord Jesus Christ. O how that Spouse of Christ runs on in a description of his rarities and transcendencies, *My beloved is white and ruddy, the chiefest among ten thousand* (or as it is more elegantly in the Original, *He is an ensign-bearer among ten thousand*) ---- *He is altogether lovely; or he is all entire, he is all composed of loves*: Betwixt those verses [10. and 16.] there's a description of Christ, so stuffed with choicest delicacies of expression, that thou canst not match it (O my soul!) out of any of those Poets which have flown highest in amorous inventions: at last she concludes with a triumphant Epiphonema, *This is my beloved, and this is my friend, O daughters of Jerusalem*: Nay, love will make the soul not onely speak, but do any thing for the Lord Jesus Christ, O then she cries, *How may I please Christ better? what duty must I do? and what sinnes must I avoid? if there be any of the bedchamber of the Bridegroom, tell me I beseech you, how may I bear, and pray and walk, and approve my heart to my Christ and King, that nothing may displease him?* Lastly, love will make the soul suffer for Christ, and to rejoyce in such sufferings; it is a fire that much water of persecution cannot quench; nay, it feeds on those waters, and grows hotter by them: As opposition riseth against it, so it riseth against opposition; yea, it riseth by it, until it rise above it.

5. Opposites.

Now what are the contraries to this love of Christ, but an hatred of Christ? One would wonder there should be such a thing in the world, as hatred of Christ: But why then should the Apostle threaten, *If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha*; (i.) If any man hate Christ, let him be accursed with all manner of execrations or curses in the most desperate manner, expecting due vengeance from the Lord, when he cometh with his holy millions, to execute judgement upon all, and to convince all that are ungodly: No question there is a world of wicked men, that are under this curse; I speak not of poor *Indians*, and other Savages of the unchristian world, whose souls are over-clouded with the blackest mists of irreligion, that the prince of darknesse can possibly inwrap them in, who come into the world, not knowing wherefore, and go out of the world, not knowing whither; an heavy case, which cannot sufficiently be bewailed with an Ocean of tears and blood; but of those that live within the Paradise of the Christian Church, that have nothing to distinguish them from those *Indian* Miscreants, but an outward conformity, outward formalities, the charity of other men, and their own slight imaginations: As 1. All open enemies, grosse hainous and grievous sinners, swearers, blasphemers, drunkards, railers against God, his Ministers, his People, these and the like love sin more than Christ, they love the Devil more than Christ. 2. All fawning Hypocrites, that profess (it may be) a marvellous affectionate love unto the Lord Jesus Christ, but they are inward haters of Christ:

6. Comparisons.

But to inflame thy love (O my soul!) upon Christ, consider whereunto it is like, or to what it may be compared: The Scripture hath described the outgoings of such a soul, 1. By the parched ground: *My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty Land, where no water is.* 2. By the pantings of a chased Hart: *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God.* 3. By the longings of a teeming woman: *I have longed for thy salvation, O Lord, and thy Law is my delight.* 4. By the fainting and swooning of one that is in good earnest sick of love: *I charge you, O daughters of Jerusalem, if you find my Beloved, that ye tell him I am sick of love*: Such souls are commonly cast into an agony, into pangs of love, that love Christ indeed.

7. Testimony.

And doth not the Scriptures expresse these loves of the soul to the Lord Jesus? *If God be your Father* (said Christ to the Jews) *then will ye love me*: — and, *Thy name is as an ointment poured forth, therefore do the Virgins love thee*: — and, *We will remember thy love more than wine*; the upright love thee: *We love him* (saith the Apostle) *because he loved us first*: *I will love thee* (saith David) *O Lord my strength*: — *I will cause those that love me* (saith Wisdom) *to inherit substance*: — *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and I will manifest my love unto him*: — *Look upon me* (saith David) *and be merciful unto me, as thou wifest to do unto those that love thy name*.

Thus for information of Judgement, now for the stirring up (O my soul!) of thy Affections.

1. Relish.

And herein O my soul. 1. Think on the act. 2. On the object. 1. The act is love: O divine love! O the pleasures, O the joys of this love! O honey and sweetnesse it self! it is love that sets a price on all other Duties; the least service (even a cup of cold water, or a widows mite) if it have but a grain of this love in it is a most acceptable sacrifice to God; it is love that hath the Promises of this life, and that which is to come: *I will cause those that love me, to inherit substance, and I will fill their treasures,---yea, there is a crown of life, which the Lord hath promised to them that love him*; it is love that by Christ assures to us all the glorious priviledges flowing from Christ, as Reconciliation, Adoption, Forgiveness of sins, Justification, Righteousnesse, Wisdom, Sanctification, Redemption, Possession of all things. *All things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christs, and Christ is Gods.* 2. The Object is Christ, and oh who can think of this love of Christ, and not be ravished therewith! Had I a thousand hearts to bestow on Christ, they were all too little, they were never able to love him sufficiently, it is the Lord Jesus, that is all strength, and all wisdom, and all honour, and all beauty; the fountain of all graces, and vertues, and qualities in men: whatsoever grace, or vertue, or quality is in us, they are but so many rays that come from this Sun of righteousness; he is fairer than the children of men, and grace eminently is powred into his lips.---*He is white and ruddie, the chiefeest among ten thousands, his head is as the most fine gold, his locks are bushy, and black as a raven; his eyes are as the eyes of doves by the rivers of waters, washed with milke and fitly set; his cheekes are as a bed of spices, as sweet flowers, his lips like lillys dropping down sweet smelling mirrhe --- his hands are as gold-rings set with berill, his belly is as bright Ivory, overlaid with Saphires; his leggs are as pillars of marble, set upon sockets of fine gold, his countenance is as Lebanon, excellent as the Cedars; his mouth is most sweet, yea he is altogether lovely.*

Here! O here is an object (my soul) well worthy of thy love! here thou mayst be sure thou canst not love too much; come and see, this is he whose name is wonderful, counsellor, the mighty God, the everlasting Father, the Prince of peace, this is he who is the first and the last, who is, and was, and is to come; who liveth, and was dead, and behold he liveth for evermore: this is he who hath made thy peace; his voyce now to the is the voyce of peace; draw near, and behold him, dost thou not hear his voyce: he that called Thomas to come near, and to see the print of the nayles, and to put his finger into his wounds, he it is that calls thee, *come near and view the Lord thy Saviour, and be not faithlesse, but believing; peace be unto thee, fear not, it is I: he that calleth, Behold me, behold me, to a rebellious people that calleth not on his name, doth call out to thee a believer to behold him; he that calls to them to behold his sorrow in a day of humiliation, doth call now to thee to behold his glory in the day of his exaltation: look well upon him, O my soul, doth thou not know him? why it is he that brought thee up from the pit of hell, it is he that reversed the sentence of thy damnation, that bore the curse which thou shouldst have borne, and restored thee to the blessing which thou hadst forfeited and lost, and purchased the advancement which thou must inherit for ever, and yet dost thou not know him? why? his hands were pierced, his head was pierced, his sides were pierced, his heart was pierced with the sting of thy sins, that by these marks thou mightest alwayes know him: dost thou not remember when he found thee lying in thy blood, and took pity on thee, and dressed thy*

thy wounds, and brought thee home, and said unto thee, live? hast thou forgotten since he wounded himself to cure thy wounds, and let out his own blood to stop thy bleeding? is not the passage to his heart yet standing open? if thou know him not by the face, the voice, the hands, if thou know him not by the tears, and bloody sweat, yet look nearer, thou mayst know him by the heart; that broken healed heart is his, that dead-revived heart is his, that soul-pitying, melting heart is his: doubtless it can be none's but his, love and compassion are its certain signature; this is he, even this is he, who would rather dye than thou shouldst dye, who chose thy life before his owne, who pleads this blood before his father, and makes continual intercession for thee; if he had not suffered, oh what hadst thou suffered? what hadst thou been if he had not redeemed thee? there was but a step between thee and hell, when he stepped in, and bore the stroke, he slew the bear, and rescued the prey, he delivered thy soul from the roaring Lyon. And is not here yet fuel enough for love to feed on? doth not this loadstone snatch thy heart unto it, and almost draw it forth of thy breast? canst thou read the *History of love* any further at once? doth not thy throbbing heart here stop to ease it self? and dost thou not as *Joseph*, seek for a place to weep in? or do not the tears of thy love bedew these lines? go on then, for the field of love is large, it will yield thee fresh contents for ever, and be thine eternal work to behold, and love; thou needest not to want work for thy present meditation, hast thou forgotten the time, nay the many, very many times, when he found thee in secret all in tears, when he heard thy dolorous sighs and groans, and left all to come and comfort thee? when he came in upon thee, and took thee up, as it were in his armes, and asked thee, *poor soul, what doth ayle thee? dost thou weep, when I have wept so much? be of good cheare, thy wounds are saving, and not deadly; it is I that have made them who mean thee no hurt: though I let out thy blood, I will not let out thy life?* Oh me thinks I remember yet his voice, and feel those embracing armes, that took me up, how gently did he handle me! how carefully did he dresse my wounds, and bind them up! me thinks I hear him still saying to me, *poore sinner, though thou hast dealt unkindly with me, and cast me off, yet will not I do so by thee, thou hast set light by me and all my mercies, yet both I, and all are thine, what wouldest thou have that I can give thee? wouldest thou have my self? why! behold I am thine, thy friend, thy Lord, thy brother, thy husband, and thy head; wouldest thou have the Father? why, I will bring thee to him, and thou shalt have him in me, and by me.* These, O these were the blessed words, which his Spirit from his Gospel spake unto me, till he made me cast my self at his feet, yea, into his armes and to cry out, *my Saviour and my Lord*; And now, O my soul rouze up, can thy heart be cold when thou thinkest of this? what? art thou not yet transported, and ravished with love? is it possible that thy heart should hold, when it remembers these boundlesse compassions? O my soul if this will not relish, what can I say: Come study, study yet more Christs excellencies: study yet more Christs mercies to thy self, both special and common; study yet more, how often Christ hath met thee in publick and in private, in the Congregation, and in thy and in thy house, and in the chamber, and in the field, and in thy waking nights, and in thy deepest dangers, study yet more all his sweet, and near relations to thee, and study (if thou wilt) whither he is gone, and how thou shalt follow him, and what shall be the happiness of thy perpetual abode with him hereafter!

2. Complaint.

But alas! where is my soul: how dull is my understanding? my affection? how careless, how peevish is my soul, in a business which concerns it so much? how prejudicate is my opinion? how vaine are my conceits? O my soul! how ignorant art thou of the incomparable worth, and delightful sweetness that is in the Lord Jesus? how secure, and sleepy, and senseless art thou? O this hard heart of mine! thou canst mourn for losses and crosses of this life but for the losse of Christ, thou canst not mourn one jot: Didst thou, O my soul, truly affect Christ, the pillow would be washed with thy tears for thy want of Christ, and for thy want of assurance: Wo, and alas, that my minde is taken up with a confluence of worldly lusts, worldly cares, and worldly desires! O it is this that quencheth the *Conjugal love* of my soul to her bridegroom; my loves are now become very adulterous loves: wo, and alas, that I have loved the world, and the things that are in this world, that I have followed my base lusts and, adulteries, and abominations; that in stead of loving Christ, I have loathed him, and whipt

Exek. 16. 6, 7, 8, 9.

1 John 2. 15.

whipt him, and scourged him, and crucified him, and preferred the vilest lust (any sin whatsoever) before the Lord Jesus. And now I am musing of this *love of Christ*, alas, I feel it not; or if I feel a little, little *love of desire*, yet I have no sense, no taste, no relish of that *love of complacency*; there is no such fire, no flames in my brest towards the Lord Jesus.

3. *Wishing.*

And yet, O that I could *love the Lord Jesus*! O that he had my heart! O that now I could bid adieu to all other lovers! O that the *Father of love*, and the *Spirit of love* would strike one spark of *love* from the Promise, to kindle it in the heart of his poor creature! O that I felt a dilatation of my desires after Christ! that God would stretch them, and widen them to the utmost, that I might *love Christ* with all my heart, soul and might! O that I were *even sick of love*! O that I were cast into the melting pangs of a divine Christian *love*! O that I could feelingly say I love thee, even as I feel I love my self. O my soul consider the want of Christ and the worth of Christ! O consider the benefits of Christs death, the sweetness of Christs promises, the pleasantness of his commands, the preciousness of his graces, and above all the infiniteness of his love, and thou canst not but love him! Consider that soul-ravishing Text, *God who is rich in mercy for his great love where-with he loved us, even when we were dead in sins, hath quick'ned us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in ages to come he might shew the exceeding riches of his grace, in his kindnesse towards us through Christ Jesus: and thou canst not but cry out with the ardency of affection, with the strength, the zeal of love, O! To him, unto him that loved and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, To him be glory and dominion for ever and ever, Amen.*

4. *Confession.*

O my soul, these are sweet motives: But alas, how dull is thy understanding? how dead thy affections? I clearly see there is no strength at all in thee. O how cold, and weak, and faint, and heartless are these thy wishes! O *Christ*! I would *love* thee, but I cannot; I find no ability in my self to love thee; I am no more able to *love* thee, than cold water is able to heat it self. O where be those scalding affections to Christ Jesus, which holy men have felt in all ages, and striven to expresse in their *Seilliloquies*? O where is this holy, constant, conjugal *love*? O where are those swellings, and throwings, and wrestlings, which others have felt in their bowels? O where be those holy fits, those pangs of *love*, those *love-trances*, those Seraphical flames of conjugal affection, which made the spouse cry out, *I am sick of love*? Alas, I feel a distemper in my affections; I find it not so easie to love *Christ*, as many men think, surely it is a very hard and difficult thing to love the Lord Jesus.

5. *Petition.*

Come then blessed Lord, and shew thy own self to me, *I beseech thee if I have found grace in thy sight, shew me the way that I may know thee: — I beseech thee shew me thy glory; — give me the Spirit of wisdom and revelation in the knowledge of Christ*; let me see the beauties and glorious excellencies, and by this means blow my love into a pure flame, yea advance it to a degree of Angelical sublimity. Surely, Lord, I cannot *love* what I see not, and therefore anoint mine eyes with thy eye-salve, that I may see thy loveliness, and love thee with my best loves: O kindle, inflame, and enlarge my love that it may rest largely in thee; enlarge the crany which the Spirit hath bored through the flesh into my Spirit, that I may largely feel thee, and so largely love thee; enlarge the arteries & conduit-pipes, by which thou the head & fountaine of love flowest into thy members, that being abundantly quick'ned and watered with the Spirit of love, I may abundantly love thee: and donot onely come much, but come often into me, & let my Spirit often be one Spirit with thee, in communicative and fruiteive unions. for such often unions with thy Spirit, will make my Spirit more spiritual, and the more spiritual she is, the more will she love thee, the God of all spirits. Blessed Lord, wilt thou love the image, and shall not the image much more love the patern? O that I were sick of love! that my understanding, will & affections were all over-flown, overcome & amazed, that my faintings were inflamed towards thee, and even melted into thee! O sweet Jesu, touch my soul with thy Spirit, that vertue may go out of thee into me, and draw me unto thee, let the savour of thy oyntments (whose very breath is love) be ever in my nostrils: Give me the flaggons of the new wine of the Kingdom, which may lift up my soul above

above my self in my loves; give me to forget the low and base loves of this world, and by an heavenly excess, transport me into an heavenly love, that I may embrace Christ who is the Lord from Heaven with a love like himself: O give me to believe, for faith and love grow together, and the stronger my faith, the greater will be my love.

6. Confidence.

And this (sweet Jesu) I am fully perswaded thou wilt do: *I believe, Lord help my unbelief*; surely thou art God, who canst not lye, and thou hast promised, that the upright shall love thee. O how should I but believe thee? and now thou hast in some sweet measure convinc'd me, now thou beginn'st to warme my heart, and to cast me into a love-trance; now that my spirit is somewhat raised, my heart in some sort enlarged, my mind in some measure fixed upon thee: I make bold (Lord) to conclude with this spiritual Epithalamium, *Blessed Lord, I am thine, onely thine, ever thine*, all that I am is at thy command and all that I have is at thy disposing; be pleased to command both it and me: I know whatsoever I adventure or lose for thy sake, I shall receive with infinite advantage in thy blessed self. I dare trust my Lord with the best thing that ever he gave me, my precious soul. O my bleeding heart and broken spirit doth languish in a thirsty love, panting and gasping after thee, my blessed Saviour: O let me taste how gracious thou art, by some real experiments in my own heart, smile upon me from heaven, answer me with some assuring whispers of the Spirit of Adoption; *Kiss me with the kisses of thy mouth, for thy love is better than wine*, O let me bathe my soul in the delicious intimacies of a spiritual communion with thee, my God, that I may for ever adhere unto thee with a sincere constancy, and rest in thee with a love of complacency: for I feel, I find my soul cast into a longing sweat for thee, and nothing can satisfie the importunate longing of my perplexed soul, and thou art altogether lovely, O my dear Jesu! O my dearest Husband! O these holy fits! O these sweet pangs of love grow upon me a pace! Upon a sudden my King, my Saviour, *I am even sick of love*!

Cant. 1. 4

Cant. 1. 2

Conclusion.

And now, O my soul, return unto thy rest, for the Lord hath been beneficial unto thee: The reason of thy love is Christ's love; *Thou lovest him, because he first loved thee*. Is it thus, O my soul? hath the Lord Christ indeed discovered his will, to take thee for his spouse? What, he that is so holy, to marry such an impure wretch as thou art? O how should this but melt thee into a flame of love? what stirrings of love shouldst thou now feel in thy bowels? how shouldst thou now value him, and prize him, and praise him? how should thy glory now sing praises to him, and not be silent? how shouldst thou admire and wonder, that thou couldst endure to be without Christ so long? that thou couldst so slightly think of Christ heretofore? O my soul, henceforward cling to thy Saviour, go out of thy self, and creep to him, and affect not onely union, but very unity with him; bathe thy self hereafter again and again, many and many a time in those delicious intimacies of thy Spiritual marriage: And to that purpose (O my soul!) if sometimes thy love to thy Saviour shall cool, O then sweet Saviour look upon me in mercy; one look of thine will awaken my love, and make me weep bitterly, that I have loved thee so little, whom to love sufficiently, my best and mightiest loves are most insufficient: Prevent my seeking with thy seeking, be thou present with me in thy providence and power, when thou seemest to be far off me, in the taste of thy sweetness and fruition of thy loves; & then when I have regained thee I will hold more hardly, & keep more fastly, and love thee more vehemently, by thy power assisting; and Provide a stock of love in the summer, against winter, if it return any more: Come Lord Jesus, and be as the Roe on the Mountainer; my life is hid with thee, O appear quickly, that I may quickly appear with thee in glory, and in the happiness of a consummate marriage: *Even so, come Lord Jesus come quickly, Amen, Amen.* Psal. 18. to ver. 7.

Psal. 116. 7.

Revel 22. 22

SECT. 6. Another Example of the eternity of hell.

After entrance by prayer and choice of this theme, the soul may proceed thus: —

1. Description.

O my soul what is this eternity of hell, whereof thou studiest? *It is the entire and perfect possession of a life in death, and death in life miserable ever. It is a circle of paine running*

running back into it self, whose centre is always, and circumference without all end; it is a duration of torment always present, it is one perpetual night of utter darknesse, which is not divided into houres or watches, time past or time to come: it is an age of living in death pangs, never expiring, or giving up the ghost; it is a beginning of torment, never ending: but after a thousand, thousand years, instead of ending, still beginning. Why this, O my soul, is the eternity of Hell.

2. Distribution.

There is a twofold eternity of hell, *A parte ante*, & *a parte post*: in respect of beginning, if we look on hell in Gods decree, it was from eternity; when a question was propounded by one to an ancient author, *what God was a doing before he made the world?* he returned answer, *that God was preparing hell for such curious questionists*. Indeed the actual creation of hell, was not from all eternity; for hell is a creature, and there was no creature before the world was; yet probably hell was one of the first creatures that God after heaven did make: *Tophet is ordained of old*, saith *Isaiah*, and hell probably was created the first day, because the Angels fell the first day: when God made heaven, he made the Angels in heaven; now God made heaven the first day, and the Angels fell the first day: it is clear enough that on the sixth day there was a devil to tempt *Adam*, and devils could not be without an hell. But, O my soul, stay not too long on this curiosity; in respect of ending, hell is indeed and really to all eternity: *the worme shall not dye, the fire never shall be quenched*. After a thousand thousand millions of years, there are still as many more to come, and when those many more are come and gone, the torments are yet as far from the last as they were at the first; It is now almost 6000. years since *Lucifer*, *so of the morning*, fell from heaven to hell: it is now above foure thousand years, since *Esau*, who hated *Jacob*, was cast into this pit of hell, and yet the number of their years, of torments, are as many still, as they were the first day of their entrance into hell: Eternity is of that nature, that no time can measure it, or diminish it; take from it what you will, it is still the same; it is neither increased by addition, nor lessened by subtraction. And of this eternity of hell without any end, is that more especially, of which, O my soul, thou art now to meditate.

3. Causes.

The causes of this Eternity of hell, are 1. The eternity of sin, *Men sin in their eternity, and therefore God will punish them in his eternity*. Man sins as long as he can, and therefore God will punish as long as he can, Again, men would sin eternally in this world if God would but leave them to themselves; and therefore God hath proportioned this eternity of suffering to the Eternities of mens desires and delights in sinning. Again, when wicked men come to hell, they will sin there to all eternity, and therefore their torments must be eternal: as long as there is sin in a man, the Lord will torment that man, for sin and punishment cannot be severed; sin is like oyle, and Gods wrath like fire, as long as you cast oyle upon fire, the fire cannot cease burning; as long as sin is in a mans nature, a man cannot be free from suffering; we read that in hell there is great blasphemy of God, *because of their plagues*; They blaspheme his justice, because he judged them, they blaspheme his mercy, because he forsook them; they blaspheme the blood of Christ, because that blood which saveth thousands, saved not them: hell is made up of nothing but of sins, and blasphemies, and torments; 1. Being cursed of God, they curse God againe; and their sin continuing to all eternity, therefore the *smoak of their torments, ascendeth up for ever and ever*. 2. The justice of God that still remains unsatisfied as for their sin. There is a story of *Tiberius Caesar*, that being incensed against an offender in his Court, the offender petitioned the Emperour, that his death and punishment might be hastened, but the Emperour returns his answer; *O man, I am not yet friends*: wicked men they wrong Gods justice, and they expect their torments should soon be at an end, *no*, saith God, As *Tiberius* answered his malefactor, *you and I are not yet friends, you have not yet satisfied my justice for all your trespasses, & you shall not depart thence till you have paid the very last mite*. Why alas! this can never be done by a mans own sufferings. God is infinite, and justice is infinite, and there is no infinity in a reprobates suffering, but onely in respect of duration; and therefore as long as Gods God, and as God is a just God, so long must there be an hell for the damned to suffer in. Oh who can stand before these everlasting burnings! *who can dwell with the devouring fire! who amongst us can dwell with the everlasting burning?*

4. Effects.

What are the effects, O my soul, of this *eternity of hell*? surely many sad, and miserable effects: as screeching, howling, weeping, wailing, and gnashing of teeth for evermore. The Apostle tells us of *thoughts between themselves accusing themselves*. Inquit O my soul on that one effect, when the damned shall consider their doomes, *go ye into everlasting fire*; then shall they cast their deep thoughts on } time past:
 } eternity to come.

Romans 2. 15.

5. Opposites.

Why then, O my soul, dost thou set up thy rest on this side *Jordan*? what are those few short pleasures thou here enjoyest? what is this brittle life, on which depends eternal wo? what is earth to hell? what a minute to this *eternity of hell*. If any thing be contrary to this eternity, what is it but this puntilio of time we have here to spend? this little brittle life, what is it but an ell, a span, an inch, a point? O dear penny-worth, to buy the merry madness of one houre, with ages of pangs, infinite and eternal! O dearest bargain that ever was, to sell away heaven, (our everlasting inheritance) with *Esau*, for a sip of momentary pleasure; I see this world and the other are meer opposites; my life is so little, and this eternity so long, that I cannot tell what is more contrary than these two: My life is nothing but a *Now*, this instant is properly my own, I cannot promise to my self any thing future, and therefore my life and this eternity are as contrary as may be.

6. Comparisons.

But to what shall I compare this eternity? as a drop of water is unto the sea, and a gravel stone in comparison of the sand, so are a thousand yeares to the day of eternity: Nay, if we multiply a thousand years a thousand times, it would not amount to the least fraction of the numberlesse number of eternity. They say, that the eighth celestial orb or sphere, is moved wonderful leisurely; for though it be daily wheeled about by the rapid motion of the *primum mobile*, yet it finisheth not its own proper circuit but once in thirty six thousand years; and this space of time they call the great year, or *Plato's* year: but compare this with eternity, and it will appear but as a moment, a very nothing at all; to what then maist thou compare this eternity? O my soul it is like an orb, every way round, and like it self, or like a wheele of fire, that so long as it hath fire turns, and turns, doth never cease turning; but alas, there is no comparison apt for this; there is nothing miserable, and eternally miserable but hell it self; and the things and persons contained in hell.

Ecclesi. 8. 9

7. Testimonies.

Is not the Scripture (O my soul) frequent in the mention of this eternity? much of it we read not in the Old-Testament, but how often in the new? how then is this called legal preaching? were the Evangelists and Apostles legal Preachers? was Jesus Christ himself a legal preacher? surely 'tis the great policy of Satan to muzzle men in their security to have all soul-searching, and sin-reproving, and conscience-awaking, and duty-pressing preaching, called legal preaching; Oh it is a great policy of the devil to put so bad a name, upon so good a work. Come! leave these triflers, and look about thee, *To the Law, and to the testimonies, if they speak not according to this Word, it is because there is no light in them.* John the Prodromus describes Christ thus; *His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burne up the chaffe with unquenchable fire*; it is fire, and fire unquenchable, both in an active and passive sense; for neither of it self shall it ever be quenched, nor shall the bodyes that are in it be extinguished. And Christ himself adviseth thus, *if thy hand or foot offend thee cut them off, and cast them from thee, it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet to be cast into everlasting fire.* This everlasting fire is the hell of hells; call any misery, everlasting, and there is misery in perfection. O the fearful sentence; depart from me ye cursed into everlasting fire! and oh that direful execution, *these shall go away into everlasting punishment*! Christ elsewhere tells us, *that the fire never shall be quenched*, and he repeats it three times over in one chapter, *that their worme dyeth not, and the fire is not quenched*, Mark. 9. 44, 46, 48. The Apostle speaks the same doctrine, and tells us that they *that know not God, and that obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* 2 Thes. 1. 8, 9 Peter tells us of a *mist of darknesse reserved for the wicked for ever*: and Jude tells us of the *blackness of darknesse reserved for the wicked for ever*: and John tells us of

Isaiah 8. 20

Mat. 3. 12

Mat. 13. 8

Matth. 25. 31
v. 26Mar. 9. 43, 44,
46, 48

2 Thes. 1. 8, 9

2 Pet. 2. 17

Jude 13

Rev. 14. ¹¹ a dark smoake, which ascends up out of that pit of fire for ever and ever. A strange fire it is, that hath no light, but is all dark, yea darkness it self, yea blackness of darkness, such a darkness both of fire and smoake that it may be felt, as being a thousand times thicker then the darkness of Egypt: indeed that darkness was but for three dayes, but this darkness is for ever and ever: that darkness had some liberty, for even then Pharaoh could send for Moses, but this darkness is a very chaine; they are reserved in chaines of darkness; in everlasting chaines under darkness: it is called chaines to shew that a man shall be as unable to get out of hell, if once he be there, as a man fettered with chaines in darkness is unable to free himself, or to find the way out of that dark place.

2 Pet. 2. 4 ⁴ *in everlasting chaines under darkness*: it is called chaines to shew that a man shall be as unable to get out of hell, if once he be there, as a man fettered with chaines in darkness is unable to free himself, or to find the way out of that dark place.

Rev. 19. 20 ²⁰ Nay a strange fire it is in an other respect, the Apostle calls it a *lake of fire*, or a poole of fire, or if thou wilt, a river of fire; to note the abundance of torments that are in hell; that as in rivers and lakes the water is plentiful, so plentiful torments shall be for them, that shall be cast into this direful place: it is not onely fire, but a lake of fire, nor onely a lake of fire, but a lake of fire and brimstone too; where the Beast and the false Prophet, shall be tormented day and night for ever and ever. O here is a new Acheldama, and vaile of Hinnom, places no lesser of terror then of torment, where the fury of the great Judge burnes in a fiery brimstone, and his revenge boyles in a fiery torrent limitless and unquenchable. In all these texts consider the horrible threatnings of the Gospel, the severe intermination of eternal paines. This is not legal preaching; the law never threatned thus; Some maintaine strongly, that the terrors of the law did end in a temporal death, for they could affright no further; but in the Gospel heaven and hell were opened, and laid before the sonnes of men. In some respects the law is indeed more terrible then the Gospel, because it allowed no mercy to the repenting sinner in greater instances, as the Gospel does: But then if we compare the state of those men who fell under the evils of the law, with those who fall under the evils threatned in the gospel, we shall find these to be in a far worse condition then those were, as much as hell is worse then being stoned to death, or being thrust through with a sword: to which purpose saith the Apostle, *He that despised Moses law dyed without mercy under two or three witnesses; of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Sonne of God, and hath counted the blood of the Covenant, where with he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? they were punished by death that transgressed Moses law, but of how much sorer punishment are they worthy, who transgress the Gospel of Jesus Christ? Oh let none mistake the mercies of the new Covenant, nor turne the grace of God into wantonnesse; for the mercies of the Gospel neither allow us to sin, nor inflict an easier punishment for sin, but rather they oblige us to more holiness under a greater penalty. Thus far O my soul, for the information of thy judgment, now for the stirring up of thy affections.*

1. Relish.

O eternity of hell! O that thou wert ever in my mind when pleasure fawneth, when lust provoketh, when the flesh rebelleth, when the spirit faileth! the very thoughts of this Eternity, if sanctified to me, might be to my soules eternal advantage; thoughts of hell driving me to Jesus Christ are questionles to be cherished, and to be kept alive. And therefore O my soul go on, consider of this Eternity of hell, till thou feelst some relish of its bitterness, and beginst to fear and tremble, to detest thy sin, to grieve and to be ashamed for thy sin, to maintaine an holy jealousy, anger and indignation against thy self for sin; to pity those that by their sin are in danger of this Eternity, and to love thy Jesus with a sincere love, who by his death hath delivered thy soul from the nethermost hell. And to that purpose -----

1. Consider the eternity of that which divines call the *paine of losse*: O that sad word, *depart ye cursed into everlasting fire*! that word *depart* comprehends in it the losse of all: as 1. The losse of God: this is the great torment of a damned man, that he is without God; the presence of God makes heaven to be heaven, and the absence of God makes hell more hell; If Absolon counted it so great misery, that he was weary of his life, because he might not see his father for a while, what a weariness will it be to the damned, that they shall not see God to be their father, not onely for a while, but for ever and ever? it is our complaint usually in damps, dejections, desertions, *God is gone*: but oh what complaints are those of the damned in hell, that *God is gone for ever*? they are not banished out of Gods presence onely for a day, or a month, or a year or during the time of this life, but for ever and ever; they must never see his face againe: 2. This *Depart* comprehends the losse of Christ: though they may own him at the last day as

as an husband, and challenge him as their own, and come and speak good words to him in a complemental way, *we have eat and drunk in thy presence, we have been baptized in thy name, we have been often at thy table, we have been kind to our Ministers, and we have done these and these things for the publick!* O but saith Christ, *I know you not, depart from me ye that work iniquity;* Oh what a losse is this, to be forced even to turne the back upon Jesus Christ, to be out of all hopes, or possibility of Gods mercy in Christ, and to be sent packing into hell, and there chained up? 3. This *depart*, comprehends the losse of that glorious company of Saints and Angels for ever; whilst they were on earth, they enjoyed the company of the Saints of God, but the time of their being in hell, is the time of their separation, *let both grow together until the harvest, but in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burne them, but gather the wheat into my barne.* 4. This *depart* comprehends the losse of heaven, the place of blessednesse; *there is a great gulfe (saith Abraham) between us and you, so that they which would passe from hence to you cannot, neither can they passe to us that would come from thence.* if Tully did so bewaile his banishment, that every time he looked towards *Italy* he fell a weeping; and if *Demosthenes* did so bewaile his banishment, that every time he looked towards *Athens* he fell a weeping; how will the thoughts of this losse of heaven grieve the damned? and especially if this be considered, that all this losse is without all hope of any recovery at all? we say usually, *if it were not for hope the heart would break,* but here is no hope; and yet the heart must hold. O losse never to be redeemed! never to be restored, or recovered!

Math. 7. 33.

Math. 13. 30

Luke 16. 26

2. Consider the *Eternity* of that which Divines call the paine of sense; not that thou canst consider it fully, but that in some brief discovery thou maist think over the greatness of those fiery torments that are in hell. As 1. there is variety of torments; on earth thou mayst be sick of a stome, or gout, or plague, or feavour; but in hell there is not one of these kinds, but variety of torments; there is fire to burne and brimstone to choak, and chaines to bind; and darkness to affright; all the diseases under heaven are in hell; there is the stone; and the cholick, and strangury, and toothache, and pangs of travaile: who knows what to call those torments, we may give them such names as these, as being things most terrible and tormenting in this world, but certainly all these are nothing to those hellish tortures, which the bodies and souls of the damned do endure. 2. There is not only variety, but universality of torments: (*i.*) in respect of the subjects that must endure; all the parts of the body, and all the powers of the soul shall be tormented at once: and this makes the torments of hell more dreadful; the eye shall be tormented with the sight of devils, the eares with the hideous yellings and out-cries of the damned in flames, the nostrils shall be smothered (as it were) with brimstone, the hand, the foot, the tongue, and every part shall fry in flames of fire: nor onely the body, but the soul shall be tormented, yea the soul-torments shall exceed all the torments of the body; it was chief in sinning, and therefore must be chief in suffering; it is of a more spiritual and excellent nature than the body, and therefore it is capable of more spiritual and more exquisite torments; as the joyes of the soul do far surpass all sensual pleasures, and corporal contentments, so the paines of the soul do far surpass those corporal paines, which either we have named, or possibly can name. 3. There is not only variety, and universality, but extremity of torments; the fire of hell burns so violently, that all the waters of the sea are not able to quench it. Suppose a man had a distemper upon all the parts of his body, and powers of his soul, yet if his paine were not extream, he would better endure it: but should a man have his body afflicted, and his mind troubled, and all this in the highest extremity that may be, to this man death is far better. Certainly hell-torments are to the utmost extremity; the fire is an hundred times hotter than the fire of *Nebuchanezzar*; that was heat seven times hotter than at usual times; the damned lye under as heavy a weight of Gods wrath as their natures can bear. O the fierceness of this fire! O my soul! if lying under the guilt of thy sin but for an hour or two, was so extream to Christ, that it made him sweat drops, even great drops of blood; what will the extremitie of those torments in hell make the reprobates do? 4. There is not onely variety, universality, and extremity, but a continuuity of torments; hell-torments are without any intermission; when the damned have drunken down whole draughts of brimstone one day, they must do so an other day; when they have layn under the fury of an incensed God one day, they must lye againe under the same weight of his divine and Almighty wrath another day; in hell there is

Deut. 28. 67.

John 3. 35.

Mark 9. 44.
45 48.

not so much as one minutes ease: *they shall have no rest day nor night*: it is comfort to a sick man though he cannot sleep in the night, if he may have ease in the morning; but in hell there is no rest, night, nor morning: *in the morning they shall say, would God it were evening, and at evening they say, would God it were morning.* And the reason of their continual suffering, is because of their continual sinning; the very language of hell is cursing, swearing, blaspheming, and therefore there is no cessation of paine, nor intermission of torment, nor permission of comfort; *the wrath of God abides on them, faith Christ*; it doth not light on them for a turn, but it abides on them for ever.

3. Consider the eternity of that worme of conscience within the damned; not only paine without, but a flaming conscience is within: there is a worme (as Christ inculcates) *which never dies*; when Caligula heard but the voice of thunder, he was so terrified within, that he ran under a bed: as the damned are in hell, so there is an hell in them: and this is that worme Christ speaks of which will gnaw them, and feed on them to all eternity. The gnawings of this worme are those several considerations, that their understandings, consciences, memories shall bring into them: as for example.

1. They shall consider of the greatness of that glory which they have lost; what? 'tis not a piece of earth, a crown, a diadem of gold, but an exceeding eternal weight of glory: Oh they have lost God and Christ, they have lost heaven, and all the inhabitants of heaven; oh they have lost God, the visions of God, and fruitions of God to all eternity: and at this consideration the worme gives one deadly bite. 2. They shall consider of the possibility that once they were in of obtaining heaven; is not this their language; *Once I lived under such a Ministry, and many a time he set before me life and death, many a time he called on me, returne, returne, O Shulamite, returne, returne!* many a time he prayed over me, wept over me, besought me with tears to consider whither I was a going, and had I but embraced the tenders, offers, and motions of grace he made, now I might have had possession of the inheritance, I might have been amongst yond blessed Saints, who am now tormented with those damned fiends: And at this consideration the worme gives him another deadly bite.

3. They shall consider of the great probability that once they were in of obtaining heaven; and this is more: *Oh I had once the gales of the Spirit to assist me; I was sometimes fully purposed to have been another man, to have cleaved to Christ, and to have forsok the world; I was almost resolved to have been wholly for God; I was once even turning from my base seducing lusts, and I was purposed never to take them up again: I had even cast off my old companions, and was resolved to have associated my self with the dear people of God; and yet I returned back, and lost my hold, and broke my promises, and slackt my purposes, and now where am I? O woe is me, that once I was so faire for heaven, and am now in hell! if I had followed on to seek the Lord, and brought those beginnings to maturity, I might now have been singing with the Saints, in stead of howling with these reprobates.* And at this consideration the worme gives him another deadly bite.

4. They shall consider of the golden time and opportunity for heaven which God afforded them whilst they were living, and now is gone. *Oh will they say, I had once time enough to have wrought out my salvation with feare and trembling, yea I had so much time that I knew not what to do with it; I was faine to devise mirths, fooleries, pastimes, to passe away the time; O the golden hours I did enjoy! oh the blessed seasons of grace I sometimes had! but now its gone, its gone, its gone; oh my days are cut off, my glasse is run, my sun is set, and it will never, never, never rise again! time was that God himself held me the candle that I might do his work, but alas! alas! I loytered till all was burnt out: oh that I had but one of those years to live over againe! oh that I had but one week, one day, one houre of that precious time I once enjoyed: oh that God would turne me into the world, and try me once again, how I would spend my life on earth; how I would repent and fast, and pray, and watch, and hear, and read, and do all duties? But oh! oh! oh! its now too late: the pitt mouth wherein I am, is sealed up, and there is no redemption hence; here I am, and here I must lye in these scorching flames for ever, and ever, and ever.* And at this consideration the worme bites againe: oh who can tell the many considerations, and consequently the many deadly bites of this worme of conscience of damned souls in hell!

4. Consider the eternity of that space and duration through which the damned must endure all those losses; torments, stings of conscience, why this is Eternity it self, this is that Eternity indeed which we call *the eternity of hell*; nay, this is hell in hell. O the roarings in hell at this very consideration: *If I might but endure all the paines of hell so many millions of years as there are sands on the sea-shore, or grasse-piles on the earth, or*

motes

notes in the ayre ; or stars in the firmament, or creatures both in heaven and earth ; I should comfort my self incredibly with this thought, my misery will at last have an end ! But oh, this word eternity even rends my heart in pieces with much rage & hideous roaring ; this word eternity gives still new life to those unsufferable sorrows, which infinitely exceed all expression, or imagination. O my soul dost thou not now begin to relish the bitterness of sin, and bitterness of hell ? Consider it thoroughly : those damned souls that are in hell must not be there onely for a day, month, a yeare, an age, no, no ; when a thousand millions of ages are gone and past, their torments are as fresh to begin as at the first day : They were never weary of sinning, nor ever would have been, if they had lived eternally upon earth, and now God will never be weary of plaguing ; they never heartily repented of their sin, and God will never repent him of their suffering : they broke the law of the eternal God, and therefore they must suffer eternal punishment : they knew it was an everlasting kingdome which they refused when it was offered them, and therefore what wonder if they be everlastingly shut out of the same ; their souls are immortal, & therefore hell is immortal. O eternity of hell ! how should I apprehend thee ? O my soul ? where art thou ? where is thy standing ? which way dost thou cast thine eyes ? if on the earth, thou seest (especially in summer-time) many grasse piles grow thereon ; suppose at the end of every thousand years a damned soul might have the liberty to pluck up one grasse, and then to hell and to sufferings againe ; and at the end of another thousand years he might pluck up another grasse, and so on till every grasse pile on the earth were gone, how many thousands, thousands of thousands of years would be before this work were done ? Or, if thou art on the sea, and travellest on the ocean, thou seest many drops of water therein, suppose at the end of every thousand years a damned soul might have the liberty to put his little finger into the sea, and to let one drop fall off into hell, where that fire might dry it up ; how many thousands, thousands of thousands of years would be before all the Ocean were removed and took away by one drop onely in one thousand years ? Here I know thou art at a stand, if thou wert the best Arithmetician in the world, thou wouldst never reckon up the numberlesse number of those multiplied thousands ; and yet, wo and alas ! when the damned have been so many years in that fiery lake, as all those thousands would amount unto, they are no nearer coming out, than the very first hour they entred in. O my soul, thou art afraid of death, and of thy departure from the body, but now think with thy self, what a mercy would it be for the damned souls if they might dye ? how do they call and cry out for it ; O death whither art thou gone ? O come, come, come, and cut off this dolefull life of mine ! O that these paines would quite break my heart and end my being ! O that I might dye at last ! these groanes will the thoughts of Eternity wring from their hearts ; They were wont to think Sermons long, and prayers long, but how long now will they think those endlessse torments ? O the bitterness of this eternity : me thinks I see into hell ; there's a man in the fire, and a worne at his heart ; the fire burns him, and the worne bites him, yet neither of these make an end of him ; there he roars, and yells, and howls, and cries, O woe is me for ever ! A man said I ! Alas ! broad is the way, and many there are that walk hell-ward : It were enough indeed to make all tremble, though there were but one amongst all the sons of Adam to suffer eternally, but that hell should enlarge her self, and open her mouth without measure, and their glory, and their multitude, and their pompe should descend into it ! that there should be millions of men of the same flesh and blood that I am, chained together in hell, where one roars, and another answers, and all bear the burthen, wo and alas for ever. In one nook of hell there's a lamentable shriek, wo for ever, in another corner far remote, there's another fearful shriek ; wo for ever ; in all the corners of those smoaky vaults there's a cry, or an echo of this cry, for ever, for ever, for ever, for ever, O my soul how is it thou canst sleep in the night, or be merry in the day, whilst thou thinkest attentively, or considerest thoroughly of this meditation ? lesse matters have sometimes bestraght men of their wits, and bereaved them of their lives. But O what hatred and detestation of sin ? what grief for sin ? what godly shame ? what unfeigned repentance ? what holy anger and indignation against thy self for thy miscarriages ? what zeal, and jealousy over thy heart ? what pity in thee towards those who are ignorantly walking on towards this eternity, should this meditation work ? And withall, O what pangs of love should this work in thee to thy Saviour ? consider O my soul, hell was thy native right, this damnable eternity thy deserved portion, those should have been (if free grace had not been) thy hideous cries, thy doleful groanes, thy easelesse paines, thy endlessse torments ;

ments; those unquenchable flames should'st thou have layn in; that never-dying worme should have fed upon thee; say, didst thou not slight thy Redeemer a long, a very long time? didst thou not for many dayes, and months, and years forget thy God, and self, as well as yonder damned suffering souls? and oh who made thee to differ? was thy heart naturally any readier for Christ than theirs? would'st thou ever have begun to love, if God and Christ had not begun to love thee? would'st thou ever have been willing, if he had not made thee willing? nay hadst thou not now been in those flames, if thou had'st had thine own way and will? did'st thou not resist as powerful means, and lose as faire advantages those that are now in hell? and would'st thou not have lingered in Sodom till the flames had seized on thee, if God had not in mercy carryed thee out? Oh how free was all this love! and oh what panges of love should this beget in thee!

2. Complaint.

But alas! where is my relish of these things? Oh where is my spiritual sense and tast? if I put gall into my mouth, I spit it out againe; it is so very bitter that I cannot endure to take a tast; but is not sin and hell a thousand times more bitter? Oh then where is my hatred, grief and shame? where is my zeal, anger and holy jealousie? where is my repentance not to be repented of? where is my pity? where is my love? where is my feare? when *Belshazzar saw but the hand-writing upon the wall, his joynts trembled, and his knees smote one upon the other.* When holy *David* considered of Gods judgments, he said, *My flesh trembleth for feare of thee, I am afraid of thy judgments:* It is Christs own precept, *fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell.* When little children see their fathers angry, and go like a Lyon about the house in Punishing their Servants, or bondslaves, the children tremble and are exceedingly afraid; O my soul, if thou art a child of God, and knowest these things, though for thine owne part thou art freed from hell, for there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, yet in this case, how is it that thou dost not tremble? how is it that the judgments of God upon the damned do not make thee feare? but especially how is it that thou art not afraid of sin, which if truly understood, is a thousand times worse than very hell? *It is a more woful thing (saith Chrysostom) to dishonour Jesus Christ, than to be vexed with the torments of the damned.* And if sin were on the one hand (saith *Anselme*) and hell on the other, I had rather go into hell than run into sin; yea, I would rather leap into the fiery lake (saith *Edmund* his successour) than knowingly to commit any sin against the Lord. O the fiery zealous sentences that could come from these ancient holy men! but alas! such a dulnesse, drowziness, senselesnesse, benumbedness of Spirit hath seized on my spirit, that I feele not such fire, my affections are not in such a flame, either of hatred of sin, or fear of God, or love of Christ, or trembling at Gods judgments.

3. Wish.

And yet O that I could relish savingly the bitterness of this eternity of hell! it is a savory speech of *Bernard*, *let us go down to hell whiles we are alive, that we may not go down to hell when we are dead.* O that in this meditation I may so go down to hell, as that I may feel my bowels stir within me, both to compassionate the wicked, and to be careful and fearful of my own poore soul! O that I may for ever take heed that I run not the hazards of eternal torments! I cannot but expect while I am upon earth that Satan will tempt, and set before me this and that snare of sin, but O that a thought of hell may even then check my heart, and that I may tell Satan, *I intend not to buy pleasure at so dear a rate; I intend not to suffer eternally for a momentary sin;* O that I may put off temptations, with resolutions! O that whiles I am on this side death, I may make conscience of every duty, and of every opportunity to gaine heavens eternity; and to escape this eternal wrath to come! O that I may throughly consider the evil; and abominable nature of sin! surely if it were not an abominable evil; it would never have have such an intolerable eternal punishment? O that I may never look upon sin with slight thoughts! O that I may really and feelingly understand that sin is worse than hell, because it made hell to be hell! O that I may see sin rather in a multiplying, than a diminishing glasse: that I may see it attended with that variety, universality, extremity, and perpetuity of torments; that I may see it with detestation, grief, and shame; that

Dan. 5. 41

Psal 119. 120.

Matth. 10. 28.

Rom. 8. 1.

Chry. hom. 27.

in Matth.

Ansel. de similit.

c. 190.

in marg.

that I may see it with zeal, anger, and holy jealousy; that I may see it with loathing, and with a repentance not to be repented of; O my God, how faine would I shake hands with sin, and hell, and bid adieu for ever? Surely thou madest me for thy self; O let me never undo my self eternally by my own miscarriages!

4. Confession.

Thus I wish; but did not *Edam* wish as well as I? it is not a cold, faint wish that will keep a soul out of eternal flames; if wishes would deliver them that now are in prison, I believe there would be no want of wishes, it is usually said, *hell is full of good wishes, and heaven is full of good works*; if I wish to purpose, I must put to endeavours, I must watch, and pray, and labour, and love the Lord with all my soul and strength. But alas Lord, without thee I cannot do this; O I finde it an hard work to climbe up the hill, but the descent of hell is very easie, and suitable to nature: in every puddle of sin I am ready to sink, why *Lord save me or I perish*.

5. Petition.

O my God! the price of my soul is in this Petition; and therefore whiles I live I beg, and I will beg at thy hands, *O save me that I perish not*. Is not my soul thy darling? was not a great price laid down for the purchase of it? did not the eternal son of God come down from heaven, and die that cursed death of the crosse, to deliver my soul from eternal flames? is not my Jesus now interceding for me in heaven, that I may not suffer eternally in hell? O let the blood of Christ, the merits of Christ, and the intercessions of Christ be effectual for me! O save my soul from this eternity! O deliver my soul from the nethermost hell! And not onely from hell, but Lord save me from my sins; it is said of Christ, *that his name is Jesus, for he shall save his people from their sins*; Surely sin is the worst of evils, there is no hell but for sin; sin first kindled the fire of hell, sin fewels it; take away sin, and that tormenting flame goes out; O then deliver me as from hell, so from sin; good Lord I pray as Christ hath taught me, *O lead me not into temptation, but deliver me from evil*, from the evil of sinne, and from the evil of eternal sufferings.

Math. 1. 21.

6. Confidence.

And this, O my God, I am perswaded thou wilt do; for thou hast given me a share in the blood of Christ. *Pliny* tells us, that *nothing in the world will so soon quench fire as salt and blood*: and therefore in many countries where they can get blood, they use it rather then water, to quench their fire. O my Lord, what if eternal fire be in hell, yet the blood of Christ will quench those flames, that none of them shall scorch my soul; and hast thou not said, that the blood of Christ was shed for me, and for the remission of my sins? hast thou not assured me of it in the Sacrament? and have I not received that blood, and drunk that blood, and bathed my soul in that bloody fountaine, that takes away all sin; and all uncleannesse? why Lord I believe, *help thou my unbelief*. Some evidences thou hast given me of thy Spirit, and of holinesse, and of the graces of thy Spirit: is there not a light in my mind? is there not some measure of life in my will and affections? have I not sometimes seen the loathsomness of sin, and the excellency of grace? have I not sometimes felt the burthen of my own corruption, and thirsted after more and more grace; that I might be enabled in every thing to please my God? and hast thou not said, *there is no condemnation to them that are in Christ Jesus, that walk not after the flesh, but after the Spirit*. I have read of a godly minister, who having been under a spirit of bondage for many years, and now even ready to dye in that condition, when the eighth chapter of the Romans was read a little before his last gaspe, stopping at the first verse, *now there is no condemnation to them that are in Christ Jesus, &c.* Stay (said he) *I never saw so much in those words, in my days as now, though I read them often*. Methinks I am of his mind, upon a serious review, I would not part with this one text of Scripture for a world of gold: Methinks after all my tremblings in this meditation of the eternity of hell, I can now with an holy comfort, and humble triumph think upon death, judgment, hell, and those endless torments; and why? if I am but in Christ, and am guided by the Spirit of grace, and sanctification, there is no condemnation can seize on me; I have the witness both of blood and water, and therefore I shall not be damned.

Rom. 8. 1.

Conclusion.

Conclusion.

Psal. 116. 7.

Chrys. in Mat.
hom 37. v. 233
De vita Ansel.
l. 2 in op.
Anselm.

1 Thes. 1. 10.

In this confidence, return O my soul unto thy rest, for the Lord hath been beneficial unto thee. But for ever hereafter hate sin more than hell it self: when all comes to all, sin is a greater ill than the eternal damnation of a man, nay than the destruction of all the creatures in the world. *Although many do think that hell is the chiefest and the greatest of all evils, yet I think (saith Chrysostom) that it is much bitterer to offend Christ, than to be tormented eternally in hell, and I would rather have hell, being innocent and free from sin (saith Anselme) than polluted with the filth thereof to possess the kingdome of heaven.* I know these were extraordinary elevations of holy, divine, and heroical spirits; yet imitate them, O my soul, and hate sin, as knowing sin to be the only object of Gods extreme hatred:---and as knowing sin to be the only meritorious cause of *this eternity of hell.* And now in the close of all remember Jesus Christ: it was his sufferings that prevents thy sufferings of hell-flames: so deare was his love to thee that he underwent Gods heavy wrath that thou might'st escape it: Remember that text, it was Jesus, *even Jesus who delivered thee from the wrath to come.* O mind thy Jesus, and love thy Jesus, and live to thy Jesus, and whil'st thou livest, sing prayes to thy redemption. Say as the Psalmist in this case, *I will praise thee O Lord my God with all my heart, and I will glorifie thy name for evermore, for great is thy mercy toward me, and thou hast delivered my soul from the lowest hell.* Psal. 86. 12. *ad finem.*

SECT. 7. Another Example of the eternity of heaven.

Psal. 16. 1, 2

O My soul what is this *eternity of heaven* whereof thou studieth? *It is the entire and perfect possession of a life, together, and at once, that never shall have end, it is a circle of joy running back into it self; whose center is alwayes, and circumference without all end, it is a duration of pleasure alwayes present; in thy presence there is fulness of joy, and at thy right hand are pleasures evermore; it is one perpetual day, which is not divided into that which is past, and that which is to come, it is an age of ages, ever flourishing, never expiring, it is a beginning of glory, never ending, alwayes beginning?* why this O my soul is the eternity of heaven.

2. Distribution.

Gen. 1. 1.

There is a twofold eternity of heaven, a *parte ante*, and a *parte post*. In respect of beginning, if we look on heaven in Gods decree, it was from eternity; or if in respect of existence, it was not till the creation; onely it was the first creature that ever God made. *In the beginning God created heaven and earth: By heaven;* some understand the Emphyreal heaven, excluding all inferiour orbs, though others otherwise: howsoever this heaven which is the place of Gods glory, and of the Angels habitation who were created together with it, was the first in order of the first days work; but let that go; in respect of ending, heaven is indeed eternal, and without all end. In heaven is no corruption, nor old age; but solemn glory, and continual solemnity; there is an everlasting spring, there is alwayes the flower and grace of youth, and perfect health, *with thee is the fountaine of life; and in thy light sha'll we see light.*

Psal. 36. 9.

3. Causes.

John 14. 2.

2 Cor. 5. 1.

The cause of this eternity is Gods resolution from eternity: it is resolved from eternity that heaven it self should be eternal without all end; or else why hath God given us immortal souls? if the Lord intended not eternal provisions for his Saints, to what purpose should they have souls capable of eternity? *God and nature* (saith the Philosopher) never do any thing in vaine. Surely God, and grace, and his infinite wisdom cannot work in vaine; Againe, Jesus Christ hath purchased an eternal mansion for us: So he calls the purchased inheritance; *In my Fathers house there are many mansions:* now mansions are not tabernacles, but durable houses: *We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house, not made with hands, eternal in the heavens.*

4. Effects.

And what are the effects, O my soul, of this eternity? O many glorious, blessed, comfortable effects! I shall instance only in those rousing, raising, and most ravishing thoughts;

thoughts; When the blessed shall consider their doome, *come ye blessed of my father, inherit the kingdom*: Then shall they cast their thoughts

on } Time past.
Eternity to come.

1. For time past; they shall remember, that sometimes they were in troubles, in sorrows, in sicknesses, in contempt of others, in dangers by sea and land; that sometimes they were ready to perish, and to cast away their souls by this or that sin, but that God still held his special hand over them, and gave them grace, and now hath brought them into the port and haven of security, where is no shadow of miseries: O what ravishing of spirit will the souls of the just be cast into, at this recalling of time past! and that the memory of things here below, remains still with all the spirits of the just made perfect, is manifest: *Remember me when thou comest into thy Kingdom*, said the good thief, to Christ. Luke 23. 42

2. For eternity to come, they shall consider, that the joy they enjoy, they shall enjoy for ever: *They that be wise shall shine as the brightness of the firmament; and they that turne many to righteousness, as the stars for ever and ever, they shall shine, how? as the firmament, as the stars, or as the sun*, saith our Saviour: *not so* (saith Chrysostom) *as that they should not surpass the brightness of the Sun, but the Sun being the most glittering thing in the world, he takes a resemblance towards the excellency of their incomparable glory*: But to heighten this glory, observe the auxeses, it shall be for ever (1.) for eternity, or for ever & ever (i.) for eternity and eternity; or as the latines, *in perpetuas eternitates*, for perpetual eternities. If one eternity be without end, what are two? what are ten? what are an hundred? what are infinite? O what a life is this that knoweth no end! what a glory is this that never fadeth? what a love is this that never coolth? what a joy is this that never ceaseth?

5. Opposites and Comparisons.

As to that *eternity of hell*, so to this *eternity of heaven* thou maist consider the same opposites, and comparisons; nothing is more opposite to heaven than this brittle little life, we live on earth: And for comparison we know nothing at all points, fit to be compared with it: It is a fountaine of living water ever running, whither the waters after many turnings flow back again, that they may alwaies flow.

6. Testimonies.

For a further confirmation of this *eternity*, search the Scriptures, for they testifie of, this: *They that be wise shall shine as the brightness of the firmament, and that turne many to righteousness as the stars for ever and ever.* ----- *And every one that hath forsaken houses, or brethren, or sisters, or father, shall receive an hundred fold, and shall inherit everlasting life.* ----- *And these shall go away into everlasting punishment, but the righteous into life eternal*, for God so loved the world that he gave his only begotten Sonne, that whosoever believeth in him should not perish, but have everlasting life. ----- *Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life.* ----- *And this is the will of him that sent me, that every one which seeth the Sonne, and believeth on him may have everlasting life.* ----- *We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens.* ----- *And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reigne for ever and ever.* Dan. 12. 3.
Matth. 19. 17.
Matth. 25. 46.
John 3. 16.
John 4. 14.
John 6. 40
2 Cor. 5. 2.
Rom. 22. 5.

Thus far, O my soul, for the information of thy judgment; now for the stirring up of thy affections.

1. Relish.

O eternity of joyes! O that thou wert written in a book that thou wert graven with an iron pen and lead in the rock for ever! O that my heart were the book! that my meditation were the iron pen and lead! and that this word *Eternity* were imprinted and engraven in me! O my soul, be established, and say with David, *My heart is fixed, O God, my heart is fixed*: Set thy self in a sure place, and stand a while; and standing admire at this *Eternity*, which always stands, and never passeth away; and that thou mayest taste and relish, that thou mayest be affected and moved with this *Eternity*: go up into heaven and see those invisable sights of glory. Oh what happineffe is here of Saints! I shall Job 19. 23, 24.
Psal. 37. 7

shall reduce all to these heads, their

}	Duty.
	Glory.
	Eternity.

Psal. 1. 5. 5.

1. They are exercised in the highest employments that any Creature can be exercised in; *Harken! the high praises of God are in their mouths: Behold the high Contemplations of God and of the Trinity are in their minds: they are always singing praises to God and to him that sits upon the Throne.* Surely this is the highest employment, for this is the highest glory that God hath, not only from his works here, but from all the Councils of his wisdom about the great mystery of redemption, from all his works in Heaven, and from all the Communications of himself to the Saints in Heaven; the end of all that God does in the world is for his glory, and the end of all that God does in heaven, is for the actual working of the souls of his Saints upon himself.

2. The hearts of Saints are always up and fit for these *high praises of God*, they are not sometimes enlarged and sometimes straitened, no, no, their souls are always up, always upon the highest pin, inflamed with heat continually.

3. There is no intermission of these *high praises of God*; the Saints continue *day and night*, they go not to duty, and break off again; and go again, and break off again; no, no, there is no other employment here, there is nothing else in Heaven to spend one moment of time in to all eternity.

4. There is no weariness in these Saints, though they are praising of God millions of yeares, yet they are as fresh at the end of them as at the first moment; *O Eternity! O Eternall duty.*

2. The glory of these Saints is both in their *souls and bodies*, but because their *bodies* are not yet in Heaven, let passe *O my soul* that glory, and consider the glory of these *souls of Saints*, in each soul there is the *understanding, will, and affections*: for the *affections* consider only their joy, for the *understanding and will*, consider their object they see, which is the *vision of God*; and the object they enjoy, which is the *fruition of God*: that relates to the *understanding*, this to the *will*.

1. For the joy of Saints, it is a *pure joy* without any mixture of sorrow or sin; it is a *spiritual joy*, flowing especially from this, that God is their portion; it is a *full joy*, for they joy in God, they joy in the glory of God, they joy in the Communication of God to them, they joy in the glory of one another; look, how many Saints are in Heaven, so many joyes have the Saints; for they rejoyce in every ones happiness as in their own, this doubles and trebles, and multiplies their joyes; *O it is a full joy*: but that which is more then all the rest, it is a *divine joy*, for it comes from God; and it is in God; and it is with God; it is the same joy that God himself hath; carnal hearts rejoyce in sensual things, but God rejoyceth not in these things they rejoyce in; now the Saints in Heaven are exercised in the same joy that God himself hath; the beames of their joy are mingled with the beames of Gods joy. *O glorious joy!* and yet the happiness of Saints consists not in this joy, for the enjoyment of God is above the joy in this enjoyment; proceed then *O my soul*, wade further, and bathe thy self in these delicious rivers of their heavenly Paradise.

2. For the *Vision of God*, the *understanding* or the *minde* of Saints see God; in this happiness of heaven are inclosed these particulars.

I Cor. 13. 11.

1. The Saints know God, for *seeing* is put for *knowing*; *Now we see through a glasse darkly, but then face to face; now we know in part, but then shall we know as we are known.* Every Saint in Heaven understands all things, and knows all persons so far as it may any way conduce to his happiness: there is no simplicity, no shallowness in Heaven, all the Saints there have sharpness of wit, conformity with God in knowledge, which is indeed the very image of God.

Psal. 36. 9.
Col. 1. 12.

2. The Saints understand so clearly as that they need no help of faith, no help of meanes to see those glorious things of Heaven, except that meanes we call the *light of glory*. Indeed there is a *light* in Heaven above all the brightness of this world, a *light* that would daze the eye of man and dim it; hence in this frail condition *no man can see God and live*; when God, or but an Angel appeared, how were men affrighted? but in Heaven the souls of the just are elevated, and enabled to see with joy those things that there are manifested; *In thy light shall we see light*: It is called the *inheritance of the Saints in light*.

3. The Saints in *this light* see not only the attributes of God, his mercy, justice, truth, and wisdom; but the very simple pure essence of God (which yet is not separated from

from his attributes) there is a clear vision on their part, and a clear manifestation on Gods part; both are from God, to make them able to see him, and to be willing to be seen of them: and thus God shews himself not darkly as to the Patriarchs of old, not terrible as on Mount Sinai, not a far-off as to Balaam, not for a short time as in the transfiguration; the Saints now dwell upon the contemplation of him, they have time enough to take a full view of him, even *Eternity it self*.

3. For the *Fruition of God, the will of the Saints enjoys God*; In this happiness of Heaven; are envolved these things.

1. The Saints have God, and they know they have God by a reflex act.

2. As they know they have God, so they make what use they will of all the attributes of God, and of all that is in God; they have as much use as they will of the wisdom of God, and of the power of God, and of the mercy in God, as one friend usually says to another, *make use of all I have as your own*; so God bids the Saints make use of all his riches, and glory, and excellency, as they will.

3. As they make use of God, so they have the sweet and comfort of what they use; hence God is said *to give us all things richly to enjoy*: He gives the things, and he gives the comfort with it, He gives himself to the Saints in glory, the use of himself, and the comfort of himself in the use thereof.

2 Tim. 6. 17

4. As they enjoy God, so they enjoy themselves in God, they live in God continually, the fish doth not more truly live in the water, and move in the water, than the souls of Saints do live in God, and move in God: *your life is hid with Christ in God*. The life of Saints upon earth is an hidden life, and it is hid in God, but in Heaven it is a revealed life, and revealed in God; and enjoyed in God. Such a speech is that of Christ, *enter into your Masters joy*; it enters not into you, but you must enter into it; and what is it? *Your Masters joy*: not only that joy that your Master gives, but the same joy that your Master has, it is your Masters own joy that you must enter into, and that you shall live in. So *I was in the spirit on the Lords day*, saith John, it is not said, *the spirit was in him*, but *he was in the spirit*; surely that was a beginning of the glorious condition of the Saints of God; they are in the Spirit of God, not only *God in them*, but *they in God*. ----- And this O my soul is the spiritual part of Heaven! doth it not *relish*? O *taste and see that the Lord is good*! O here is the pure, spiritual, quintessential joyes of Heaven! the Saints are so swallowed up in God, as that they cannot any further minde themselves, but altogether God; nay *their minds, and wills, and affections*, are all set on God, and nothing else.

Col. 3. 3.

Matth. 25. 23

Rev. 1. 20.

1. Their *minds* are so immediately set on God, as if they were wholly emptied of the Creature, and had nothing to do but with an uncreated good, even God himself. 2. They will not any thing to themselves nor to any Creature, but all to God; O their will is wholly taken up with God. 3. Their affections are wholly set on God, they *rejoyce in the Lord alwayes, and again rejoyce in the Lord*; they *love the Lord with all their heart, and with all their soul, and with all their mind*, and though they love themselves, yet so as that they love themselves for God; in this world we love God for our selves, which is but a natural love, or for himself which is a gracious love, but in Heaven the Saints love themselves for God, which is a glorious love. And in this kinde of love of God, and enjoyment of themselves in God; the Saints are ravished with God, and are in a kind of extasie eternally.

Psal. 4. 4.

Matth. 22. 37.

3. The *Eternity* of Saints remaines; and this *Eternity* is the crown of their crown, the glory of their glory: Without this *Eternity* all the former were comparatively little, or nothing; the very thought of once leaving it, would even imbitter all the joyes of Saints, yea the more would it pierce them, because of the singular excellencies which they must forsake; it would be an hell in heaven, to think of once losing heaven; but O blessed *Eternity*! where the lives of Saints are perplexed with no such thoughts, nor their joyes interrupted with any such fears! where they are pillars in Gods temple, and shall go out no more! O *Eternity*! O my soul what is this? to be so blessed, and to be *Eternally* blessed? Why, surely this, if any thing, is the resemblance of God. *Eternity* is a peece of infiniteness. Now, O death where is thy sting? O grave where is thy victory? dayes, and nights, & years, and time, and end, and death, are words which there have no signification, nor are used, except perhaps to extol *Eternity*, as the mention of hell to extol heaven. No more use of our Calenders, or Chronologies all the years of our Lord, and the years of our lives are lost and swallowed up in this *Eternity*: while we are servants, we hold by lease, and that but for the term of a transitory life, but the *Son abideth in the house for ever*: O then my soul, let go thy dreams of pleasant

Gal. 5. 8.

pleasures, fear not to enter that estate, where thou shalt ever after cease thy fears: Sit down, and sadly once a day bethink thy self of this *Eternity*: Among all thy Arithmetical numbers, study the value of this infinite Cypher, which though it stand for nothing in the vulgar account, doth yet contain all our millions; O fix thine eye on this *Eternity*? Study thoroughly; study this one word *Eternity*; but to study it only is not enough; Come, roule up thy affections; awake, awake, be enlarged, *Love, joy, desire*; what? O my Soul, *live and never dye? rejoyce and ever rejoyce?* O what sweet words are those, *never and never?* O this word everlasting contains the accomplished perfection of heavens glory. O my soul that thou wouldst believably weigh this word *Everlasting*! me thinks it should revive thee in the deepest agony; *Why, must I Lord, thus live for ever? then will I also love for ever; must my joyes be immortal; then shall my thoughts also be immortal; surely if I shall never lose my glory, I will also never cease thy praises.* O this sweetness of this *Eternity*! how should I but relish the sweetness of it? O blessed *Eternity*! O blessed estate of Saints in the Kingdom of Heaven! O glory not to be expressed; even by those who are glorified! there is that perpetual spring, which through the fresh and sweet breathings of the Spirit of God, shall flourish ever; there is time (if it be time) alwayes after one sort, not distinguished into evening and morning but continued with a simple *Eternity*. O *Eternity of joyes*, worthy of continual songs of Saints and Angels to celebrate thy praise! O *Eternity of joyes*! how should I extol thee, desire thee, love thee, and hate all this world for thee? O *Eternity of joyes*! how should my graces be acted, my affections be raised, my thoughts be refreshed with the delights and meditations of thee? O my soul, bring forth thy strongest burning love. Here's matter for it to work upon, here's something truly worth thy loving; O my soul bring forth thy *desire, hope, resolution, joy*; here's matter for them all to work upon; O my soul look upwards! yonder far above yonder, shalt thou be encircled with *Eternity*, and come forth no more; yonder shalt thou live, and ever live, and praise the Lord, and ever, ever, ever praise him: when *this mortal shall put on immortality, and this corruptible incorruption*, the date of thy Lease shall no more expire, nor shalt thou trouble thy self with thoughts of death, nor lose thy joyes for fear of losing them: When millions of ages are past, it is no nearer ending: Every day is all noontide: and every moneth is *May*, or harvest: and every year is there a Jubilee; and all this is one *Eternity*. O blessed *Eternity*! the glory of my glory; the perfection of my perfection.

2. Complaint.

But alas; where is my love, my longing after this *Eternity*? what little taste and favour have I of this sweetnesse? my soul, what dulnesse and heavinesse is this that hangs upon thee? my iudgment, O alas, is confounded, how then should my affections be enlarged? it is the abundance and excesse of light hath struk me blind; now my thoughts are in heaven, which way soever I look, I lose my sight, in seeing an infinity round about me? Oh here's length without points, breadth without lines, depth without any surface; all content, all pleasure, all rest, all delight, all an Extasie of fruitions; who can strengthen my eyes to endure Eaglewise this glorious and respendent Sunne? But O my soul, lay not all the fault on the weaknesse of thy judgement: say, is there not some other cause? O how hath the world bewitched thee, that thou art become so carnal, so corporal, so senselesse of spiritual things? Thy thoughts run after riches, and they are uncertain; thou art ambitious after honours, and they are slippery; thou art in love with pleasures, and their end is sudden, and there is bitternesse in the end; thou art daily conversing with men, but death shall dissolve all knots of friendship with others. O preposterous care! what, all on the world? and now that *Eternity* is thy *Meditation* (on which thou shouldst taste largely, & be affected deeply) art thou now all *Amort*? O what dulness, what drowfines, what security is this? if thou hast in thee any sparks of that heavenly fire, first breathed into thee by the Spirit of God; *awake, awake, O my soul*; away, away with this dull senseless security, and consider there's but a step betwixt thee and *Eternity of joyes*. What hast thou not seen? hast thou not heard? and when all is done, art thou so careless of thy home, so senseless of spiritual delights? A gracious heart takes not the things of Heaven as guessees and imaginary things, but looks upon them as certain substantial realities, and this is a sign of grace (O my soul!) if thou art able to look at the things of Heaven as the only real, substantial, excellent things, and so as to darken all the things of the world. Carnal men look upon these heavenly

heavenly things as conceits and imaginations, they have not faith, nor do they *know within themselves* that there are such things, but the Saints *know within themselves, that they have a better and an enduring substance*, the Kingdom of Heaven is *within them*, and therefore they are usually quick, and active, and lively, and cheerful in their services or sufferings. O my soul, how should I bewaile thy wants? Dost thou doubt whether there be an Heaven, or whether thou hast a God and a Saviour there? Oh far be from thee this Atheisme, woe to thee if thou believest not; but *O thou of little faith*, dost thou believe there is such a happiness, & an happiness for thee, and yet thou desirest it not, and yet thou delightest not in it? Alas, how weak, and unbelieving is thy belief? How cold and faint are thy desires? Tell me, what such goodly entertainment hast thou meet withal here on earth, that was worthy to withdraw thee from these heavenly Joies? Or what cause of dislike findest thou above? Oh none! My soul, it is only thy miserable drowsiness, only thy security. Oh what shall I say? What ayles thee O my soul? As Jonathan said to Amnon, *why art thou lean from day to day being the Kings son?* So why art thou heavy O my soul, and why walkest thou so dumpishly in the ways of God, being the King of Heavens Son? Heb. 10. 134.
Luk. 17. 21.
2 Sam 13. 4.

3. Wish.

O that I could *mind this Eternity!* that I could taste or relish this *Eternity!* that I were fitted and prepared for *Eternity!* O that I were wise, that I understood this, that I considered my latter end! O that now while it is called to day, while it is the accepted time, and the day of salvation, I had a diligent and intent eye upon this *Eternity!* O that I could still reason thus, What if I endure hunger and thirst, emptiness and injuries, sickness and poverty? What if I were beaten with rods, or suffered shipwrack? what if I were stoned to death? all these are nothing to that *Eternity of woes*; on the contrary, What if I had *Cresus riches, Solomons Wardrobe, Belshazzars Cup-board, Sampsons strength, Absoloms beauty?* What if an Angel should take me up into an exceeding high mountain, and shew me all the kingdoms of the world, and the glory of them, and say unto me, *All these will I give thee?* all these are nothing to *Eternity of glory*: O Lord, that I could wait and long for thy salvation! O that I could mind the things above! O that my eyes, like the eyes of thy first Martyr, could by the light of faith see but a glimpse of heaven! O that my heart could be rapt up thither in desire! O that I could see heaven with a discerning, experimental, spiritual, fixed, believing eye! O that my mind were raised to look after that communication of God that I shall have hereafter! O that my conversation were in heaven! O that I were drowned in this present thought of *Eternity*, and that I might never wake againe, but into the injoying of it! Oh that my soul were opened at this very time and moment, to receive the influence of heavens joy into it! How then should I trample upon these poor vanities of the earth! How willingly should I endure all sorrows, all torments! How scornfully should I passe by all pleasures, all pomps! How should I be in travail of my dissolution! O when shall this day come, that I shall perform that duty, and partake of the glory of the Saints? When shall this day come, that I shall possess that pure, and spiritual, and full, and divine joy which comes from God, and is in God, and is with God? when shall this day come that I shall have the vision of God, and the fruition of God, when I shall see God, and enjoy God, and enjoy my self in God? Oh when shall this day come, that I shall enter into these confines of *Eternity*, and solace my self in my God? As the Hart panteth after the water-brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: O when shall I come and appear before God? Dent. 32 29
2 Cor. 6. 2.
2 Cor. 11. 23,
[25.
Psal. 42. 1, 2.

4. Confession.

I desire Lord, but alas, how weakly, how dully, how heartlessly? I am not able, *Not sufficient of my self to think any thing as of my self, but my sufficiency is of God*: It is nature that pulls me from this holy Meditation; nature favours it self, loves the world, abhors death and *Eternity* in another world: it is my misery that I dote on nothing, or on sin that's worse than nothing; How long shall these vanities thus beset me? How long shall these vain thoughts lodge within me? Why Lord? there is no strength in me, I can neither will nor do; *It is thou only must work in me both to will and to do* (both to meditate on, and to prepare for, both to desire after, and to love, and hope, and joy in this *Eternity*) of thy good will and pleasure. 2 Cor. 3. 5.
Jer. 4. 14.
Phil. 2. 13.

5. Peti-

5. *Petition.*

Eph. 2. 17, 18

H. b. 10. 34

2 Cor. 4. 16

To thee, Lord, I make my moan, to thee I tender my humble *Petition*, and pour out my soul : O give me a taste and relish of this *Eternity* ; O give me *this water, that I need thirst no more* ; O give me such a taste or relish of this water, *that it may be in me a well of water springing up into eternal life* : O inflame my soul with a love of these thoughts, with a longing desire after this *Eternity of joyes*. O let me not alwaies be thus dull and brutish, but thou that hast prepared *Eternity* for me, prepare my soul for *Eternity* ; teach me so to carry on this earth, that I be not shut out of those *Eternal Mansions* in Heaven ; open my eyes that I may see ; draw aside this vail, that I may know what *Eternity* is ; give me so to live as one that labours for *Eternity*, contends for *Eternity*, suffers for *Eternity* ; let me never be so foolish as to settle my self on vanity, and to neglect this *Eternity* that never shall have end.----- Oh Father of glory, give me the spirit of *Wisdom and Revelation* in the knowledge of Christ, that the eyes of my understanding being illight'ned, I may know what is the hope of thy calling, and what the riches of the glory of thy inheritance is in the Saints ; Lord here is the summary of my suit that I may know, not only the inheritance of the Saints, but the inheritance in the Saints, and the glory of the inheritance, and the riches of the glory ; nor would I have a common understanding to know this, but I desire that the eyes of my understanding may be illight'ned ; and let this come from the knowledge of Christ, from the spirit of *Wisdom and Revelation*, and from the Father of glory. O Lord, my meaning is and my prayer is, that I may find some experimental, sweet, and spiritual good in my self, as the beginning of that *Eternal good* which I expect ; others may know what this *Eternity* is in Sermons, in Books, in the written Word ; but the Saints only know in themselves that they have a better and enduring substance. O Lord that I may know in my self what this *Eternity* is, that I may know it by that experimental sweetness of the beginning of glory, that I find in my self, and what is glory begun but grace and holiness ? thou seest, Lord, that it is no strange favour that I beg of thee, it is no other than that which thou hast richly bestowed upon all thy valiant Martyrs, Confessors, Servants from the beginning, who never could so chearfully have embraced death and torments, if through the midst of their flames, and paines they had not seen their crown of glory. We faint not in sufferings, because we look at things that are not seen. Why Lord, one drop of Heaven within me would darken all the glory of the world without me ; O let me see Heaven in the reality of it with a clear, spiritual, fixed eye ; let into my heart one sweet and saving thought of *Eternity*, and then when thou wilt, Lord, let thy servant depart in peace. My times are in thy hand, I am no better than my fathers ; my life is a bubble, a smoak, a shadow, a thought, I know there is no abiding in this throughfare ; Oh suffer me not to be so mad, as while I passe on the way, to forget the end ; it is that other life that I must look after ; with thee it is that I must continue ; Oh let me never be so spiritually foolish as to settle my self on what I must leave, and to neglect *Eternity*. I have seen enough of this earth, and yet I love it too much, Oh let me see Heaven another while, and love it so much more than the earth, by how much the things there are more worthy to be beloved. Oh God look down on me, and teach me to look up to thee, and to see thy goodness in the land of the living ; thou that boughtest Heaven for me, guide me thither ; and for thy mercies sake, in spite of all temptations, enlighten thou my soul, direct it, crown it, that so at last I may do that duty, and receive that glory of thy Saints, in joying, seeing, and enjoying God to all eternity.

6. *Confidence.*

Psal. 89. 15.
Cant. 24 3.
1 John 2. 25
1 John 5. 13

Behold, O my soul, and do not merely crave, but challenge this favour of God, as that which he owes thee ; he owes it, because he hath promised it, and by his mercy he hath made his gift his debt : Is there not a promise made ? Blessed is the people that know the joyful sound, they shall walk in the light of thy countenance, O Lord : ---- this is the promise that he hath promised us, even eternal life. ----- These things have I written unto you that believe on the name of the Sonne of God, that ye may know that ye have eternal life : and is it not an experience tryed ? I sate down under his shadow with great delight, and his fruit was sweet to my taste. O what is this but the taste of eternity ? what is this but a glimpse of unspeakable joy ? O Lord, let me taste this sweetness by some real experiments in my own heart ! give me Lord : what wilt thou give ? give me a spiritual eye that I may look at this *Eternity* as a spiritual thing ; a carnal heart looks at it carnally, Oh the flashes of joy to have a crown and a kingdom ! but a spiritual heart looks at *Eternity* spiritually : O give me to look to heaven with a right eye, and in a right

right manner; to look at the spiritual part, and spiritual excellency in heaven, which consists in the vision of God, and fruition of God; in the image of God, and Communion with God: O give me thus to see, and to know the reality of this Eternity. Give me Lord, what wilt thou give? Give me an heavenly principle that will carry me heavenward: the Church is compared to pillars of smoke that ascend upward to heaven: though the Church be black and dark in regard of her infirmities, yet she hath a principle to carry her upward to heaven: and the Saints are compared to Eagles that flie aloft towards heaven, though their bodies are not there, yet their hearts and souls are there: Why Lord, my treasure is in heaven, Oh let my heart be there! Oh, where should it be but there? is not heaven the place and center of my heart? and have not all things in nature a principle to carry them to their proper place? experience tells me that as the place of fire is on high, so fire hath a principle to carry it on high; and as the place of earth is below, so earth hath a principle to carry it below: and if the place and center of my heart be in heaven, must it not have a principle to move naturally thither? O the consciences of many tell them their souls work downward to vanity and sensuality: but O Lord let my soul work heavenward! O Christ let my soul move towards thee! though I have weights of corruption that would weigh me down, yet give me, & assure me of that principle that does work to heaven. Give me Lord, what wilt thou give? give me some beginnings of eternal life wrought in me here, give me the first fruits of heaven. The Scripture saith, that whom he hath justified, them he hath glorified. (i.) they have the glory of heaven begun in them: why Lord give me this earnest; give me an heart enlarged with Gods image; now is the image of God begun, and in heaven the image of God shall be renewed: Oh give me this image, give me righteousness and holiness, for that is the image of God; give me thy presence, give me the visions of God, and fruitions of God; such things are in heaven; and as the earnest of my inheritance give me the first-fruits, give me some acquaintance of thy blessed self in every ordinance, let there be a stronger union betwixt God and my soul: let me enjoy God in the creature, and God in the ordinances, and God in all things; yea let me enjoy God in my self, and my self in God: O let the Sabbaths be my delight, as a beginning of that Eternal Sabbath that I shall keep in heaven; and thus before I go into heaven, let heaven come into me; let me taste of Eternity by these real experiments in my own soul. And now Lord, that thou hast in some sweet measure assured me, in that thou beginnest to warm my heart, and to persuade my soul that I have a right and interest to this Eternity; what else means this, he that believeth on the Sonne of God, hath the witness in himself ----- and this is the record that God hath given to us eternal life? O then how should I but grow bold and confident? cheer up O my soul, cheer up my love, Christs faire one, for loe the winter is almost past. & the time of the singing of birds is almost come. It is but a while, & I shall be free from the body of sin and of death; it is but a while, and the image of God shall be made perfect in me; it is but a while and I shall behold the blessed face of God, and shall live to the praise of that blessed God without any intermission, and shall joyn with those blessed creatures, that are Eternally blessing and praising God; those tastes I have formerly had assure me of this. Believe it, believe on the Sonne, believe the promises; be content to venture all those great things of Eternity, upon that bare word of God, Psal. 89. 15. 1 Joh. 2. 25. 1 Joh. 5. 13. Cant. 2. 3. — 3. 6. Rom. 8. 30. Eph. 4. 24. 1 Joh. 5. 10, 11. What? dost thou believe? surely this one work of God, to make thee close with the Promise, and to venture all on the Promise, doth of it self interest thee in this Eternity; for this is a work of the Spirit, it is from a Divine principle to be able to do this: O believe, and do not only believe a taste, but a hearty draught of Eternity: these tastes are but earnest, but there is a Promise of everlasting fruition: Hath he not given thee his word for Eternal life, for an Eternal inheritance, for everlasting righteousness, for an inheritance incorruptible, undefiled, and that fadeth not away? Awake, arise, O my soul, and lay hold on the promises of this blessed Eternity; be not dismay'd by reason of thy unworthiness, for the Promise is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Christ hath purchased righteousness and everlasting life, believe in him, and live to all Eternity. O my soul, why art thou dull and sluggish, wherefore dost thou not put forth thy self to embrace and receive this promise of Eternity? Gods promises are ever certain, never lesse, but rather more in accomplishment then in tender; why dost thou not cast thy self upon this blessed issue, If God be merciful, I am eternally happy? It is the sure promise of God, That he that

Cant. 3. 6

Rom. 8. 30.

Eph. 4. 24.

1 Joh. 5. 10, 11.

John 3. 16.

Heb. 9. 15

Rom. 9. 24.

1 Pet. 1. 4.

John. 3. 36

believeth

believeth hath eternal life ; therefore if I believe, I am already a free denizen in the new Jerusalem ; Eternity of joys is already reserved for me : Why Lord, I believe, come glory, come Eternity, come and welcome glorious Eternity, eternal glory.

Conclusion.

Psal 116. 7. Return unto thy rest, O my soul, for the Lord hath been beneficial unto thee : And yet before thy rest, stay a little, one word more ; what ? can a prospect of heaven be too tedious ? can a discourse of Eternity be too long ? Oh no. 1. Dwell a little in admiring at the goodnesse of God, at the infinite treasures of the riches of the glory of the grace of God towards the children of men ! After the Apostle had spoken of glorification he cries out, What shall we say to these things ? And now O my soul thou hast been discoursing of Eternity, What dost thou say to these things ? O the height and depth, and length, and breadth of the loving kindnesse of the Lord ! How unsearchable are his mercies ! and his grace past finding out ! Oh how great is thy goodnesse which thou hast laid up for them that fear thee, which thou hast wrought before the sons of men ! If ever God wrought about any thing, it was about the Communication of his goodnesse to man: this was the work God, and great design of God from all Eternity ; Nay, the chief of the deep, infinite counsels of God and the works of the wisdom of God have been, and yet are exercised about this : O my soul admire ! admire ! if in any part of this Meditation thou hast had a true spiritual sight of the riches of the goodnesse of God, in the way of his Communication of happinesse and glory to the children of men ; if thou hast seen into the great design of God, into the deep counsels of the wisdom of God, if the Lord hath in some sweet measure laid open his heart to thee, and brought thee into the treasures of his riches, and given thee a view of them, admire at this ! 2. Break forth into praises ; joyn with those blessed Elders that fell down before the Lamb, having all harps in their hands and golden Vials full of odours, and who sing, worshy art thou, who wast slain, and hast redeemed us unto God by thy blood, to receive honour, and blessing, and glory ; make melody with all those creatures in heaven, and on earth, and under the earth, and in the sea ; who say, blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever ; be raised, be enlarged O my soul ! is there not cause ? why Christ was the Lamb slain for thee ; and Christ by his blood hath redeemed thee unto God. O the incomparable love and favours of the Lord ! Was it ever found that any King or Potentate should adopt the blind, the lame, the deaf, the dumb, to succeed him in his inheritance ? and shall such a one as I (the vilest, the worst of sinners) inherit everlasting life, a crown that never withereth, a durable treasure, which can never fade ? O what shall I give unto the Lord for this Eternity ? My soul, rejoyce thou in the Lord, and blesse his holy name : Now begin that Hallelujah on earth, which in Heaven thou shalt sing more sweetly to all Eternity, Hallelujah ! and again Hallelujah ! Amen Hallelujah !

And now (O my soul !) give up thy self to God, and repose thy self wholly on thy Maker and Redeemer ; be abundant in service, there shall not be one teare, nor one sigh, nor one prayer lost. Wait patiently on God, for the full possession of this Eternity, and walk chearfully in the way that he leads thee thereunto : Say at the parting of this Meditation, O Lord, O Eternity it self, O thou First and Last, Alpha and Omega, without beginning, and without all end, I recommend my soul, my ways to thee ; take me to thy keeping, and prepare me for this Eternity, through Christ thy only Son, my only Saviour. *Psal. 16. beginning at Ver. 7. ad finem.*

CHAP. IX. SCET. 1.

Of the Nature of the

Life of Faith.



To live by Faith, is by Faith in Christ to assent and adhere unto, and to possess the whole Word of God as our own in all states and conditions, resting quietly upon his gracious and faithful promise, and yielding our selves unto his good pleasure, in sincere, universal and constant obedience: Or, to live by Faith, is to feed upon the several Promises of God made in his Word, and to apply them to our own selves, according to our needs, and so to uphold, comfort and encourage our selves against all temptations, and unto every good duty. This Life of Faith is a very Heaven upon earth, a sweet Sanctuary to any hunted soul; hereby our hearts will be cheered, our life will be sweet to us, God will be glorified, and the glory of his truth will be mightily advanced. O blessed duty!

SECT. 2. *Of the manner of this Life of Faith in general.*

Our Directions for this life of Faith { General.
are either { Particular.

In general, that we may *live by Faith*, we must endeavour two things.

1. To get matter for our Faith to work upon.
2. To order our Faith aright in the work.

1. That we may provide matter for our Faith to work upon, we must observe three things: 1. That we store up all the good **Promises* of God, and our own experiences seasonably: It is good to lay up in a good time aforehand.

2. That we lay in *Promises* of all kinds: We had better leave then lack; it is the wisdom of a man, that he may not live feebly and poorly, but to have somewhat to spare.

3. That we so lay them up, that we may have them at hand: It is folly to say, *I have as good provision as can be, but I have it not here: Let the Word of God dwell in you plentifully and richly in all wisdom.*

2. That we may order our Faith aright in the work, observe these Directions:

1. Take possession of the *Promises*, and value them as our own. The Prophet recording a *Promise* in *Esay* 54. 17. adds thus, *This is the heritage of the servants of the Lord.* So that there's no godly man or woman but is a great heire. Whosoever they look into Gods book, and find there any *Promise*, they make it their own: just as an heire that rides over diverse fields and meddows, he saith, *this meddow is my heritage, and and this corne-field is my heritage*: and then he sees a fair house, and saith, *this fair house is my heritage*: and he looks upon them with another manner of eye then a stranger that shall ride over those fields: So a carnal heart reads those *Promises*, but meerly as stories, not as having any interest in them; but a godly man every time he reads the Scriptures (remember this note when you are reading the Scriptures) and there meets with a *Promise*, he ought to lay his hand upon it, and say, *this is a part of my heritage; it's mine, and I am to live upon it.*

2. Expect nothing from the *Promise*, but that which is suitable to the nature of it: To this purpose some *Promises* are absolute, which God hath simply determined to

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**Are not these the stars in the firmament of the Scripture? the most golden lines in that Book of God? of all the Bible methinks, we should not part with one of those promises, no, nor for a world.*

Col 3. 16.

accomplish, as the Promise of the Messiah, *Iſa.* 7. 14. and of the calling of the Gentiles, *Rom.* 11. 26. Some *Promises* are conditional, which God will accomplish in his own order, in his own time, and in his own manner and measure; in a word, they are no further promised, then God seeth in wisdom to be most meet for his glory, and our good; as, all temporal blessings, lesse principal Graces, and the measure of all sanctifying Graces: now in all these expect nothing from them, but that which is suitable to the nature thereof.

3. That done, then eye that particular good in the *Promise* which we stand in need of, and set Gods power, and faithfulness, and wisdom a work, to bring it about; for instance, thou art in persecution, and either thou would'st have deliverance out of it, or comfort and refreshment in it: In this case see all this in the *Promise* (referring the order, and time, and manner to God) and then set Gods power and faithfulness a-work that can do it, and his wisdom a-work to contrive it, which way he knows best: This is the meaning of that Text, *Commit thy ways unto the Lord, trust in him, and he shall bring it to pass; and hurl your care upon the Lord, for he careth for you.*

4. By faith wait upon God, in that way he hath appointed; it is true, God will work that good for us, yet we must use the means, & meet God in the course of his providence, otherwise we live not by Faith, but tempt God, and throw away his promises & all.

5. Set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the ways of his providence: This is the very work of faith it self, thus it draws sap and vertue from the *promise*, when it concludes, That according to the good in the *promise*, it is sure to be done.

6. But imagine the Lord delays, and doth not suddenly accomplish, then must faith take up its stand, and stay till it come: *He that believeth, maketh not haste, the vision is for an appointed time, and therefore wait for it: so the Psalmist, As the eyes of a servant look to the hands of his Master, and the eyes of a maiden to her Mistris, so our eyes wait upon the Lord our God, until he have mercy upon us: not until we will, or until we see it fit, but until he will have mercy upon us.*

7. Imagine the Lord not onely delays, but seems to frown, and to say, *He will not hear*: In this case, labor with an holy humility to contend with our God, and by strong hand to overcome him, for the Lord loves to be overcome thus. When *Jacob* wrestled with God, *Let me go, faith the Lord; I will not let thee go, faith Jacob*: So do we catch the Lord *Jesus*, and strive with him, and leave him not, till we have those comforts he hath promised, and which we have begged: Surely this is the glory and victory, and triumph of faith, when the Lord is fain to lay down his weapons, and to yield himself as conquered; *Thy name shall be no more called Jacob but Israel, because thou hast prevailed with God.*

Two cautions concerning *promises*, and the life of faith, are mainly to be observed in the general.

1. That not barely the *promises*, but the person of Christ, is the object of faith: We are not to rest on the *promises* alone, but to close with Christ in those *promises*; *promises* are the pillars of the soul, Christ is the substantial pillar of the soul; the *promises* are declarative pillars, and therefore in receiving of, or having recourse unto a *promise*, we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the *promise* in him: Thus *Philip* directs the Eunuch, *Believe on the Lord Jesus*: The *promise* is but the Casket, and Christ the Jewel in it; the *promise* but the field, Christ is the Pearl hid in it, and to be chiefly look'd at: Thus it is said, That *promises* of pardon, are not as pardons of a Prince, which meerly containe an expression of his royal word for pardon; but Gods *promises* are made in his Son, and are as if a Prince should offer to pardon a Traytor, upon marriage with his child, whom in and with that pardon he renders: The reason hereof is, because Christ is the grand *promise*, in whom all the *promises* are *Yea, and Amen.*

2. That *promises* in things temporal and spiritual (not absolutely necessary to salvation) are not universal, but indefinite, (*i.e.*) he makes such *promises*, because sometimes (though not always) he grants accordingly. For instance, that *promise* of healing the sick cannot be universal, for it might then be supposed that sick men should never dye, seeing the *Elders* may at all such times of danger of death, still come and pray with them, but we all know it is appointed for all men once to dye; the meaning thereof is, that prayer is an Ordinance to which God hath made such a gracious *promise*, and he often doth restore the sick at their prayers; and therefore upon every such particular occasion, we

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Pſal. 37. 5.
1 Pet. 5. 7.

Iſa. 28. 16.

Pſal. 133. 2.

Gen. 32. 26.

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Aſſ. 8. 31.

2 Cor. 1. 29.

Jan. 5. 15.

Heb. 9. 17.

are to relye upon God for the performance of it by an act of recumbancy, though we cannot with an act of full assurance, *the promise* not being universal, but indefinite: Of like nature are all other *promises* of things temporal or things spiritual, not absolutely necessary to salvation; as long life, riches, honor, *Assurance of Evidence* to them that fear him, the tenor and purport of which *promise*, is not as if absolutely, infallibly, and universally; God doth alway perform these to those that are truly qualified, with the conditions specified in those *promises*; the contrary both Scripture, instances, and common experience shews; they are therefore indefinitely meant, and so to be understood by us; because when ever God doth dispence any such mercies to any of his, he would do it by *promise*: And he requires answerably an act of faith, suitable to that his meaning in the *promise*; that as he intended not in such *promises*; an absolute, infallible, universal obligation of himself, to the performance of them to all that fear him; so the act of faith, which a man is to put forth toward this *promise*, in the application of it for his own particular, is not required to be an absolute, infallible perswasion and assurance, that God will bestow these outward things upon him, having these qualifications in him, but only an indefinite act (as I may call it) of recumbancy and submission, casting and adventuring our selves upon him for the performance of it to us, not knowing but he may in his outward dispensations make it good to us; yet with submission to his good pleasure, if otherwise he dispose it; and if he grant, to consider then, That whatsoever we have, it is not by a meer Providence, but by virtue of a *Promise*.

SECT. 3. Of the manner of this Life of Faith in particular, as in Temporal evils.

IN particular that we may live by faith, observe we, ----

- 1. The *Promises*.
- 2. The exercise of faith concerning the *Promises*.

And both these are considerable, either in regard of

- 1. In regard of our selves; and therein we shall consider matters
- Our selves.
- Others.
- Temporal.
- Spiritual.
- Eternal.

Things temporal are either

- Evil.
- Good.

We shall begin first with *Temporal Evils*; and concerning them, first give you the *Promises*; and secondly, the exercise of faith in the respect of those *promises*.

- 1. The *Promises* that concern *Temporal Evils* have reference to those evils, either.

- in
- General.
- Special.

- 1. Evils general, are afflictions and dangers, concerning which we have *Promises*,

- some to
- Prevent,
- Qualifie,
- Remove those afflictions,

1. The *Promises* to prevent Afflictions, you may read in the Word, and they are these and the like: *Psal.* 91. 10. *Psal.* 121. 7. *Job.* 5. 19. *Zech.* 2. 5. where the Lord promiseth to be a wall of fire to his people; (not of stone, or brasse, saith *Theodore*) that it may both fray a far off, and keep off too at hand; protect them, and destroy their enemies.

2. The *Promises* to qualifie evils, are these and the like. *Psal.* 103. 13, 14. *Is.* 49. 13, 14, 15. *Hos.* 11. 8, 9. In this last promise, God imitates Parents (saith *Theodore*) when any misery is upon their child, their bowels yern more; never fits the child so much on the Mothers lap, never lies so much in her bosom, as when he is sick: So the Spouse being sick of love (i.e.) in some misery, *Christ stayeth her with flaggons, comforts her with apples; his left hand is under her head, and his right hand doth embrace her:* Cant 2. 3. 6 *Psal.* 56. 8. where we may read Gods compassion to his children in their calamities, that he narrowly observes every one of them; *Thou tellest my wanderings*] yea, he makes so precious a reckoning of their griefs and sorrows, that not a tear falls to the ground, but he keeps it, preserves it (as precious liquor) in his bottle; *Put my tears into thy bottle*] yea he keeps them in memory, he notes them and writes them in his

book, as if he would chronicle our tears for everlasting remembrance; *Are they not in thy book?*] 2 Cor. 4. 17. Is there or can there be any richer or fuller expression of Tully than there is in the Greek, where there is both an elegant *Antithesis*, and double *Hyperbole*, beyond *Englishing*, καὶ ὑπερβολὴν εἰς ὑπερβολὴν, for affliction, glory; for light affliction, heavy, massie, substantial glory, a weight of glory; for momentary affliction, eternal glory: nay, the Apostle adds degrees of comparison, yea, goes beyond all degrees, calling it *more excellent*, *far more excellent*, an *Hyperbole*, *Hyperbole*, *exceeding*, *excessive*, *eternal weight of glory*.

3. The Promises to bear them, or in due time to remove them, are these and the like: Psal. 37. 24. Jer. 29. 11. Mic. 7. 8, 9. Psal. 97. 11. as sure as harvest followes a seeding, so to the righteous, comfort follows mourning, Job. 16. 20. 1 Cor. 10. 13.

2. Evils special, are Sickness, Poverty, Famine, War, Captivity, Witchcraft, Possession, Oppression.

1. For sickness, we have Promises some to { Prevent,
Qualifie,
Remove sickness.

1. The Promises to prevent, are these and the like: Exod. 15. 26. Deut. 7. 15. Psal. 91. 10.

2. Promises to qualifie sickness, are these and the like: Psal. 41. 3. Heb. 12. 6, 7, 8.

3. Promises to remove sickness, are these and the like: Exod. 23. 25. Deut. 7. 15. Isai. 40. 31.

2. For Poverty, we may store up these promises, Psal. 23. throughout, Psal. 34. 9, 10. Psal. 37. 25. Heb. 13. 15. The wicked indeed may have more abundance than the Christian, but her's the difference, the wicked hath all by a Providence, the Christian hath all by a promise: and this distinction the poor Christian would not part with for a world of gold.

3. For Famine, we may store up these promises, Job. 5. 19, 20. Psal. 33. 18, 19. Prov. 10. 2, 3. Psal. 37. 18, 19. Isa. 41. 17, 18. Some Martyrs being cast into prison, and denyed necessary food, they had faith to return this answer, *If men will give us no meat, we believe God will give us no stomach*, When Christ was an hungred, and Satan tempts him to command stones to be made bread, he answered, *Man shall not live by bread alone, but by every word that proceeds out of the mouth of God*; q. d. a man may feed on a promise, he must depend on Gods allowance, and when provision fails, then not to distrust the provision of God, is a notable tryal of faith.

Matth. 4. 4.

4. For War, we may gather up these promises, and the like, Job 5. 20. Prov. 3. 24. 25, 26. Jer. 39. 17, 18.

5. For Captivity, gather in these promises and the like, Deut. 30. 3, 4. which very promise Nehemiah sueth out, Neh. 1. 9. Psal. 106. 46. Ezek. 11. 16.

6. For Witchcraft or possession, consider that promise, Numb. 23. 23.

6. For Oppression, we have these promises, Psal. 12. 5. Psal. 68. 5. Psal. 146. 7, 8, 9.

2. For the exercise of faith, concerning these promises, that we may live by them,

go to { Meditation.
Prayer.

1. For Meditation, and the matter of it, consider these things, and let your faith chew on them.

Amos 3. 6.

Isa. 45. 7.

Psal. 119. 75

1. That all affliction comes from God: *Shall there be evil in a city, and the Lord hath not done it? I form the light, and I create darkness; I make peace, and I create evil: I the Lord do all these things. I know, O Lord, (saith David) that thy judgements are right, and that thou in thy faithfulness hast afflicted me.*

2 Chron. 20. 12

2. That as God sends it, so none can deliver us out of it but God alone: *O our God, wilt thou not judge them? We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee.* This Meditation draws the heart from carnal repose, in means or friends; it expels vexations and distracting cares, and estrangeth from the use of unlawful means of deliverance: *The horse is prepared against the day of battel, but safety is of the Lord.*

Psal. 119. 59

2 Chron. 33. 12

3. The cause of all miseries and sorrow is sin, and therefore it's time for us to examine our ways, to humble our selves, and to set upon Reformation: *I thought on my ways (saith David) and turned my feet unto thy testimonies: when Manasses was in affliction, He besought the Lord his God, and humbled himself greatly before the God of his*

his Fathers: Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: That which I see not teach thou me; if I have done iniquity, I will do no more: the end of chastisement is amendment of life, whence it receives the name of Correction, which signifieth, to set aright or straight. Job 34 31, 32.

4. That now God tryeth our faith, patience, contentation, and meeknesse of Spirit, He hath said unto Crosses, Go ye to such a man, not to weaken his faith, or to waste any Grace of the Spirit, but to purge him, refine him, try him, exercise him, to breed the quiet fruits of Righteousnesse, to confirme his patience, support his hope, &c. — Hence Gods servants by their faith have been enabled to say, I will bear the indignation of the Lord, because I have sinned against him, untill he plead my cause, and execute judgment for me: And if he say thus, I have no pleasure in thee: Behold, here am I, let him do to me as seemeth good to him. This Meditation makes the heart willingly, freely, and constantly to resigne it self to the good pleasure of God in all things. Micah 7. 9. 2 Sam 5. 1. 26.

5. That 'tis Gods will, after we have gone to the promise, to use all lawful means of help which God in his providence affords; but in point of dependance, that we solely rest on Gods promises: Faith coupleth the means and the end, but looketh to the Promiser (whose truth, and wisdom, and power, and mercy, never failes) and not to the probability of the thing promised: Abraham against hope, believed in hope, ——— That what God had promised, he was able to perform. Rom. 4. 18, 21.

6. That the Promises are in Christ, *Yea and Amen*, and therefore set it down and conclude, that God will do whatsoever he hath promised, and we shall receive it in the wayes of his providence; it may be not yet, what then? He that believes will not make haste: Daniel waited seventy years for deliverance out of captivity in Babylon, and may not we wait seventy weeks, seventy dayes. Isa. 28 26.

2. For prayer, and the parts and manner of it, observe this method:

1. Lay open our sorrow before the Lord, pour out our complaints into his bosome; I am the man that have seen affliction by the rod of thine anger, thou hast brought me into darknesse but not into light: — Lord, how am I beset with miseries? how do my sorrowes encrease daily? how are they encreased that trouble me? Lam. 3 22. Psal. 2. 1. Psal. 38. 18.

2. Confess our sins with hatred and godly sorrow: I will declare my iniquity, I will be sorry for my sins: For want of this God threat'ned the Israelites, I will go and return to my place, till they acknowledge their offences, and seek my face, in their affliction they will seek me early. Hof. 5. 15.

3. Importune the Lord, and direct we our supplications to our God: Lord; how long wilt thou look on? O rescue my soul from their destruction, my darling from the Lyons; look upon mine affliction and my tears, for I am brought very low: Psal. 35. 17.

4. Then press we the Lord with his promises: Lord, thou hast said, The rod of the wicked shall not rest upon the lot of the righteous: Thou hast said, Tet a little while, and the indignation shall cease: Thou hast said, In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer: O these are thy promises, Lord, make them effectual to my poor soul. Psal. 125. 3. Isa. 10. 25. Isa. 54. 8.

5. For conclusion, tell we the Lord, whatever becomes of us we will trust in him: Though thou shouldst slay me, yet will I trust in thee: — For what time I am afraid, I will trust in thee. Job 13. 18. Psal. 56. 35.

These are the acts of faith by which it puts forth, and exerciseth it self in time of affliction.

SECT. 4. Of the manner of this Life of Faith in temporal blessings.

Concerning temporal blessings, or good things, consider we

- 1. The promises.
- 2. The exercise of faith in those promises.

1. Promises that concern temporal blessings, have reference to those blessings,

Either in } General
 } Special.

1. The general promises are these, and the like, 1 Tim. 4. 8. Psal. 34. 8, 9. Psal. 84. 11. Phil. 4. 19. 1 Cor. 3. 21, all things are yours, we are heires of all the world.
2. The special promises have a relation, some to our name, some to our bodies, some to our estates, some to our callings.

1. Those

1. Those Promises that have a relation to *our good name*; are such as these 1 Sam. 2. 30. Prov. 3. 16. Prov. 4. 8. Prov. 14. 19. Isa. 56. 3, 4, 5.

2. Those promises that have a relation to our bodies, are either for *long life*, concerning which, Deut. 5. 16, 33. Prov. 3. 1, 2. or for *health*, concerning which, Prov. 3. 8. Psal. 103. 3, 4, 5. or for *safety*, concerning which, Prov. 1. 33. Job. 11. 18. Hos. 2. 18. Job. 5. 23. or for *peace*, concerning which, Lev. 26. 6. Psal. 29. 11. Psal. 37. 11. Prov. 16. 16. or for *sleep*, concerning which, Job. 11. 19. Prov. 3. 24. or for *food*, concerning which, Psal. 37. 3. Psal. 111. 5. Joel. 2. 26. or for *raiment*, concerning which, Deut. 10. 18. Mat. 6. 25, 30, 32. or for *Posterity*, the fruit of the body, concerning which, Deut. 7. 12, 13, 14.

3. Those promises that have relation to our estates, are these, Job. 22. 24, 25. Prov. 8. 18, 19. Bsal. 37. 5.

4. Those promises that have a relation to our calling, are either for *plenty*, concerning which, Prov. 10. 4. and 12. 11. and 13. 4. and 28. 19. ----- or for *protection*, concerning which, Psal. 91. 11. ----- or for *promotion*, concerning which, Prov. 12. 24. and 22. 29. ----- or for *good successe*, concerning which, Prov. 12. 14. Isa. 65. 21, 23. I deny not but the wicked may enjoy all these Temporal blessings by a *general Providence*, but onely the just have a spiritual right to them; they only have them as rewards of their righteousness, as testimonies of Gods love and care over them, and by *vertue of a Promise*.

2. For the exercise of faith concerning these promises, observe that we may live by them, either in the

{	want	{	of these Temporal mercies.
	enjoyment		

1. In the want of them, go we to

{	Meditation.
	Prayer.

1. For Meditation, and the matter of it, consider these things.

Job 22. 23, 25

1. That faith in this case doth ransack, and fan the soul narrowly to find out and remove whatsoever doth offend: *If thou return to the Almighty thou shalt be built up, thou shalt put iniquity far from thy Tabernacles: then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks* This advice faith digests, and labours the reformation of what is amiss, and whatsoever hinders the promises.

2. That faith is painful, provident and frugal; it shakes off idleness, takes the opportunity, husbands thriftily, and observes Gods providence in all affairs, otherwise we *live not by faith*, but tempt God, and throw away his promises and all.

Prov. 16. 8

3. That faith preserves from the use of all unlawful means: The believer consults ever what is just, not what is gainful; or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteousness, than great revenues without right.*

4. That faith leans upon the providence of God, who will keep back nothing from us; but what is hurtful and pernicious: Here's a sweet act of faith, it submits to Gods wisdom, and rests on his Providence, after the use of all lawful means; and this maintains a Christian in some measure of contentment.

2. For Prayer, and the parts or manner of it, observe this method.

1. Confess our sins, especially those sins which upon search we are perswaded hinders prosperity; *O Lord I have thought on my ways, and I find (this or that) sin in my bosom, this or that corruption hath gotten head, and hinders thy blessings: O Lord how should I expect needful things? What have I to do with thy promises, that have committed such and such sins.*

Job 8. 5, 6, 7

2. Importune the Lord for his Temporal blessings, at least, so far as he seeth them to be for our good, and for the glory of his great name: Thus Bildad tells Job, *If thou wouldst seek unto God betimes, and make thy supplication to the Almighty, surely now he would awake for thee, and make the habitation of thy righteousness prosperous: Though thy beginning was small, yet thy latter end should greatly encrease.* Thus Jabez prayed *O that thou wouldst bless me indeed, and enlarge my coasts, &c.* and God granted him that which he requested. In like manner was Jacobs prayer, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Fathers house in peace, Then shall the Lord be my God: And thus may we importune the Lord, and make our supplication to the Almighty.*

1 Chron. 4. 13

Gen. 28. 20, 21.

3. Then press the Lord with his promises, as with so many arguments: *Lord, thou hast said, Godliness hath the promise of the life that now is, as well as that which is to come: Thou hast said, Fear the Lord, ye his Saints, for there is no want to them that fear him, &c.*

&c. O these are thy *promises*, make them good to us as it stands best with thy wisdom.

2. If the enjoyment of these Temporal blessings, go we to--- } *Meditation.*
 } *Prayer.*

1. For Meditation, and the matter of it, consider these things,

1. Faith in prosperity, keeps the heart in a holy temper and disposition (*i.e.*) in humility, meekness, tenderness and compassion towards others, in thankfulness, obedience, and in the fear of the Lord: Satan himself could reply to the Lord, *Doth Job fear God for nought? hast thou not made a hedge about him?* in this case faith will remember man of his duty, and perswade him to be so much the more serviceable, as Gods mercies are more plentiful upon him. Job 1. 10

2. That faith makes a man heavenly-minded in the use and possession of a prosperous estate; as it receives all earthly blessings from God, so it winds and pulls up the soul to God again: and if it be rightly considered, prosperity is the fittest season for heavenly contemplation; the less trouble lies upon our estate, the more liberty we have to think of heavenly things: howsoever, faith considers these things as pledges of Gods love, as parts of our chilles portion, and so it makes us look at the better part, those never-fading riches which God hath reserved in heaven for all that fear him.

3. That faith breeds a godly jealousie and suspicion, lest the heart should be drawn away with the pleasing delights of things transitory; for by grace it is that we are made conscious of our own weakness, and of the snare that is in every creature, to take and entangle us: Prosperity is pleasing, but dangerous; as man may quickly surfeit of sweet meats. This makes the waking believer circumspect and watchful, and jealous; and suspicious of his own heart, lest he miscarry in prosperity, considering there is a snare in it.

4. That faith minds a change even when our mountain seems strongest: *The thing I greatly feared (said Job) is come upon me, and that which I was afraid of, is come unto me;* by this it appears, that Job alwayes thought upon a change; *There is no wind (saith the Proverb) which may not blow rain, if God so please. Riches have their wings, and take their flight like an Eagle:* Now faith minds this, and prepares for this; *The prudent man foreseeth evil, and hideth himself.* Job 3. 25
Prov. 23. 5
Prov. 27. 12

2. For Prayer, and the manner of it, observe this method:

1. Confess and acknowledge Gods mercy both in his Promises and performances; say, *Lord, thou hast promised, That no good thing wilt thou withhold from them that walk uprightly; and surely thou art true in thy sayings, I believe by vertue of thy promise I enjoy this land, and those goods, &c. I have nothing, Lord, but meerly of Free-grace, and by vertue of a promise.*

2. Pray, importune the Lord for sanctification of prosperity, and for Gods blessings upon the means: the more we prosper, the more earnest should the prayers of faith be; for of our selves we have no power to wield a good estate well, no ability to preserve or keep it: in greatest wealth we lie open to many temptations, and if we pray not earnestly that God may sanctifie all his Temporal blessings to us, we shall cool in grace.

3. Praise God for his mercies, and devote our selves unto him from whom we have received all: *What shall I render unto the Lord (saith David) for all his mercies towards me? I will take the cup of salvation, and call upon the name of the Lord.* Men look for thanks for a small kindness, and shall not we magnifie God for all his favors and loving kindness toward us? O praise the Lord, bless the Lord, O my soul! Psal. 116. 12, 13
Psal. 103. 1

SECT. 5. Of the manner of this Life of Faith in Spiritual evils.

THings Spiritual, are either } *Evil.*
 } *Good.*

We shall begin with Spiritual evils: and concerning them, first give you the *promises*, and secondly the exercise of faith in respect of those *promises*.

Evils Spiritual arise either from the Devil, or the Fleth, or the World, or from Man, or God, or from our own selves.

1. Those evils that arise from *the Devil*, are temptations of several sorts; and the man whose heart is upright, shall finde strength enough against every temptation: To that purpose consider these Promises, *Marth. 16. 18. 1 Cor. 10. 13. 1 Job. 5. 18.*

2. Those

2. Those evils that arise from *the flesh*, are lusts or temptations of Uncleanneſs; and for ſtrength and ability againſt ſuch a temptation, conſider theſe Promiſes, *Prov.* 2. 10, 11, 16. *Eccleſ.* 7. 26. *1 Theſ.* 5. 23, 24.

3. Thoſe evils that ariſe from *the World*, are covetouſneſs, cares, evil company, &c. and for ſtrength againſt ſuch, conſider theſe Promiſes, *2 Cor.* 6. 17, 18. *Gal.* 1. 4. *1 John* 5. 4. *Heb.* 13. 5. ὁ μὴ σέ ἀνείδῃς ὁ μὴ σε καταλίπῃ, there are five Negatives together in the Original that ſtrongly affirm; *q. d.* I tell thee, I will never, never, never, never, never, forſake thee.

4. Thoſe evils that ariſe from *men*, are either oppoſitions againſt truth, concerning which, *Matth.* 10. 19. *Acts.* 18. 9, 10. or oppoſitions againſt goodneſs, *Matth.* 5. 10. *1 Pet.* 3. 14. ---- or oppoſitions againſt both, and ſo they fall either on our good name, concerning which, *Pſal.* 37. 6. where howſoever thy *innocency* be at ſome times covered (as it were) with a thick and dark miſt of ſlander and oppreſſion, yet the Lord will in his good time ſcatter and diſſolve the miſt, and ſo make thy *innocency* apparent to the world; yea, he will make thy righteouſneſs as evident as the Sun when it ariſeth; yea, as noon day, when it is at highelt, and ſhines brighteſt, *Pſal.* 68. 13. *Mat.* 5. 11, 12. *1 Pet.* 4. 14. &c. ---- or they may fall on us in reſpect of our liberty, concerning which, *Pſal.* 69. 32, 33. and 102. 19, 20. *Rev.* 2. 10. ---- or they may deprive us of our goods, concerning which, *2 Chron.* 25. 9. *Mat.* 19. 29. *Hab.* 3. 17, 18. ---- or they may take away life, concerning which, *Matth.* 10. 39. *John.* 12. 25. *Rev.* 14. 13.

5. Thoſe evils which ariſe from *God*, are deſertions and for comforts againſt them, conſider theſe promiſes, *Iſa.* 49. 14, 15, 16. and 54. 7, 8. and 50. 10.

6. Thoſe evils that ariſe from *our ſelves* are ſins and infirmities, and they are either ſpiritual blindneſs, concerning which, *Luke* 4. 18. *1 John* 2. 27. *Iſa.* 35. 4, 5. ---- or ſpiritual lameneſs, concerning which, *Iſa.* 35. 6. and 40. 31. ---- or heavineſs of mind, concerning which, *Iſa.* 35. 1, 2. *Jer.* 66. 12, 13, 14. ---- or weakneſs of memory, concerning which, *Joh.* 14. 26. or fears of loſing Gods love, concerning which, *Iſa.* 49. 15. and 54. 10. *Jer.* 33. 20. *Pſal.* 89. 33, 34, 35. *John.* 13. 1. *Rom.* 11. 29. --- or fear of falling away from God, concerning which ſee the impoſſibility in regard of God, *2 Tim.* 2. 19. in regard of Chriſt, *Luke.* 22. 32. in regard of the Holy Ghoſt, *John.* 14. 16. *Eph.* 4. 30. in regard of the promiſes, *Pſal.* 94. 14. *1 Cor.* 1. 8, 9. --- or indiſpoſition, diſtraction, defects in our beſt performances, concerning which, *Numb.* 23. 21. *Cant.* 2. 14. ---- or particular falls, daily frailties and infirmities, concerning which, *Iſa.* 55. 7. *Jer.* 3. 1. *Pſal.* 37. 24. and 145. 14. *Hofea.* 14. 4. *1 John* 1. 9.

2. For the exerciſing of faith, concerning theſe promiſes that we may live by them, go we to $\left\{ \begin{array}{l} \text{Meditation.} \\ \text{Prayer.} \end{array} \right.$

1. For *Meditation*, and the matter of it, conſider we theſe things.

1. That of our ſelves we cannot reſiſt theſe ſpiritual evils; all our comfort is, that neither the Devil, nor the world, nor the fleſh, nor ſin, can oppoſe any further then God will give them leave; not the Devil himſelf can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all theſe he is confined by the providence of God. A legion of Devils could not enter into a *Gadarene Hog*; till Chriſt had given them leave: Satan could not touch one bleat pertaining to *Job*, till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: O meditate on God and his power, who hath all our enemies in a chain; as for our ſelves, we have no ability to reſiſt any of theſe evils.

2. That faith fortifies the ſoul againſt all oppoſitions, the more they rage, the more faith heartens the ſoul to believe, and to keep cloſe under the ſhadow of the Lords wings: as the childe affrighted, clings faſter to the mother; ſo the poor ſoul purſued by the Devil, or World, or Fleſh, or Man, or God, or our own Corruptions, it runs to Chriſt, the everlaſting Rock, and in his name reſiſts all theſe evils, and in his name gets the victory.

3. That in the moſt forcible tempeſts, which God, Devil, or Man raiſeth againſt us (when to preſent ſenſe and feeling all ſight and hope of the grace and goodneſſe in Chriſt Jeſus is loſt) then faith tells the heart, that a calm is at hand. The laſt temptation wherewith Satan ſet upon Chriſt, was the moſt furious, and when he could not prevail thereby, he departed for a ſeaſon: The Lord will not ſuffer us to be tempted above meaſure. This faith aſſures of, and perſwades us quietly to wait for the iſſue.

2. For *Prayer*, and the manner of it, obſerve this method:

1. Confels

1. Confess our sins of former ignorance, vanity of mind, self-confidence, solitary mulings on the temptations of Satan, mis-interpreting of the Lords doings, &c. which which set open the soul to all other spiritual evils: — *O my God, I have disesteemed thy mercy, distrusted thy promises, harboured thoughts of unbelief, &c. and so have exposed my soul to the most violent, horrible and fiery temptations of the world, flesh, Devil, and my own lusts: my soul, which should have been ravished with the joyes of Heaven, and with the kisses of Christ, is continually pestered and assailed with the black and hellish thoughts of Atheisme, Blasphemy, and soul-vexing fears; my heart trembleth, my strength faileth, my life is spent with grief, my spirit within me is overwhelmed, and prevailing fears so tyrannize over me, that I cannot speak, I am sore wounded and broken, I go mourning and desolate all the day long.*

2. Importune the Lord for pardon of sin, and for help against all oppositions: *Pardon, O Lord, my yielding to the temptations of the Devil, or Flesh, or World, or Man, or Sin: Pardon, O Lord, the infidelity, doubtings, dejectedness; infirmities, and carnal excessive fears of thy poor servant; and for the future, deliver my soul from the snares, strengthen me in the Combate against all my enemies: Arise O Lord disappoint Satan, cast him down, deliver my soul from the wicked one; O be thou my strength in my trouble, for I flye unto thee for help and for succour.*

3. Then press the Lord with his Promises, as with so many arguments: *Lord, thou hast said, That the gates of hell shall not prevail against us: That who so pleaseth God, shall escape the strange woman: That whosoever is born of God overcometh the world: That if we suffer for righteousness sake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee: That a good man though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand. O these are thy golden sweet precious Promises; now Lord make them good to my soul, let me draw the sweet, and juice, and virtue from every of these promises, let not a word of these promises fall to the ground, let me have my share, and part, and portion in these comfortable promises, through the Lord Jesus.*

Sect. *An Appendix of the manner of this Life of Faith, in opposition against truth and goodness, and more particularly against our good Name, whereby an unworthy servant of Christ sometimes found abundance of Spiritual comfort.*

HIS Innocency being sometimes overshadowed with a thick and dark mist of Slanders, Reproaches and defamations, he endeavoured, first to review the promises, and secondly to act his faith on them.

1. The promises were these: *Psal. 37. 5, 6. Mat. 5. 10, 11, 12. 1 Pet. 3. 14. 1 Pet. 4. 14. Psal. 68. 13. Though you have lyen among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold; q.d. though hitherto you have been as so many abjects, cast into the ends of the earth, as thrown amongst black and smoaky pots, oppressed with mighty calamities, yet the time is at hand that ye shall be made white as doves; your innocency and happiness shall appear, and your white shall be intermixt with the colour of pure and yellow gold, (i.e.) you shall come to the top of the highest felicity, and ye shall be freed from slanders, and obtain illustrious glory.*

2. In the acting of his faith, he endeavoured. 1. To Meditate. 2. To pray.

1. His Meditations were these: —

1. That we know not how to prevent it. Men may slander, and men will slander, so long as the world lasts; onely we have these Promises for comforts, and it is the Lord who promiseth, and if he please, he can hide us from the scourge of tongues; or if he please, he is able to restore us double to our shame.

2. That true faith will fortifie the soul against all Reproaches: There is an encouraging voyce of the Lord to this end, *Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproof of men, neither be ye afraid of their revilings.*

3. That if the wicked reproach more & more, yet it is the duty of Christians to exercise patience. Experience of their vanities, & Gods gracious dealings with us, will fortifie our hearts: *Fear not thou worm (thou poor despicable thing) I will help thee, faith the Lord thy Redeemer; and as for thy reproachers, their doom is before, Behold, all they*

*Job 5. 21.
Isa. 61. 7.*

Isa. 31. 7.

Isa. 41. 14.

11. that are incensed against thee shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish.

4. That faith makes the soul circumspect, and in this case doth ransack and fan the soul narrowly, to finde out what is the matter and rise of those slanders and reproaches: *1 Pet. 3. 14.* If ye suffer for righteousness sake, happy are ye; it must be for righteousness sake, or there is no blessing upon it: and so the Apostle adds, *16.* You must have a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ: for it is better if the will of God be so, that ye suffer for well-doing, then for evil-doing. We are ordinarily more impatient at undeserved then deserved sufferings; but it is better (saith the Apostle) so to suffer, then otherwise. *1 Pet. 4. 15, 16.* Let none of you suffer as a murderer, a thief, an evil doer, but if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.

5. That true faith esteems all such slanders as the most honorable badges of innocency that possibly can be. *Job 31. 35, 36.* If mine adversary should write a book against me, surely I would take it upon my shoulder, and binde it as a crown to me. I rejoyce (saith Luther) that Satan so rages and blasphemes, it is likely that I do him and his Kingdom the more mischief. And they that reproach me (saith Austin) do against their wills increase mine honour both with God and good men. The more the dirty feet of men tread and rub on the figure graven in gold, the more lustre they give it: so the more causeless aspersions the wicked cast on the godly, the more bright do they rub their glory. And hence was that choice of Moses, rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches then the treasures of Egypt.

2. For Prayer, his method was,

1. To complain to the Lord, as sometimes David did, *Psal. 59. 19, 20.* Thou O Lord, hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

2. To petition to the Lord as otherwhiles David did, *Psal. 31. 17, 18, 19.* Let me not be ashamed, O Lord, for I have called upon thee, let the wicked be ashamed, let them be silent in the grave: let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous. O how great is thy goodness, which thou hast layd up for them that trust in thee before the sonnes of men? Thou shalt hide them in the secret of thy presence, from the pride of men, thou shalt keep them secretly in a pavilion from the strife of tongues. Thus Lord I beg at thy hands, or if otherwise, thou knowest it best in thy wisdom: *2 Sam. 16. 11, 12.* Let them alone, and let them curse, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their cursing this day.

3. To press the Lord with his gracious Promises: as thus, Thou hast said, *Math. 5. 11* Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my names sake: *1 Pet. 3. 14.* And if ye suffer for righteousness sake, happy are ye: *4. 14.* And if ye be reproached for the name of Christ, happy are ye: These are thy golden promises, now Lord make them good to my soul, let me draw the juyce, and sweet, and vertue from every of these promises; let not a word of these promises fall to the ground, but let me have my part, and share, and portion in them.

4. To pray to the Lord to forgive all his Enemies that trespassed against him, as sometimes Christ did, *Math. 6. 12* Father forgive them, for they know not what they do: *Mark. 23. 34.* Surely in these two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble our selves, and pray for the authors of all the reproaches and slanders that are unjustly cast on us.

SECT. 6. Of the manner of this life of faith in spiritual blessings, as derived to us from God and Christ, and the Spirit of Christ.

Concerning spiritual blessings, or good things, consider we { 1. The Promises.
2. The exercise of faith in respect of those Promises.

1. The Promises are of such blessings as arise either

from { God.
Christ.
The Spirit of Christ.

1. From

1. From God proceeds his { Love of us.
 Prefence with us.
 Providence over us.

1. Concerning his *love of us*, we have these promises, *Deut.* 7. 7, 8, 13. *Isa.* 54. 8. *Jer.* 31. 3. *Hosea* 2. 19 and 14. 4. *John* 3. 16. *Eph.* 2. 4. 1 *John* 4. 19.

2. Concerning his *presence with us*, we have these promises, *Gen.* 26. 24. and 28. 15. *Exod.* 3. 12. *Joshuah* 1. 5. *Jer.* 1. 8. 1 *Chron.* 28. 20. *Isaiah* 41. 10. *Matth.* 28. 20. *Rev.* 2. 1.

3. Concerning his *providence over us*, we have these promises, *Psal.* 34. 7. and 91. 11, 12. *Job* 36. 7. *Zech.* 2. 8. whence (*He that toucheth you, toucheth the apple of mine eye*) observe, That the Lord to express the tenderness of his love, names the tenderest part of the body; nay the tenderest piece of the tenderest part, *The Christal humor*, as the Philosophers call it.

2. From Christ we have promises, { 1. Of the person of Christ.
 2. Of the benefits that flow from Christ.

1. Of the person of Christ, in *Genesis* 3. 15. where was the first promise, and the foundation of all other promises, because God intended to make good every promise in Christ.

2. Of the benefits that flow from Christ, whether { Redemption.
 Vocation.
 Justification.
 Reconciliation.
 Adoption.

1. Concerning *Redemption*, we have these promises, *Tit.* 2. 14. *Eph.* 1. 7. *Gal.* 3. 13. *Heb.* 9. 12.

2. Concerning *Vocation*, we have these promises, *Acts* 2. 39. *Rom.* 8. 30.

3. Concerning *Justification*, we have these promises, *Isaiah* 53. 11. *Acts* 13. 39. *Rom.* 8. 33.

- Now this *Justification* consists of two { 1. Not imputing
 parts, in { sinne.
 2. Imputing righteousness.

1. For *imputing* (or forgiving) sin, we have these promises, *Psal.* 32. 2. *Jer.* 31. 34. *Isaiah* 55. 7. *Jer.* 33. 8. hither tend all those Metaphors, *Isaiah* 43. 25. and 44. 22. and 38. 17. *Micah.* 7. 19.

2. For *imputing Righteousness*, we have these promises, *Rom.* 5. 19. 1 *Cor.* 1. 30. *Rom.* 10. 4. *Isaiah* 16. 10. *Gal.* 3. 6. this phrase is used ten times in one Chapter, *Rom.* 4. 3, 5, 6, 8, 9, 10, 11, 12, 23, 24.

4. Concerning *Reconciliation*, we have these promises, 2 *Cor.* 5. 18, 19. *Eph.* 2. 14, 16. *Col.* 1. 21, 22.

5. Concerning *Adoption*, we have these promises, *Gal.* 3. 26. *John* 1. 12. *Rom.* 9. 26. *Gal.* 4. 4, 5, 7.

3. From the Spirit of Christ, we have promises, —

- { 1. Of the Spirit of himself.
 2. Of the operation of the Spirit.

1. Of the Spirit himself, in *Joel* 2. 28, 29. *Acts* 2. 17, 18. *John* 14. 16, 17. *Eph.* 1. 13. *Gal.* 3. 14.

2. Of the operation of the Spirit, and that { 1. In general, as Sanctification.
 2. In special, as { Spiritual Graces.
 Spiritual Duties.

1. Concerning *Sanctification*, we have these promises, *Micah.* 7. 19. *Jer.* 31. 33, 34. *Heb.* 8. 10. and 10. 16. 1 *Thes.* 5. 23. 1 *John* 1. 7. *Rev.* 1. 5. —

Concerning *Graces and Duties*, we shall handle them anon.

2. For the exercise of faith concerning the promises, that we may live by them, go

- we to { Meditation.
 Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That faith (considering the privileges of Gods children) admires, and adores,

Psal. 31. 19
Psal. 36. 7

O how great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the sons of men! — How excellent is thy loving kindness, O Lord! therefore the children of men put their trust under the shadow of thy wings.

Psal. 23. 1
Isa. 40. 11

2. That faith (in consideration hereof) reits upon God, and Christ, and the Spirit of Christ, to receive whatsoever may be good and profitable to the Soul: The Lord is my Shepherd; I shall not want: — He shall lead his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. What can they want, who have God for their Father, Christ for their Saviour, the Spirit for their Sanctifier. Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend: Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away: Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteousness.

Psal. 41. 8.
9.

3. That faith hereupon sets an high price upon Christ, upon God in Christ, upon the Spirit of Christ: These promises are more worth than Kingdoms, Empires, the whole World, which made holy David say, In the multitude of my thoughts within me, thy comforts delight my soul; q. d. I have multitudes of thoughts, some running this way, some running that way; some on this pleasure, some on that profit; but my soul is only comforted in the thoughts of thee: Pleasures, profits, honours, all are vain and empty, and nothing is to be rested on, to be delighted in, but Jesus Christ; yea there's a full content in Jesus Christ; let the world be filled with trouble and sorrow, even now faith carries a merry heart.

10.

Psal. 94. 19

4. Faith in these promises doth greatly enlarge the heart towards God, and stirreth up to earnest study of holiness; if a Christian be much in the Meditation of Gods singular goodness in Christ, it will even constrain him to yield up himself wholly to God, in all manner of godly conversation: Examine, O Lord, and prove me, try my reins and my heart, for thy loving kindness is before mine eyes, and I have walked in thy truth.

Psal. 26. 2, 3

5. Faith ever runs to these promises in all straits, and here it findes comforts: Nature teacheth man and beast in troubles and stormes to make to a shelter; the child runs to the armes of the mother, the birds to their nests, the comies to the rock, so must the soul have a sanctuary, an hiding place, when danger and trouble comes; now where can it take up a surer and safer refuge, than with God and Christ, and the Spirit of Christ? indeed God it dares not look at, but in Christ; and the Spirit proceeds not but from Christ, to Christ; therefore it runs immediatly; it is Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Come (saith Faith) let us out to Christ, and if he receive us not presently, let us stay a little; he is full of bowels and tenderness towards poor sinners, he keeps open house for all comers, he invites all, entertains all, old sinners, young sinners, great sinners, less sinners; his promise is sure too: him that cometh unto me, I will in no wise cast out. Thus faith takes the Believer off from self, civil life, estate, friends, and hangs the soul alone upon that true friend, the Lord Jesus Christ, who hath manifested the greatnesse of his love to poor sinners, by dying for them, and sending his Spirit to sanctifie and comfort them.

Pro. 30. 26

2. For Prayer, and the manner of it, observe this method:
1. Confess and acknowledge Gods mercies both in his promises and performances: Say; Lord, thou hast said, I will love thee freely; — And I will be with thee, even to the end of the world: — He that toucheth you, toucheth the apple of mine eye: — And all is yours; and ye are Christs, and Christ is Gods: — And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, &c. Surely Lord thou art true in thy sayings; I believe by vertue of this and that promise, I have the love, and promise, and providence of God, I am redeemed, called, justified, reconciled, adopted by Christ; I have the Spirit of Christ; I am sanctified in some measure by that Spirit, I have all this of free grace, and by vertue of a promise.

1 Cor. 3. 30

John 7. 37

John 15. 13

Hosea 14. 4
Matth 28. 20

1 Cor. 3. 22, 23
John 14. 16

2. Pray for this encrease of Faith, and for a further and further sight of this belief: Give me, gracious Father, to believe as thou hast promised; create in me the band of faith, and make it stronger and stronger, that I may effectually receive, what in mercy thou reachest forth; and then give me the spirit of revelation, that I may discern truly what thou hast given me, that my lips may sing of thy praise all the day long.

3. Praise God for his mercies, and quietly rest in the promises: O Lord, thou hast freely loved, and redeemed, and sanctified my soul; O how should I praise thee, how should I

The twelfth grace is *Righteousnesse*, and we finde some *promises*, 1. *Of it*, as *Rev.* 19. 7, 8. --- 2. *To it*, as *Psal.* 11. 7. *Isa.* 32. 17, 18. *Prov.* 14. 32. *Psal.* 112. 2, 6. *Mat.* 25. 46.

The thirteenth grace is *Uprightnesse*, or *Sincerity of heart*, and we finde some *promises*, 1. *Of it*, as *Jer.* 31. 33. *Jer.* 50. 5. --- 2. *To it*, as *Psal.* 84. 11. *Prov.* 14. 11. *Psal.* 112. 2. 2 *Chron.* 16. 9. *Psal.* 112. 4. and 84. 11. *Gen.* 17. 1, 2. 1 *Chron.* 29. 17 *Prov.* 12. 22. *Psal.* 37. 37. *Prov.* 28. 18. *Psal.* 15. 1, 2.

The fourteenth grace is *Peace of Conscience*, and we finde some *promises*, 1. *Of it*, as *Jeh.* 14. 27. *Gal.* 6. 16. *Isa.* 57. 19. *Isa.* 54. 10. --- 2. *To it*, as *Phil.* 4. 7.

The fifteenth grace is *Zeal*, and we finde some *promises*, 1. *Of it*, as *Jer.* 20. 9. 2 *Cor.* 7. 11. --- 2. *To it*, as *Numb.* 25. 12, 13. *Rev.* 3. 19, 20.

The sixteenth grace is *Perseverance*; and we finde some *promises*, 1. *Of it*, as *Psal.* 89. 28. *Prov.* 12. 3. *Isa.* 46. 4. --- 2. *To it*, as *Mat.* 10. 22. *Rev.* 2. 26.

The degrees of *Graces* follow; and we finde some *promises*, 1. *Thereof*, as *Isa.* 44. 3, 4. *Mal.* 4. 2. *Psal.* 84. 7. *Prov.* 4. 18. --- 2. *Thereto*, as *Rom.* 13. 11. 2 *Pet.* 1. 8.

2. For the exercise of faith concerning these *promises*, that we may live by them, go we to

to { Meditation.
Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That of our selves we have no ability to attaine any of these *Graces*: Every one can say, *I purpose well*, but the question is, whether they build not on their own strength: Many a man (especially in time of his sicknesse, danger, disgrace) will make fair *promises* of amendment, but when the rod is removed, all is forgotten: What may be the reason? he stands on his own feet, he presumes to go alone of himself, and by his own strength, and then no marvel if he falls and catcheth many a knock: If we will have any of these *Graces*, then deny we our selves: *I will keep thy statutes* (said David) but immediately upon his resolution he cries, *O forsake me not utterly*: Purposes thus grounded, bring forth holy performances, but of our selves we can expect nothing.

Psal. 119. 8

2. That Gods Spirit will infuse these *Graces*, and the encrease of these *Graces* into them that believe: Many would fain have knowledge, and Faith, and Hope, and Joy, &c. but they exercise not their Faith to believe God and his *promises*: *I know a man in Christ* (could Paul say) concerning his Revelation: so, *I know a man in Christ off and on, unstayed, dismayed at his manifold slips, strong corruptions, little prevailings against them*, and (when all came to all) he could find no help till he went to a *promise*, and by faith believed that God would ayd and assist, and do the whole work for him; it is good to believe that (according to his *promise*) God will sanctifie our natures, enable us to holiness, and bestow all his graces on us.

2 *Cor.* 13. 7

3. That for the degrees of these graces, it is necessary to improve them; *Graces improved, are the ready way to have them encreased*: God ever bestows the greatest measure, where he findes a care to put them forth to advantage: *Whosoever hath, to him shall be given, and he shall have more abundance*; as men encrease their substance by labor, and learning by diligence, so he that improves graces, shall more and more abound in them.

Mat. 13. 12

2. For Prayer, and the parts of it, observe this method:

1. Confess and acknowledge our inabilities: *O Lord, I have no grace by nature, I have no power to cleanse my own heart: O Lord, I have defaced thine image, but I cannot repaire it; I may say with the Apostle, when I would do well, evil is present with me, but I finde no meanes to perfect what I desire: I am not able to crawl about the doing of that which is good: O when shall I be set at liberty, that I might do the work of God, and run the race of his Commandments: O that I had Knowledge, and Faith, and Hope, and Joy, and Love.*

Rom. 7. 21

2. Look we up to the Power, and Grace, and Truth of God, and press him therewith: *Lord, I have heard of thy power, thou art God Almighty, who callest the things that are not, as if they were; thou canst if thou wilt, work in me these graces, and create them in me, as thou didst gloriously create them in Adam, the first man: Lord, I have heard also of thy grace and truth, thou art as faithful to keep, as free to make these sweet precious promises; Thy grace is unsearchable, thy world purer then silver seven times refined: O then make good thy promises, I presse thee with thy Power, Grace and Truth: O replenish me with thy Graces, give me knowledge, and Faith, and Hope, &c.*

3. Look we on the *promises*, and pray by them, or turn them into prayer: Faith heark'neth

hearkneth what the Lord speaketh, and speaketh back again in fervent groans and desires to whatsoever it hearkneth: Hence we can make no prayer in boldness, faith, or comfort, but for things promised, and in that manner as they are promised. Thus Jacob (*Gen. 32. 9.*) and David (*2 Sam. 7. 27, 28, 29.*) prayed by a promise, and thus should we pray by a promise, and then we may be sure we pray according to his will. In want of other Rhetorick and Oratory, let us urge God with this repetition: Lord, thou hast promised, Lord, thou hast promised, thou hast made many sweet precious promises of graces, and of degrees of graces: Thou hast said, The secret of the Lord is with them that fear him; and, All that the Father giveth me shall come unto me; and, the righteous hath hope in his death; and, the righteous shall be glad in the Lord, and shall trust in him; and, They shall go from strength every one of them in Zion, appearing before God: O make these promises effectual to me, blow on my garden, that the spices (these graces) may flow out.

SECT. 8. Of the manner of this Life of Faith in Spiritual Duties.

As Spiritual Graces, so Spiritual Duties, are of the operation of Gods Spirit: Now the duties are twenty, concerning which we shall give,

1. The Promises.
2. The exercises of Faith in respect of the Promises.

The first duty is *Prayer*, to which are affixed these Promises, *Psal. 5. 3. and 10. 17. and 65. 2. Prov. 15. 29. Psal. 50. 15. and 12. 17, 18, 19, 20. Zech. 13. 8, 9. Rom. 8. 13. Jam. 5. 15.*

The second duty is *Praises*, to which are affixed these promises, *1 Sam. 2. 30. Psal. 50. 23. and 67. 5, 6.*

The third duty is *Preaching*, to which *Matth. 28. 20. John. 5. 25.*

The fourth duty is *Reading the Word*, to which *Psal. 19. 8. Prov. 1. 4.*

The fifth duty is *Loving the Word*, to which *Psal. 119. 165. and 112. 1.*

The sixth duty is *Waiting on the Word*, to which *Proverbs 8. 34, 35.*

The seventh duty is *Hearkening to the Word*, to which *Isa. 55. 2, 3 Acts 5. 20. — 20. 32. — 13. 26.*

The eighth duty is *Sacraments* of
 { *Baptism*, to which *Acts 2. 3, 8. and 22. 16.*
1 Peter 3. 21.
Lords Supper, to which *Isa. 25. 6. Proverbs 9. 5, 6. Mat. 26. 26.*

The ninth duty is *A lawful Oath*, to which *Jer. 12. 16. Psal. 15. 4.*

The tenth duty is *Fasting*, to which *James 4. 9, 10. Matth. 6. 18.*

The eleventh duty is *Meditation*, to which *Psal. 1. 2. Prov. 14. 22. Phil. 4. 8, 9.*

The twelfth duty is *Examination*, to which, *1 Cor. 11. 31. Gal. 6. 4.*

The thirteenth duty is *Sanctification of the Lords Day*, to which *Isa. 58. 13, 14. and 56. 2. Jer. 17. 26.*

The fourteenth duty is *Watchfulness*, to which, *Mat. 24. 46, 47. Luke 12. 37, 38, 43. Rev. 16. 15.*

The fifteenth duty is *Conference*, to which *Prov. 12. 14. and 16. 13. Mal. 3. 16. Luke 24. 32.*

The sixteenth duty is *Reproof*, to which *Proverbs 2. 25. and 28. 23.*

The seventeenth duty is *Almsgiving*, to which *Psal. 41. 1, 2, 3. Luke 14. 13, 14.*

The eighteenth duty is *Seeking of God*, to which *Psal. 34. 10. Ezra 8. 22.*

The nineteenth duty is *Waiting on God*, to which, *Isa. 40. 31. and 64. 4. and 49. 23.*

The twentieth duty is *Delighting in God*, to which *Psal. 37. 4.*

2. For the exercise of Faith concerning these promises, that we may live by them,

go we to { *Meditation.*
Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That God deals graciously with his people, he might out of his absolute sovereignty over us command only, and we were bound then to obey in every of these Duties; but he is pleased (the better to quicken us to obedience) to annex these gracious promises.

2. That as he is gracious to us, so we should be cheerful in our Duties to him: This cheerfulness of service is the very fruit of faith; By faith Abel brought of the firstlings of his

Gen. 4. 4.
Psal. 41. 4

his flock, and of the fat thereof, an offering to the Lord. By Faith David went with the multitude unto the house of God, with the voice of joy and of praise. It is the voice of faith, I will sing and give praise with the best member I have.

Isa. 41. 19

3. That to make us chearful, we should rowze our selves to awaken to the work of our God: *Arise, O my soul, why sleepest thou! Stir up thy self with readines to obey the charge of God in the duties prescribed; look on the Saints who have gone before thee, they endured imprisonment, losse of liberty, spoiling of their goods, hazard of life: Thou art not yet called to suffer, but to obey, why dost thou delay, or goest forth unwillingly? wouldst thou reign with them, and not labour with them? receive the prize, and not run the race? divide the spoile, and not fight the battel? look on the promise annexed to the duty: I said not unto the seed of Jacob, Seek me in vain, faith God: O my soul, arise, contend forward towards the marke, heaven is worth all thy labour.*

Ezek. 18. 31
Ezek. 36. 25,
26.
Deut. 10. 16

Deut. 30. 6.
Eccles. 12. 13
Ezek. 36. 27
Eccles. 12. 13
Jer. 31. 40
Mat. 7. 7
Zech. 12. 10

4. That to remove all remora's the Lord hath promised to assist us in these duties by his own spirit: Besides the promises to Duties, we have promises of duties, God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condition; yet his Covenant of Grace is alwayes a gracious Covenant; for he not only gives the good things, but helps us in performing the condition by his own Spirit; he works our hearts to believe and repent, &c. and he gives what he requires: For instance, in one place he commands, *Cast away from you all your transgressions, and make you a new heart, and a new spirit*; and in another place he promifeth, *I will sprinkle cleane water upon you, and you shall be cleane from all your filthines: A new heart also will I give you, and a new spirit I will put within you*: in one place he commands them, *Circumcise the foreskin of your hearts*: and in another place he promifeth, *That he will circumcise their hearts*: in one place he commands us, *To keep his commandments*; in another place he promifeth to cuse us, *To walk in his statutes*: in one place he commands us, *To fear him*; and in another place he promifeth, *To put his fear into our hearts*: in one place he commands us, *To pray, to ask, seek and knock*; and in another place he promifeth, *To pour upon us the Spirit of Grace and Supplication*: These promises of duties are the foundation of all our performances, and those promises to duties are the rewards of his Free-Grace and good-pleasure; we do not by working cause him to fulfil his promises, but he by promising doth enable us to perform our works, and so he rewards us accordingly.

2. For prayer and the parts of it, observe this method:

1. Acknowledge the goodnesse and Free-Grace of God in these promises: *O Lord, why shouldst thou allure me to that which I am every way bound to? If I had none of these Promises, I have already in hand a world of mercies, which do infinitely bind me to duty; and wilt thou yet adde this and that Promise, to this and that duty? O miracle of mercies! O the goodnesse of God!*

Jer. 48. 10
Mal. 1. 14

2. Bewail our own dulnesse and sloath to the duty: *And yet (O Lord) how dull, and remisse, and slighy am I in the practice of this or that duty? thou hast said, Cursed is the man that doth the work of the Lord negligently; and, Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: O then what is my portion, who have sacrificed that which is torn and sick unto the great King and Lord of Hosts, whose name is dreadful among the Heathen? no marvel if I feel no power, no sweet in the Ordinances of Grace, whilst I deal partially, hear perfunctory, pray coldly, labour not to feed on the Promise, and to suck vigor out of it: O Lord, thou lovest a chearful giver, but my services are maimed, and corrupt, and dead, and superficial, and very unchearful.*

Psal. 143. 10
Cant. 1. 4
Psal. 1. 9-36

3. Importune the Lord to revive and quicken our dead hearts to the duty; so prays David, *Teach me to do thy will, thy Spirit is good, lead me in the Land of uprightness*; so prays the Church, *Draw me, and we will run after thee*; and so let us pray, *Give me a chearful heart in thy service, animate and enliven my heart by thy blessed Spirit, give me to do what thou requirest, encline my heart to thy statutes, and not to covetousnesse.*

4. Implore the assistance of Gods Spirit to every good duty, beg acceptance of our persons and performances in the Lord Jesus Christ, presse him with his promises to set on duties, and to reward duties; and what ever duty we do, presse him with that especial Promise belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by Faith, in reference to Spiritual duties.

SECT. 9. Of the manner of this Life of Faith in things Eternal.

Things Eternal are either { Evil, as Damnation.
 { Good, as Salvation.

Concerning both, we shall first give you the *promises*, and secondly, the exercise of faith in respect of these *Promises*.

1. Concerning *Damnation*, or eternal confusion, we have these *promises* against it; *Jsa. 45. 17. Rom. 8. 1.*

2. Concerning *Salvation*, we have these *Promises* for it, *Rom. 6. 23. 1 Thes. 4. 17. God hath Promised us a Kingdom, Mat. 25. 34. An heavenly Kingdom, Mat. 7. 21. An eternal Kingdom, 2 Pet. 1. 11. A Crown of life, James 1. 12. A Crown of Righteousness, 2 Tim 4. 8. An unaccessib'e Crown of glory, 1 Pet. 5. 4.*

2. For the exercise of Faith concerning these *Promises*, that we may live by them, go

we to { Meditation.
 { Prayer.

1. For Meditation, and the matter of it, consider these things:

1. That faith in the precious *Promises* of eternal life, quiets and cheers the heart in the midst of discouragements: This we see in the lives and deaths of Gods faithful servants, *who took joyfully the spoiling of their goods, knowing in themselves, that they had Heb. 10. 34* in Heaven a better and an induring substance.

2. That Faith strives to enter into the possession of this Kingdom by degrees: Men that purchase an inheritance to come in hereafter, they are glad if any part fall into their hands for the present: Fulness of glory is reserved for the life to come, but the beginnings of glory (as peace of Conscience, joy in the Holy Ghost, Sanctification of the Spirit) are vouchsafed here; *grace is the beginning of glory, and glory is the perfection of grace*; now as grace grows, so we enter upon the possession of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earnestly desires and longs after the full accomplishment of glory: *Our selves Rom 8. 23* also which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting *Phil. 1. 23* for the adoption, to wit, the Redemption of the body: *I am in a full strait (said Paul) betwixt two, having a desire to depart, and to be with Christ, which is far better: Salvation is the end of Faith, Heaven is the home of Believers: Now all would be at home, all things desire perfection in their kinde; this makes the Believer to long after glory.*

2. For Prayer, and the parts of it, observe this method:

1. Confesse we our former carelesse to enter upon this inheritance: *O Lord, I have slighted thy promises, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not laboured more and more to be sealed with the promised Spirit: Ah Lord, what a dwarf am I in Holiness and Sanctification? by reason of my sloath, the powers of grace are so enfeebled, that I can scarce breath or sigh, or crawl in the way to Heaven: O that I have not so earnestly sought (as I might) to make Heaven sure to my self, that I have not entered possession thereof, so far as in this life I have given me of Grace.*

2. Pray that the Lord would encrease our Faith, seal us by his Spirit, lead us in the way of peace, cause us to grow up in holiness, make us wise to prize and value, to taste and relish the very joys of heaven; and above all, that he would assure our consciences of our right and title thereto: *O it is God that sealeth, and makes us to read the sealing; it is God that promiseth Heaven, and affects the heart with the goodness and worth of the thing promised: it is God that (by the pledges of his favour, and earnest of his Spirit) doth testify our adoption, and causeth us certainly to apprehend what he doth testify: pray then, Who am I Lord, that thou shouldest make such ample, and free promises to thy poor servant? it is of thy free mercy, and according to thine own heart: And now, O God, establish I beseech thee, the word that thou hast spoken concerning thy servant: O seal unto me the promised inheritance, and make me assuredly know what those hopes are which thou hast reserved for me in Heaven: Of thy Free grace thou calledst me to this hope, therefore is thy servant bold to entreat the sense of thy love, the knowledge of this hope, the increase of grace, the assurance of thy mercy.* *2 Sam. 7 23*

3. Praise God for his promises of eternal life: *O Lord, thou hast looked on my base estate, and visited me with mercy from on high; of a stranger and forreigner, thou hast made me*

me a free denizen of the New Jerusalem: Now I see, I read it in thy precious promises, that my name is registred in heaven; an eternal weight of glory is reserved for me; Heaven is my home, my hope, my inheritance: O where should my heart be, but where my treasure is? where should my thoughts be, but where my hope is? now all glory, and honor, and praise be given to my God! O the incomprehensible love and favor of my dear Lord! what a mercy is this? What promises are these? my soul rejoiceth in thee my God, my spirit shall blesse thy name for ever and ever.

SECT. 10. Of the manner of this life of Faith in regard of others.

WE have done with the promises that concern our selves: Now follow such special promises as we finde in Holy writ concerning others, and they have

reference to { Our own Family.
Godly Society further enlarged.

The Church of Christ { Particular.
General.

1. The members of our Family are either { Husband and Wife.
Parent and Child.
Master and Servant.

1. For the Husband and Wife, if godly, they have a Promises from the Lord, Psal. 128. Prov. 31. 28. and 11. 16. Job. 5. 25.

2. For Parent and Childe, God hath made a gracious Covenant with them, Gen. 17. 7. 9. Acts 2. 39. Jer. 32. 39. Prov. 20. 7. Good Parents (though poor) leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave Gods favour for their possession, and his promises for a sure inheritance, Psal. 37. 25, 26. Prov. 11. 21. Psal. 112. 2. and 25. 13. and 37. 29. Prov. 13. 22. Isa. 44. 3, 4. and 54. 13. and Children obeying their Parents, have these promises, Exod. 20. 12. Eph. 6. 2. Jer. 35. 18, 19. Prov. 1. 8, 9. and 6. 20.

3. For Master and Servant, they have sweet promises, Prov. 3. 33. Job 8. 16. Prov. 14. 11. especially the servant that is truly obedient, Col. 3. 23, 24. 1 Pet. 2. 19. here consider:

{ Magistrates, Deut. 17. 19, 20. Psal. 132. 18.
Ministers, Psal. 105 15. Rev. 2. 1. Isa. 49. 4.

2. Godly Society (out of our own Families) hath precious promises, as Prov. 13. 20. Mal. 3. 16, 17. Mat. 18. 20.

3. The Church of Christ, whether particular (as publike Assemblies) hath blessed promises, Isa. 33. 20, 21. & 59. 21. Mat. 18. 20. 1 Cor. 5. 4. Rev. 2. 1. Psal. 26. 8. & 133. 3. Micha. 4. 4, 11, 12. or whether general and universal, it hath glorious promises, as Mat. 16. 8. Isa. 27. 3. Psal. 125. 2. Zech. 9. 16. Here come in all the Promises; First, of calling the Jews, as Isa. 59. 20. Rom. 11. 23, 26. Hof. 13. 14. & 14. 2, 3, 4, 5, 6, 7, 8. Secondly, of bringing in the Gentiles, as Isa. 49. 22, 23. Rev. 21. 24. John 10. 16. Isa. 60. 3, 5, 8. Acts 10. 14. Eph. 2. 12, 19. Thirdly, of the destruction of Antichrist, as 2 Thes. 2. 8. Rev. 17. 16. & 18. 21. where each word hath almost a gradation, in that an Angel, a mighty Angel taketh a stone, and a great stone, even a milstone, which he letteth not barely fall, but casteth into the sea, whence nothing ordinarily is recovered, much less a milstone, thrust from such a hand, and with such force.

Now for the exercising of faith concerning these Promises, that we may live by them,

go we to { Meditation.
Prayer.

1. For Meditation, and the matter of it, consider these things.

1. That we have had the performance of many of these promises in hand; and this may persuade us that the residue (especially of the Churches flourishing, and of Antichrists downfall) is as sure as that part already accomplished, which we see with our eyes; experience should strengthen faith, and breed an assured hope in Gods people, of the Lords most glorious appearing, and this hope shall not make us ashamed.

2. That the time is now for the Churches restoring, and for bringing, in more Kingdomes from Antichrist to Christ; what else mean all the shakings in all the Kingdoms of the world at this time? therefore study we this time of God, and in our places

places and callings, work with providence, now we have a season to help up the Church, Gods holy Mountain.

2. For Prayer, and the parts of it, observe this method:

1. Confess our former neglect in our several relations: *O Lord, I have not done my duty in my own family, among Christians in the Churches of Christ, I have not performed my vows, served my generation, helped onward the building of Zion. And now Lord, what shall I say, but confesse to thy glory, and my own shame, my disrespect of others good, or of the communion of Saints.*

2. Pray for a blessing on others; as on our own selves; forget not our relations to others in our best Prayers; be importunate with God more especially for *Zion, O look upon Zion, the city of our solemnities, let thine eye see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; let not one of the stakes thereof be removed, nor any of the cords be broken.* Isa. 33. 20.

3. Press we the Lord with all his precious promises, either to our Families, or Christian Societies, or to the Churches of Christ: We have a promise, that *The Lord will create upon every dwelling place of mount Zion, and upon the assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence: Now Lord make good thy word; &c.* Isa. 4. 5.

Conclude with, *I believe, that whatsoever God hath said in any of these respects, he will fulfil it in his own time: Heaven and earth shall pass away, but not one jot, one tittle of Gods word shall fail. It may be for the present things seem contrary, yet God hath said it; (should a soul say) and that's enough for me: If I can but really acknowledge, and believe, that God is able to do it, he will then speak from heaven, as he did once on earth, According to your faith be it unto you. Thus much of The Life of Faith.* Mat. 9. 18. Mat. 9. 28, 29.

O F

Looking unto Jesus.



Here is one *duty* more of this kind, which I look upon as the *duty of duties*, and that is a *looking unto Jesus*: a view of the everlasting Gospel of Jesus; or the souls eying of Jesus, as carrying on the great work of mans salvation from first to last. This *duty* is the Saints solace, we are never more chearful, then when Christ Jesus is in view: This *duty* is the very Angels delight, they are said *to look into these things.* The Apostle alludes to the manner of the Cherubims looking down into the mercy-seat: this is the study, the desire, the delight and recreation of the elect Angels to look into the several scopes of our salvation by Jesus Christ, to behold the whole frame and fabrick of it, to observe all the parts of it from the beginning to the end, to consider all the glorious attributes of God, his wisdom, his power, his justice, his mercy, all shining and glittering in it like bright stars in the firmament. Oh that such a *duty* as this should lye dormant, neglected of most, I had almost said unknown unto most of the Saints themselves! but the discovery of this *duty* will be a great work, and require much paines; and therefore I shall reserve it for a tract by it self; and if the Lord will, I shall in time bring it forth to light, and to the view of all. In the mean time let this passe as no distinct Chapter. 1 Pet. 1. 12



CHAP. XI. SECT. I.

Of the Nature of

Family-duties.

Jer. 10. 23

Josh. 24. 15
Jer. 31. 1

hitherto of the *Duties* which concern every man in his own particular; next to them succeed *Family-duties*: And they are such *Duties* as ought to be jointly or respectively observed by the *Families* and houses of the *People of God*. This is implied by that threat, *Poure out thy fury upon the heathen that know thee not, and upon the families that call not on thy Name*; and by that example of *Joshua*, *But as for me and my house, we will serve the Lord*, and by that promise of *God*, *At the same time saith the Lord, will I be the God of all the Families of Israel, and they shall be my people*.

SECT. 2. Of the Preparatives to Family-duties.

Now that we may comfortably carry on these *Family-duties*, observe we

- 1. Our entrance into them.
- 2. Our proceedings in them.

1. For entrance, we must lay a good foundation for tractableness unto Religion in those that belong to this family:

As

- 1. In the governour.
- 2. In the governed.

1. In the governor, whose duty it is,

1. To endeavour in a special manner for knowledge in Gods Word, and for holiness of conversation in a Christian walking; This would tend much to the preservation of his authority, who otherwise will be slighted and disregarded, through an apthess in inferiours to take occasion there-from.

1 Cor. 7. 39
Mal 2. 15

2. To marry in the Lord, and then to live chastely in wedlock, that there may be an holy seed: Now that he may marry in the Lord, 1. Let piety be the mover of his affection, and personage, parentage, and portion, be only as a comfortable accessory, considerable in a second place: Christianity and grace is the chief golden link and noble tye, which hath the power and priviledge to make marriage a lovely and everlasting bond. 2. Let him ply the throne of Grace with fervency of prayer; a good wife is a more immediate gift of God: whence Solomon could say, *Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord*: such a rare and precious Jewel is to be sued and sought for at Gods mercy-seat with extraordinary importunity and zeal; and if she be procured at Gods hand by prayer, he shall find a thousand times more sweetness and comfort, than if she be cast on him by an ordinary providence. 3. Let him observe and mark these six points in his choyce, as, 1. The Report: 2. The looks: 3. The speech: 4. The apparel: 5. The companions: 6. The education: These are like the pulses: that shew the fitness and godliness of any party with whom he ought to marry.

Prov. 19. 14

Psal. 101. 6, 7

3. To beware whom he admits to dwell with him, that they be tractable unto religious courses: See *Davids* resolution herein, *Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way shall serve me, he that worketh deceit shall not dwell within my house, he that telleth lies, shall not tarry in my sight*.

Prov. 18. 9

2. In the governed, whose duty it is both to joyne together in the performance of *Family-*

Family-duties with their governour, and to submit to his government: My son, here the instruction of thy Father, and forsake not the law of thy Mother, for they shall be an ornament of grace unto thy head, and chaines about thy neck;

These Preparatives I pin upon the front or porch of this Family: Now to the Family-duties themselves, and how they must be exercised.

SECT. 3. *Of the Duties of Governours in general.*

IN the proceedings of these *Family-duties*, we are to consider

the *Duties*, { 1. Of the governours.
2. Of the governed.

2. Of the governed.

1. The governours, if (as it is in marriage) there be more then one, as first, the chief governour, to wit, the Husband: secondly, the helper; to wit, the Wife; both these owe duties to their *Families*, and *Duties* to one another.

1. The *Duties* they owe to their *Families*, are either { In general to the whole.
In particular, according to
their several relations.

In particular, according to their several relations.

1. That which in general they owe to the whole Family, is either to their } Bodies.
Souls.

Bodies.
Souls.

1. To their Bodies; concerning which, saith the Apostle, *He that provideth not for his own, and especially for those of his owne house, he hath denyed the faith, and is worse than an infidel.* Now as the Spirit of God chargeth us with this duty, so he setteth us about such things whereby this may be compassed; as, 1. That every one should have some honest and good calling, and walk diligently in it; *Let him that stole, steal no more, (saith the Apostle) but rather let him labour, working with his hands the thing which is good.* 2. That he bear a low sail, and keep within compasse; remembering that of Solomon, *He that is despised, and hath a servant, is better then he that honoureth himself, and lacketh bread.* 1 Tim. 5. 8 Eph. 4. 28 Prov. 11. 9

Eph. 4. 28

Piov. 11.9

2. To their Souls; concerning which, some *duties* they are to

	{	Perform to the Family.
		Require of the Family.

Require of the Family.

1. The *Duties* they must perform to them, are----

2. To provide that they may live under the publick Ministry, for otherwise how should they be brought into the sheepfold of Christ, if they hear not the voyce of the chief Shepherd speaking unto them by those whom he hath sent.

2. To oversee the ways of their Families, that they serve God; and as in all other duties, so especially in sanctifying the Sabbaths: To this the very words in the fourth Commandment, do binde all Masters of families: *Remember, thou and thy son, and thy daughter, thy man-servant, and thy maid;* — Where the Lord speaks by name to the Governours, as if he would make them overseers of this work of sanctifying his Sabbaths.

3. To set their house in order for the service of God , to offer prayers and praises to the Lord morning and evening. To this purpose, *Pray continually* (saith the Apostle) *1 Thes. 5. 17.* which we must not understand of uninterrupted and incessant pouring out of prayers, as the *Massilians* or *Euchists* did ; but of morning and evening prayers; the Apostle here speaking in reference ^{to} and in analogy to the continual, or daily sacrifices. This was *Dauids* practice, *Evening and morning, and at noon will I pray and cry aloud, and he shall hear my voice* ; and this was *Jobs* practice, who sent for, and sanctified his sonnes and daughters, *and rose up early in the morning, and offered burnt-offerings according to the number of them all : ---- Thus did Job continually.* And this was *Abrahams* practice, wherefoever he came, *to build an Altar to God,* where God should be worshipped joyntly of him and his family : And this was *Christs* practice for himself and his family, *Mat. 14. 19. and 26. 30. Joh. 17. 1.*

1 Tb:f. 5. 17 *

Psal. 55. 17

Job 1. 5

Gen 12. 7. &
13. 4. & 21. 33

4. To instruct their families privately in matters of Religion, that they may not only profess, but feel the power of Religion in their lives and conversations: This *duty* hath these specials belonging to it.

1. A familiar catechizing of them in the principles of Religion: Thus were Parents commanded of old, *Thou shalt teach these words diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* 2.

Prov. 22. 6

2. A

2 Tim. 3. 15

2. A daily reading of Scriptures in their hearing, directing them to mark and to make use of them: So *Timothy* was trained up by his parents, and that *from his childhood*.

Mat. 24. 13

3. A careful endeavouring that they may profit by the publick Ministry: to this end, They must prepare them to hear the Word, by considering Gods Ordinances, Promises, and their own necessities. 2. They must remember them to look in the Word for a Christ, and for communion with Christ. 3. They must examine them after the Ordinances, what they have learned, and what use they can make of it; thus Christ, after he had preached a parable to his disciples, he said unto them, *know you not this parable, and how then will you know all parables?* and then he expounds the Parable to them.

2. The duties they are to require of the family, are both carefully to frequent the publick Ministry, and diligently to be conversant in the private worship of God, and constantly to practice all holy and Christian duties, comprised briefly in the Commandments of God; and they are to require these things, not onely by telling them, calling on them, catechizing them, admonishing them, but if they be negligent, by correcting them.

Now this correction must be ministred in

Wisdom.

Patience.

1. In *Wisdom*, whose property it is to finde out the right party that committed the fault, to consider of what sort and nature the fault is, to weigh circumstances of age, discretion and occasions; and to look to the minde of the doer, whether negligence or meer simplicity brought him to it.

2. In *Patience*, whose property it is to make the fault manifest to the offender, that his conscience may be touched therewith; to hear what the offender can say in his own defence, and accordingly to allow or disallow; to avoid bitterness, which sooner will harden the heart, then reform the manners of the offender: These Rules being observed, and the heart lifted up in prayer to God for direction and blessing; this *Correction* is necessary, as is evident in *Gen. 30. 2. Prov. 13. 24. and 19. 18.*

These are the duties that Governours owe to their families in respect of their souls; to correct them, catechize them, admonish them, call on them, read to them, pray for them, &c. only with these limitations:

Heb. 5. 4

Gen. 35. 2

H. b. 7: 7

1 Cor. 14. 25.

Orig. Hom. 9
in Levit.

1. That they presume not above their callings: This was *Pauls* Exhortation, *That no man take this honour to himself, but he that is called of God, as was Aaron*: The honour here, is the honour of the publick Ministry; except that, and I know not but that every Governour of a family, who hath special abilities, utterance, memory, may read Scriptures, repeat Sermons, pray, teach and instruct out of Scriptures, *1 Pet. 4. 10.* Thus *Jacob* said to this household, *put away the strange gods that are among you: And without all contradiction (saith the Apostle) the lesse is blessed of the better: And if the woman would learn any thing, let them ask their husbands at home*; thus *Origen* would have the Word expounded in Christian families; and *Augustine* saith, *That which the Preacher is in the pulpit, the same is the householder in the house.*

Rom. 12. 3

1 Sam. 8. 1

Exod. 4. 16

Luke 7. 3

Phil. ver. 2

1 Thes. 3. 1, 2

1 Cor. 12. 31

2. That they presume not above their gifts: This was *Pauls* Exhortation to every man, *Not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith*; yet I deny not but in some cases they may lawfully depute or substitute some one in the family, whom they judge fittest unto the service and employment which they themselves should ordinarily perform, as in case of old age and weakness of body; Thus *Samuel* being old, made his sons Judges: Or in want of good utterance or expression of what is to be said; thus *Aaron* was *Moses* his spokesman, and in stead of a mouth: Or in want of boldness and audacity, arising from a consciousness of weakness: thus the good Centurion sent the Elders of the Jews to Christ to intercede for him: Or in case that a Minister of the Gospel do sojourn in ones family, as *Archippus* did in *Philemon* his house: Or in case of necessary absence; thus the Apostle *Paul* made *Timothy* his deputy to the Christian *Thessalonians*: Or in case the Lord hath bestowed more of his gifts and graces to one then another: I know not in this case, but that we may Covet earnestly the best gifts in others, as well as in our own selves.

SECT. 4. *Of the Duties of Parents to their Children.*

THE *Duties* in particular which *Governours* owe to the *Family*, according to their *Relations*, are either

- { As Parents to their Children.
As Masters to their Servants.

The duties of Parents to their children, { To their bodies.
are either { To their souls.

1. The *Duties* of Parents to the *bodies* of their children, are in many particulars, but may be all comprised under this one head, *A provident care for their Temporal good*; and this extendeth it self to all times,

- As { 1. To their infancy.
2. To their youth.
3. To the time of Parents departure out of this world.

1. The first age of a child is his infancy, and the first part of its infancy, is while it remaineth in the Mothers womb: Here the *Duty* lies principally upon the mother, to have a special care of it, that it may be safely brought forth. Why was the charge of abstaining from wine, strong drink, and unclean things, given to *Manoahs* wife, but because of the child which she had conceived? *Judg. 13. 4.*

The next degree of a child's infancy, is while it is in the swadling-band, and remains a sucking child; in this also the care more especially lies on the mother, whose *duty* it is to take all paines she possibly may, for the education of her child; and especially to give her child suck, if she be able thereto: This not only Nature, but Scripture sets forth;

- { 1. By Consequence, *Gen. 49. 25. Hos. 9. 14. 1 Tim. 5. 10.*
2. By Example, *Gen. 21. 7. 1 Sam. 1. 23. Psal. 22. 9.*
3. By Grant, the Word giving it as a ruled case not to be denied, *Gen. 21. 7. Cant. 8. 1. Luk. 11. 27.*

2. The second age of a child is its youth, from the time it begins to be of any discretion, till it be fit to be placed forth; Now the *duty* of Parents at this time is,

- { 1. To nourish.
2. To nurture their children.

Under *nourishment*, are comprised Food, Apparel, Recreation, means for recovery of health when they are sick; in which if Parents provide not for their Children, *they are worse then Infidels*: and under *nurture*, are comprised good manners, a good calling, frequent admonition, reprehension, correction, the last remedy, which may do good when nothing else can, *Prov. 19. 18. — 23. 13, 14. — 29. 17.*

3. The last time to which Parents provident care extendeth it self, is the time of their departure out of the world, and then they are to set their house in order, and to leave their estates to their children.

2. The *duty* of Parents to the *souls* of their children extends it self also to all times, as

- { 1. To their Infancy.
2. To their Youth.
3. To the time of Parents departure out of this world.

1. The first age of a child, is his infancy; and the first part of its infancy, is while it remaineth in the mothers womb. Now the *duty* of Parents at that time are these:

1. That they pray for their children: Thus did *Rebeckah*, while the children were quick in her womb. Those Parents that neglect this *duty* to their children, consider not rightly that they are conceived in sinne. *Gen. 25. 23.*

2. That they make sure (so much as in them lies) that their children be born under the Promise, or under the Covenant, in respect of the Spiritual part of it: How? by making sure that they be under the Promise or Covenant themselves: If God in Christ be their God, they may have a comfortable hope, that God will be the God of their seed, according to the promise, *I will be thy God, and the God of thy seed.* *Gen. 17. 7.*

The next degree of a child's infancy, is when it is born: and the *duty* of Parents then is, to give up their children unto God, casting them into the hands of his providence, into the armes of his Mercy, begging for them a gracious acceptance with God; and to tender them to the Ordinance, *The Sacrament of Baptisme*, to get the Seal of the Covenant set upon them, to get them mark'd out for salvation.

2. The second age of a child, is its youth: Now the *Duty* of Parents to their children at this time, is to train them up in true piety, *To bring them up in the nurture and admonition of the Lord.* To this end. *Eph. 6. 4.*

1. What

1. When children begin to reade, let them *read the holy Scriptures*: so was *Timothy trained up from a child*; and thus will children suck in Religion with learning.

2. Let children be Catechized constantly from day to day; only with this caveat, that Parents deal with their children, as skilful Nurfes and Mothers do in feeding their children, (*i.e.*) not to give them too much at once: over-much dulls a child's understanding, and breeds wearisomeness to it; it is most suitable to give them *precept upon precept, Line upon line, Line upon line, here a little, and there a little*: Thus shall they learn with ease and delight, and in time a great measure of knowledge will be gained thereby.

3. Let Parents declare to their children, the admirable works that God in former times hath done for his Church, especially such works as he hath done in their time: outward sensible things do best work upon children, and therefore this direction was given under the law, *Josh. 4. 6, 21.*

4. Let Parents be to their children a good pattern in piety, leading them to Christ by their examples: This will take place with children, more then all precepts or paternal instructions: *But as for me (said Joshua) and my house, we will serve the Lord;* he sets himself first, as a guide to the rest.

5. Let Parents reprove and correct their children for sin; and that the Lord may sanctifie this *Correction* unto them, *Consider this O ye Parents,* Do you observe such and such sins in your children? enter into your own hearts, examine your selves, whether they come not from you: Consider how justly the hand of God may be upon you: and when you are angry with your children, have an holy anger with your own selves, and use this or the like Meditation with your own souls, *Lord, shall I thus punish my own sin in mine own childe? shall I thus persecute the corruptions of mine own ancestors? how then mayest thou be displeased with me for the too carnal conception of my own childe; It may be, I then lay in some sin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, shew thou pity on me and my childe?*

6. As children grow in years, and in the knowledge of Christ, and of justification by Christ, let Parents traine them up in the exercise of all *Duties*, as *Prayer, Meditation, Self-Examination, Watchfulness, and all means publicke and private*: if this be done, the world to come may reap the benefit of their education; such children as you bring up, such parents will they be (when you are gone) to their children; and such children shall they have, who are parents in the next generation; &c. You then are the very making or marring of the world: but on the contrary, if this be neglected, the rich man shall rise up against you in the day of Judgement, and condemn you; for he being in hell, had a care of his fathers house, that they might be forewarn'd, he desired *Abraham to send Lazarus to his brethren, to testifie unto them that they came not to that place of torment*; but you will not admonish your children, you will not teach them *Moses and the Prophets*; you will not shew them the danger of Gods heavy displeasure hanging over their heads; you will not, whilest you live, lead a good example before them: O you may fear that your children shall be Furies of hell to torment you. *Now the Lord open your eyes to foresee, and to fly these judgements to come.*

3. The last time to which the *Duty* of Parents extends it self, is the time of their departure out of the world, and then they owe to their children } Good direction.
Faithful prayer.

Gen. 49. 1. &c.
1 King. 2. 2, 3
1 Chron. 28. 9

1. For *direction*: when Parents observe their time to draw near, it is their duty then especially, to commend some wise and wholsome precepts unto their children, the better to direct them in their Christian course; so did *Isaac*, and *Jacob*, and *David*: The words of a dying Parent are especially regarded, and make a deeper impression.

2. For *prayer*: then is the most proper time for Parents to pray and to blesse all their children. As they commend their own souls into Gods hands, so let them commend their children unto Gods grace: Gods *providence and promises are the best inheritance in the world*, and if Parents (in their prayers) leave these to their children, they can never want any thing that is good. O the faithful prayers of Parents for their children (especially when they are leaving their Children, and going to God) must needs, *in, for, and through Christ*, prevail mightily with God.

SECT. 5. Of the Duties of Masters to Servants.

The Duty of Masters to their Servants, is either { To their Bodies.
To their Souls.

1. The Duty of Masters to the Bodies of their Servants, consists in these particulars; viz. In a due provision of food for them, *Prov. 31. 15.* and *27. 27.* In a wise care for their clothing, *Prov. 31. 21.* In a well-ordering of their labour, so as they may be able to undergo it: In their ease, rest, and intermission from labour at seasonable times: In paying them sufficient wages, *Deut. 24. 14, 15.* In a careful preserving of their health, and using means for their recovery in case of sickness, *Mat. 8. 6.* and that not of the Servants wages, but of the Masters own charge, otherwise they undo not the heavy burden, but rather lay burthen upon burthen. 1. 2. 58. 6

2. The Duty of Masters to the Souls of their Servants, consists in these particulars; viz. In teaching them the Principles of Religion, and all duties of Piety: In causing them to go to the publick Ministry of the Word and Worship of God: In taking account of their profiting by the publick and private means of Edification: In praying for them; and as they observe any grace wrought in them, in praising God for it, and praying for the encrease of it: Nothing so much wins a Servants heart, or the affections of any gracious heart, as the edifying of it in grace.

SECT. 6. Of the Duties of the Husband and Wife.

The Duties which the chief governour and his helper owe to one another, are either { Common and mutual.
Proper and peculiar to each severally.

1. The common mutual Duties betwixt Man and wife, are 1. 2. 19. 6
Tit. 2. 3
Mal. 2. 15
{ Of necessity to the being of marriage; as { Matrimonial Unity.
Matrimonial Chastity.
Of honesty to the well-being of marriage; as a { Loving affection of one another.
Provident care of one for another.

The former Duties presupposed: there ought to be-----

1. A sweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearness into each others bosoms. This mutual-melting-heartedness, being preserved fresh and fruitful, will infinitely sweeten and beautifie the marriage state. Now for the preservation of this love, let them consider:

1. The compassionate and melting compellations, which Christ and his Spouse exchange in the Canticles, *My fair one, my love, my dove, my undefiled, my well-beloved, the chief of ten thousand*: such a fervent and chaste love as this, all married couples should resemble and imitate.

2. The Command of God to this purpose, *Husbands love your wives*, *Ephes. 5. 25.* Eph. 5. 25
Tit. 2. 4 and *Wives (or young women) love your husbands*, *Tit. 2. 4.* He thinks this charge oft remembered, should ever beat back all heart-rising and bitterness, all wicked wishes that they had never met together, that they had never seen one anothers faces: when the knot is tied, every man should think his wife the fittest for him, and every wife should think her husband the fittest for her of any other in the world.

2. A provident care of one for another; which extends to the body: *No man hateth his own flesh, but nourisheth and cherisheth it*: and to the good name; *Joseph was not willing to make Mary a publick example*: and to the goods of this world; in which if there fall out any cross providence, they are both to joyn with *Jobs spirit*, *The Lord hath given, and the Lord hath taken*, &c. But especially to the soul; in praying together, for, and with one another: in taking notice of the beginning and least measure of grace, and approving the same; in conferring about such things as concern the same, mutually propounding questions, and giving answers one to another; in maintaining holy and religious exercises in the Family, and betwixt their own selves, in stirring up one another to hear the Word, to receive the Sacraments and conscionably to perform all the parts of Gods publick Worship: In case the one prove unconverted, let the other waite, and pray, and expect Gods good time: or in case the one be a babe in Christ, or weak in Christianity, let the other deal fairly, lovingly, meekly, and let our

H h

Lord

Isa. 40. 11

Lord Jesus his tender-heartedness to Spiritual younglings, teach us mercy this way, who is said to *gather the lambs with his arms, and to carry them in his bosom, and gently to lead those that are with young.*

2. The proper and peculiar duties to each severally, are -----

1. Of the husband, whose Duty it is { 1. That he dearly love his Wife.
2. That he wisely maintain and manage his authority over her.

For the former, consider, { 1. The matter.
2. The manner of his love.

1. *The matter of it* is a dear love, a special love, and a more special than that common mutual love to one another: No question the Wife is to love her Husband, and a brother to love his Brother, and a Friend is to love his Friend, but more especially, or with a more *special love*, is the Husband to love his Wife. To this purpose she is called, *The Wife of his bosom*, to shew that she ought to be as his *heart* in his bosom. He must love her at all times, he must love her in all things: love must season and sweeten his speech, carriage, actions towards her: love must shew it self in his commands, reproofs, admonitions, instructions, authority, familiarity with her; the rise of which love must not be from her beauty, nobility, or because she contends and pleaseth her husband; but especially because she is his sister in the profession of Christian Religion; and an inheritor with him of the Kingdom of heaven: because of her graces, and virtues, as modesty, chastity, diligence, patience, temperance, faithfulness, secrecy, obedience, &c. because she bears and brings him forth children, the heirs of his Name and Substance, and the upholder of his family; and because of the union and conjunction of marriage. Love growing on beauty, riches, lust, or any other slight grounds, is but a blaze, and soon vanisheth, but if grounded on these considerations, and especially on this union of marriage, it is lasting and true: The want hereof is the fountain of strife, quarrelling, debate, which converts the paradise of marriage into an hell.

Eph. 5. 25

2. *For the manner of this love*, the Apostle gives it thus, *Husbands, love your own wives, even as Christ also loved the Church.* Now the love of Christ to his Church, is commended to us in these particulars: -----

Deut. 7. 7, 8

1. *In the case of his love*, which is his love: *He set his love on you, because he loved you;* his love arose wholly and solely from himself, and was every way free: so should husbands love their wives, though there be nothing in wives to move them, but merely because they are wives.

1 John 4. 19
Cant. 1. 2

2. *In the order of his love*: Christ began it to the Church, before the Church could love him: and as a wall is first smitten on by the Sun-beams, before it give a reflection of her heat back again: so the Church is first heated and warmed at heart by the sense of Christs love, before she love him again: *We love him, because he loved us first ----- Because of the savour of thy ointments, therefore do the Virgins love thee;* so should husbands begin to love their own wives: I know some wives prevent their husbands herein, and there may be reason for it; but the greater is their glory. This pattern of Christ should rather stir up the husbands to go before them.

Eph. 5. 25,
26, 27

3. *In the truth of Christs love*: This was manifested by the fruits thereof to his Church; *He gave himself for it, that he might sanctifie it, and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle:* So must husbands love their wives in truth and indeed, by guiding them in the way of life, and path, that is called *Holy*; for this is the truest character of a sincere love.

John 13. 1

4. *In the quality of his love*; Christs love is an holy, pure, and chaste love; as he himself is, so is his love; such must be the love of husbands, an holy, pure, and chaste love. Away with all intemperate, excessive, or any ways exorbitant pollutions of the marriage-bed! from which, if the fear of God, imitation of Christ, love of purity, awfulness of Gods all-seeing eye cannot draw, yet that slavish horror, lest God should punish such a couple with no children, or with mis-shapen children, or with idiots, or with prodigiously wicked children, or with some other heavy cross, one would think should be able to affright them.

Jer. 3. 1

5. *In the continuance of Christs love*: *Having loved his own, he loved them unto the end.* His love is a constant love, an everlasting love: no provocation or transgressions could ever make him forget his love; *Thou hast played the harlot with many lovers, yet return unto me.* Such must be the love of husbands, a firme love, an inviolable love: the ground of it must be Gods Ordinances, and the support of it must be an inviolable resolution,

resolution, that no provocation shall ever change it, or alter it. Husbands must pass by all infirmities, endeavouring in love to redress them, if possibly they can, or if not, to bear with them.

2. Duty of an Husband, is, *Wisely to maintain and manage his authority*: Now the managing of it consists in two things:

1. That he tenderly respect her.
2. That he carefully provide for her.

1. He must *tenderly respect her*, as his wife, companion, yokefellow, as his very delight, and the *desire of his eyes*, and *never be bitter against her*. This bitterness ordinarily turneth the edge of his authority: if therefore any matter of unkindness arise (as sometimes certainly will) then must he carefully with all lenity, gentleness and patience quiet all; and never suffer himself nor his wife to sleep in displeasure: *Let not the Sun go down upon your wrath*; or if he shall have occasion to reprove her, he must keep his words until a convenient time, and not do it in presence of others, and then utter them in the spirit of meekness and love. Surely if she be not corrected by a word of wisdom and discretion, she will never amend by threats, or any hasty rigorous carriage: and if she once begin to lose her shamefastness in the presence of her husband, it is likely there will be often brawlings and quarrels betwixt them, and the house will be full of disquietness: it is best therefore to deal wisely with her, to admonish her often, to reprehend her seldom, never to lay violent hands on her; and if she be dutifull, to cherish her, that she may so continue; if wayward, mildly to suffer her, that she wax not worse.

2. He must *carefully provide for her*; To this purpose he is called her Head, and Saviour, as *Christ is the head of the Church*, and the Saviour of the body: The Head (you know) is the fountain of motion, quick'ning, life, sense, and lightness to the body; so should the husband be as the well-spring of liveliness, lightness, light-heartedness to his wife: she hath forfook all for him, and therefore she should receive from him a continual influence of chearful walking, and comfortable enjoying of her self. And a *Saviour* (you know) both provides for, and protects the saved: Christ thus saved his Church, he is every way a sufficient Saviour, *able perfectly to save, even to the very uttermost*; he saves soul and body, he saves from all manner of misery, from the wrath of God, the curse of the Law, the venom of all outward crosses, the tyranny of Satan, the sting of death, the power of the grave, the torments of hell; or if sin be the greatest evil, (as indeed it is) *he will save his people from their sins*: I cannot say thus of the husband, yet an husband carrieth a resemblance of Christ, and is after a manner a *Saviour* to his wife, to protect her; and provide for her. David compares her to a *vine*, intimating that as a *vine* is underpropped and raised by some tree or frame near to which it is planted, so is the wife raised to the height of honour by virtue of her relation to her husband; by his wealth is she enriched, by his honour is she dignified: he is under God and Christ, *all in all to her*. In the Family he is a King, to govern and aid her; a Priest, to pray with her and for her; a Prophet, to teach and instruct her; a *Saviour*, to provide for, and protect her *to his utmost*, if not to the utmost, which indeed is proper and peculiar to the Lord Christ.

1. That she be in submission to her husband.
2. That she be an helper to him all her days.

1. *Wives must be in subjection to their own husbands*: Sarah obeyed Abraham and called him Lord: But here is a case of conscience: ----

1. What if her husband be a son of Belial, an enemy to Christ? must she then yield subjection? ---- Yes: because in his office her husband is as in Christ's stead: The Church is compared to a *lily among thorns*, she remains *lily-like*; white, soft, pleasant, and amiable, though she be joyned with *thorns*, which are prickly and sharp: So a wife must be meek, milde, gentle, obedient, though she be matched with a crooked, perverse, prophane and wicked husband: She must in this case remove her eyes from the disposition of her husbands person to the condition of his place, and by virtue thereof (seeing he beareth Christ's image) be subject unto him as unto Christ.

2. What if her husband command things contrary to Christ? must she therein be subject? ---- No: *Submit, &c.* How? *as unto the Lord*: if she submits to things contrary to Christ, she submits not *as to the Lord*. Conscientious wives must remem-

Ezek. 24. 15
Col. 3. 19

Eph. 4. 25

Eph. 5. 23

Heb. 7. 25

Mat. 1. 21

Psal. 128. 3

Gen. 3. 16

Eph. 5. 22

1 Pet. 3. 16

Cant. 2. 2

Eph. 5. 12

ber they have an husband in heaven, as well as on earth, betwixt whom there is a greater difference, then betwixt heaven and earth, and therefore in case they bid contrary things, they must prefer God before man, Christ before all men.

G. n. 2. 8, 10

2. *Wives must be helpers to their husbands.* Now this helpfulness consists in these things :

1. That she be careful to preserve his person, in sickness or health, in adversity, or prosperity, in youth or old age.

*Lib 2. de
Christiana
jan. pag 360

A most memorable and famous pattern for this purpose, is recorded by * *Wives* : A young, tender, and beautiful Maid was matched (as he reports) to a man stricken in yeares, whom after marriage she found to have a very fulsom and diseased body, full of many loathsome and contagious diseases : yet notwithstanding, out of sense and conscience, that by Gods providence she was become his wife, she most worthily digested all with incredible patience: friends and Physicians advised her by no means to come near him, and for their parts they utterly forsook him; but she (passing by with a loving disdain those unkinde dissuasions) becomes to him in their stead, Friend, Physician, Nurse, Mother, Sister, Daughter, Servant, every thing, any thing to do him good any manner of way. At last by extraordinary expence, and excessive charges about him she came to some want of some necessaries, whereupon she sold her Ring, Chains, richest Attire, Plate, and choicest Jewels : and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewaile her widowhood, she not only abhorred all speeches tending that way, but protested, if it were possible, she would willingly redeem her husbands life with the losse of her five dearest children. Whence it appears that this worthy woman was wedded to her husbands soul, not to his body, seeing no infirmity or deformity thereof, could cool or weaken the fervency of her love.

2. That she learn and labour to forecass, contrive and manage household affairs, and businesse within doors, as they say : for which see a right noble glorious pattern in Prov. 31.

3. That she help her husband, in setting forward the rich and royal trade of Grace, in erecting and establishing Christs glorious Kingdom in their house, and especially in their own hearts. This is that *one necessary thing*, without which their Family is but Satans Seminary, and a Nursery for hell : This will marvellously sweeten all reproaches cast upon them by envenomed tongues : This will sweetly seal unto them their assurance of meeting together hereafter in heaven, --- Where the husband and wife perform these and the like Duties, there's an happy Family, there's a colledge of quietness; where these are neglected, we may term it an Hell.

Thus much of the Duties of Governours, we now come to the governed.

SECT. 7. Of the Duties of Children to Parents.

Duties of Children to parents, are either { inward, as Love and Fear.
or outward, as { Reverence.
Obedience.
Recompence.

1. The inward Duties which children owe to their Parents, are Love and Fear: love like Sugar sweetens Fear, and Fear like Salt seasons Love; there must be a loving-fear, and a fearing-love. Hence the fear of a child, is opposed to the fear of a slave, for a childes fear being mixt with love, hath respect to the offence which a Parent may take: but a slaves fear, which is ordinarily mixed with hatred, hath respect to nothing but the punishment which his Master may inflict upon him. This love-like-fear is so proper to children, as that the awful respect which the Saints bear to God, is called a filial fear: Children have received their substance, from the very substance of their Parents, and therefore they are to perform this Duty of Love and Fear to them.

2. The outward Duties, or the manifestation of this Love and Fear in children, appears :

1. In their Reverence, in speech and carriage: They must give to their Parents reverent and honorable titles, meek and humble speeches, obeysance, as becomes their age and sex: Thus Joseph and Solomon bowed, the one to his father, the other to his mother. Contrary hereto is mocking and despising father and mother: of which said Solomon, The eye that mocketh at his father, and despiseth to obey his mother, she ravens of

Gen. 48. 12
1 King. 2. 19
Prov. 13. 17

of the valley shall pick it not : a phrase that sets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes.

2. In their obedience to their Commands, Instructions, Reproofs and Corrections of their Parents, *Eph. 6. 1. Prov. 1. 8, 9.* the reason is, because of God, whom the father represents : Children must remember, that whatsoever they do to their Parents, they do it to God ; when they please them, they please God ; when they disobey them, they disobey God ; when their Parents are justly angry with them, God is angry with them : nor can they recover Gods favour (though all the Saints of heaven should intreat for them) till they have submitted themselves to their own Parents ; only with this limitation, that they submit or obey them *in the Lord*, *Eph. 6. 1.*

Eph. 6. 1

3. In their Recompence : This is a *Duty* whereby children endeavour (as much as in them lies) to repay what they can for the parents kindness, care and cost towards them, in way of thankfulness : *If any widow have children, or nephews, let them learn first to shew kindness at home, and to requite their parents ;* in sickness, they must visit them, in time of mourning, the must comfort them, in want, they must provide for them ; as the children of *Jacob*, who visited, comforted, and went to buy food for their father : in time of danger, they must endeavour their protection, as *David* did, *Let my father and mother* (saith he to the King of *Moab*) *I pray thee, come forth and be with you, till I know what God will do for me. And he brought them before the King of Moab, and they dwelt with him all the while that David was in the hold.* If God please to take children out of this world before their parents, and their parents be succourless (they must as they can) provide for their well-being after their deaths : Thus *Christ* commended his Mother to his Disciple *John*, a little before he gave up the ghost. It is recorded of the Stork, That when the dams are old the young ones feed them ; and when through age they are ready to faint in their flying, the young ones help them ; and when they are past flying, the young ones carry them on their weak backs. Thus Nature teacheth children their *Duty*, how much more should grace ?

1 Tim. 5. 4

Gen. 48. 1

and 31. 35

and 42. 3.

1 Sam. 22. 3, 4

John 19. 27

SECT. 8. Of the Duties of Servants to their Masters.

Duties of Servants to their Masters, are either { inward, as Fear.
outward, as { Reverence.
Obedience.

1. The inward *Duty* is *Fear* : Servants, be subject to your Masters with all fear, and account them worthy of all honour : So proper is this fear to a Servant, as where it is wanting, there is a plain denial of his Masters place and power : *If I be a master, where is my fear ?* said God : observe, I mean not an excessive slavish fear ; as when a servant fears nothing but the revenging power of his Master (such was the fear of that unprofitable servant, who could say to his Master, *I know that thou wert an hard man,-- and I was afraid*) but I mean an awful fear of provoking his Masters wrath, so as it makes him cast every way, how he may please his master, and such a fear draws him on cheerfully to perform his *Duty*.

1 Pet. 2. 18

1 Tim. 6. 2

Mal 1. 6

Mat. 23. 21, 25

2. Outward Duties which issue from this fear, are { Reverence.
Obedience.

1. *Reverence*, which is manifested in speech and carriage. Thus servants must give reverend titles to their Masters, as *Father, Lord, and Master, &c.* They must yield obedience to them ; as *The children of the Prophets, when they saw that the Spirit of Elijah rested on Elisha, they came to meet him, and bowed themselves to the ground before him.*

2 King. 2. 15

2. *Obedience*, which hath respect to the Commands, Instructions, Reproofs and Corrections of their Masters, *1 Pet. 2. 18, 19, 20.* But here's a case or two of Conscience.

1. How far they must obey ; or what is the extent of servants obedience to Masters ? ----- The Apostle answers, *Servants, obey in all things your masters according to the flesh.* It is not sufficient that servants perform well their *Duties* in some things ; they must do it in *all things*, yea in things that may be against their own minde and liking, if their Masters will have it so : This is clear in the example of *Joab, the King* Commands him to number the people ; *Joab* declares himself, that he thinks it a very unmeet thing, *Why doth my Lord the King delight* (saith he) *in this thing ?* yet against his

Col. 3. 22

2 Sam. 21. 2, 3
his

Luk. 5. 4, 5

his judgement he yields unto the Kings peremptory command, *The Kings word prevailed against Joab.* Look as *Peter*, when Christ bid him lanch out into the deep, and let down his net for a draught, *He answered and said, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.* So must servants say, when they have a peremptory command, though contrary to their own judgements, this or that, in all humility, I suppose, or I propound to you, *Nevertheless, at your word I will let down the net, I will do as you please.*

Eph. 6. 5, 6, 7

2. But what if God and Master should command contrary things?---In such a case the Apostle sets down an excellent limitation in these four phrases, [1. *As unto Christ:* 2. *As the servants of Christ:* 3. *Doing the will of God:* 4. *As to the Lord:*] All these imply, That if Masters command their servants any thing contrary to Christ, they may not yield to it: Upon this ground the Midwives of the *Hebrew* women, would not kill the *Hebrew* children, *They feared God (saith the Text) and did not as the King commanded them.* It this case *Joseph* is commended in not hearkning to his Mistress; and the servants of *Saul* are commended, for refusing to slay the Lords Priests at their Masters command. When Masters command or forbid any thing against God and Christ, they go therein beyond their commission, and their authority ceaseth; so that servants may say, *We ought to obey God rather than men.*

Añs. 5. 29

Ob.

1 Cor. 7. 23

Sol.

Eph. 6. 6, 7

3. But some *Anabaptists* object, *That all men are alike, and that there is no such difference as betwixt Masters and Servants, nay it is expressly forbidden to be servants of men,* I answer, to be a servant, in that place, is not simply to be in subjection under another, but to be so obsequious to man, as to prefer him before God: Hence the Apostle elsewhere in the *Duties* of servants, layes down this Antithesis, *Not as men-pleasers, but as the servants of Christ;* again, *doing service as to the Lord, and not to men:* The meaning is, That we must do Duty to a Master, not as meerly to a man, but as to one in *Christ*s stead; Masters by vertue of their office and place bear the image of Christ; Christ communicates his authority unto them, and so in performing Duty to Masters, we perform Duty to Christ; and in denying Duty to Masters, we deny Duty to Christ: Thus the Lord said to *Samuel*, when the people rejected his Government, *They have not rejected thee, but they have rejected me, that I should not reign over them.* Consider this, all ye that are Servants, though Masters should neither reward your good service, nor revenge your ill service, yet Christ will do both: This is your prerogative that fear God above all other Servants; others may serve their Masters with fear and trembling, in singleness of heart, and with good will; but onely Christians and Saints do service as to Christ, and this makes them not content themselves with doing the thing, but to endeavour to do it after the best manner they can, so as God and Christ may accept of it.

1 Sam. 8. 7

I have now run through the Family, and informed you of the Duties both of Governours and Governed. Christians, look within you, look about you, *that man is not a good man, that is not good in all his relations.* The same God that requires us to serve him as private persons, requires us to serve him in our relations: And therefore though you be never so careful of your Duty in the former respect, yet you may go to hell for neglecting your Duties, as Masters, Servants, Husbands, Wives, Parents, or Children; nay, I'll say a litle more, that though you would be good in one relation, yet if you endeavour not to be good in every relation, you shall never go to heaven: for the same God that cominands you to serve him as a Master, commands you to serve him as a Father, as an Husband, &c. *And he that keeps the whole Law, and offendeth in one point, is guilty of all.*

Jam. 2. 20



CHAP. XI. SECT. 1.

Of Preparatives to

Christian-Society.



Hitherto of secret *Duties*, and private *Duties*, so far as they concern every man in his own particular, and in his own family: Now as of many particulars consists a *family*, so of many *families* may consist this *Christian-Society* we are ready to treat of; and the rather do we fall upon it, because we hold it a *Duty*, to keep a constant, indeared and loving correspondence with the Saints, to communicate with experimental Christians, in their *Experiences* of Christ working and dwelling in them, *To exhort one another, and so much the more, as we see the day approaching.* Now that we may joyntly and comfortably carry on this *Duty*, ob-

- serve we, {
 1. Our entrance into it.
 2. Our proceedings in it.
 1. Renounce all sinful and wicked Society.
 2. Entertain such Graces as will fitly prepare us for this Society.

1. We must renounce and discharge all wicked society: *For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? what agreement hath the Temple of God with Idols?* as melted gold will unite it self with dross; so if God by his Spirit melts the heart, and fits it for union with believers, then he separates it from that which is Heterogeneous and disagreeing to it: *Lord, who shall dwell in thy holy hill? saith David; the answer is given, Psal. 15. 4. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord:* Understand the Text soberly concerning *Contempt of a vile person.* David would not have us to deny him courtesies and civil behaviour: We may eat, and drink, and buy, and sell, and shew kindenesse, and pity him, and pray for him, and carry our selves with all wisdom towards him, though he be without; but as for holy communion we must say to him as *Peter to Simon, Thou hast neither part nor fellowship in this body;* or as *Nehemiah to Sanballat, Tobiah and Geshem, You have no portion, nor right, nor memorial in Jerusalem.*

2. We must entertain such Graces as will fitly prepare us for this *Christian Society*, and they are such as these: ----

1. *Humility:* Humble men contend not, censure not, quarrel not, disdain not: They can meet with unequal respects of age, sex, state and parts; they can discern even in women what is to be honored, and if there be not always so profound a judgment, yet many times there is more holy, and more sweet affections: They have not the faith of Christ in respect of persons, but can say to the poor man (if he be of the poor whom God hath chosen rich in Grace, and heir of the Kingdom) *Sit thou here in a good place;* they can prefer Grace before parts, and delight in the sweet scent of creeping Violets: They can make use of, and improve all other mens gifts, *For in honor they prefer one another, and so they come to be kindly affectioned one to another in brotherly love;* they can spy out Graces of all sorts, in all sorts and ranks of people: They observe the sweet affability and courtesie of some great ones, the honest diligence and patience of some poor ones, the blushing modesty and humility of some solidly learned, the cheerful activity in Gods worship of some illiterate, that love Christ in sincerity, though they cannot dispute for him: Several sorts of men have several lustres; now the humble

humble learn of all, and so receive much benefit in communion from all: This Grace then gives him a fitness for this Society.

2. *Acknowledgement, and the prizing of others gifts*: It is said of *Apollos*, *That though he were an eloquent man, and mighty in the Scriptures, yet he so far acknowledged and honored the Graces of God, and the gifts that were in Aquila and Priscilla, (a plain couple, an handy-crafts man his wife) that he was content to learn of them*: O let not Brethren envie and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.

3. *Self denial*: Let nothing be done through strife or vain glory, but in lowliness of minde, let each esteem others better then themselves: Look not every man on his own things, but every man also on the things of others: How goodly is it to see a man who hath parts, and gifts, and graces, to deny himself, and all for the edifying of the body? *Paul* could endeavour to please all men in all things, *Not seeking his own profit, but the profit of many*: He hath a true publique spirit, that prefers the body of *Christ*, before his own private; that can deny himself, so that God may be glorified.

4. *Love*: A grace of such use and influence, that without love there can be no *Christian-Society*; it is love that joyns hands and hearts: So the soul of *Jonathan* was knit to the soul of *David*, *For Jonathan loved him as his own soul*. Love disposeth men to all spiritual Offices, to pray together, sing together, talk or confer together; on the contrary, all the gifts in the world, how excellent soever, are nothing worth without love, *Though I spake with the tongues of men and Angels; Though I had the gifts of a prophecy, and understood all mysteries, and all knowledge, and have not love, I am nothing*.

5. *Amiability, Facility or Condescension*: Rugged stones unhewn and unsquared, cannot fitly lie and joyn together in one building; fowre, harsh and fullen spirits, are not fit for society: If there be a *Nabal*, who is such a son of *Belial*, that no man can speak to him, he may not be entertained: I know there are some good men of an harsh and rigid disposition, who make many a poor *Christian* to startle back, though he came with a resolution to consult and learn something of them: But there is in some others (whom I always prefer) an alluring facility, that doth call in the modest and blushing, who would otherwise step back: Now this sweet disposition for gaining of souls into the liking and relishing of the good ways of God, is a commendable Grace.

6. *Sobriety of spirit*, in the suspending of all rashness of censures, and a patient bearing with some errors and offences, which unavoidably will sometimes fall out: The *Apostle* had respect unto this, when he admonished the *Colossians*; *To forbear one another, and to forgive one another, if any man have a quarrel against any, or a matter of complaint (as the word signifieth) even as Christ forgave you*: How quarrellous are some men? How loud and shrill, and thunder-stormy in their complaints? on the contrary, heavenly souls resolve to do good, and to suffer evil: Such was *David's* carriage towards *Shimei*, when *Shimei* cursed him: *Come out thou bloody man, thou man of Belial*: *David* said no more, but, *Let him curse, because the Lord had said unto him, Curse David*.

7. *Innocency, harmlesse, or inoffensiveness of conversation*: Nothing more destroyes *Christian-Society*; then frequent lyes, flatteries, whispering, scoffs, calumnies, and invented slanders: Hence *James* calls the tongue, *An unruly evil, full of deadly poison*; — And if this member be not tamed, all Religion is in vain; and consequently all Religious Society.

8. *An holy coveting of excellent gifts*: Emulation ordinarily engenders strife, and overthrowes *Christian-Society*; But this holy contention, this spiritual emulation, this zeal after more perfection of gifts and graces, the *Apostle* enjoyneth, *Covet earnestly the best gifts*: *q. d.* affect, emulate, be zealous after a further growth or improvement.

9. *Wisdom*: Both to discern where the rich treasure lies, and to be able to draw it forth: There lies many times a great deal of spiritual wealth, in some obscure and neglected *Christians* which many supercilious and conceited professors do passe by and neglect: One would not think what dexterity in Scriptures, what judgement in controversies, what fervency and expressions in Prayer, what acquaintance with God and his Providence, what strength of Faith, what Patience, Meeknesse, Moderation, Contentednesse, Heavenly mindednesse, may be now and then found out and discovered in plain people, that have plain carriage and plain speech: Here then is the necessary use of wisdom, to discover those gifts and graces; and when we find such a vein, to dig it, and

and draw it forth: Do you observe one of great dexterity in Scriptures? propound to him some difficult place where you were fain to make a stand: Do you observe one well studied in controversies? desire him to untie a knot, where you have been a great while looking for an end: Do you observe one acquainted with cases of desertion and soul-clouds? learn of him what experiments he hath collected, and which was his way out of the mist: Do you observe one powerful in Prayer? get him to commend your suits with you unto God: All men would be dealt with in the proper way wherein they are versed, and wherein they excel.

SECT. 2. *Of a mutual exchange of gifts and graces.*

After the Preparatives, we come to the Duties themselves, which consist.

1. In a mutual exchange and imparting of Gifts and Graces.
 2. In a mutual serviceableness to the bodies and souls of one another.
 3. In a mutual walking together, and holding of hands in the Ordinances of Christ.
1. There must be in *Christian Society*, a mutual exchange and imparting of Gifts and Graces: God hath dispensed variety of gifts unto his people; as *Job* was exemplary for patience and unprightness; *Moses* for faithfulness and meekness; *Josiah* for tenderness and activity in the cause of Reformation; *Timothy* for Ministerial diligence and care of the flock: the gift of Christ is Grace, according to measure: He measures to one such gifts, to another such, to another such and such, as he pleaseth: *Unto every one of us is given grace, according to the measure of the gift of Christ*: God gave the Spirit without measure unto Christ, but we have it according to our scantling, and as he pleaseth to honour and entrust us: *To one is given the word of knowledge, to another faith, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues*: Thus every man hath his proper gift of God, *One after this manner, and another after that*: One hath quickness of parts, but not so solid a judgement; another is solid, but not so ready and presential; one hath a good wit, another a good memory, a third a good utterance; one is zealous, but ungrounded: another well principled, but timorous: One is wary and prudent, another open and plain-hearted; one is trembling and melting, another cheerful and full of joy: Now thus God freely gives, and most wisely disposeth, that we may be engaged to use his bounty to each others help: The knowing Christian is to impart to him that is weak in gifts, and the zealous Christian that hath fewer notions, is to impart his warmth and heat to his knowing friend: The Christian that hath collected experiences, or found out methods, for the advancement of holiness, must not deny such knowledge to the body; Christians must drive an open and free trade, they must teach one another the mystery of godliness: Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have, the bodies, and all the body hath yours. Some say, The Art of Medicine was thus perfected, as any one met with an herb, and discovered the vertue of it by any accident, he would posit it up in some publique place, and so the Physicians skill was perfected by a collection of those experiments and receipts: We must one day account how we have laid out our Knowledge, our Utterance, our Spirit of Prayer, our Ability of discerning, our experience of God, our taste of the Promises, our enlargements after prayer, our improvements by Conference, our comforts after private Humiliation, our strengthening by Sacraments, or what else may be instanc'd in for the use of others; how we got rid of such a lust, how we mast'ed such a temptation, how we attained to such a facility in this or that duty; and there must be this commerce among them that are in this heavenly partnership.

Ephes 5. 7.

1 Cor. 12. 8, 9.

12.

1 Cor. 7. 7.

SECT. 3. *Of a mutual serviceableness to the bodies and souls of one another.*

There must be in this *Christian Society*, a mutual serviceableness.

- § 1. *To the bodies.*
- § 2. *To the souls of one another.*

1. *To the bodies of one another*: The primitive Christians excelled in this care; they put their estates (by reason of the persecution) into a common stock, that all, even the poorest sort, that in those hard and uncertain times, gave their names to Christianity, might

Acts 4. 32, & 34, 25.

be tended and looked on with equal care and respect: I know some have stretched this too far, to make it a leading case and binding example; but thus far it holds, that if the necessity of the faithful call for it, even all that we have must be serviceable in order and in due respects; The Catalogue runs thus; 1. The publique state wherein we live, we must provide for. 2. Our selves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The household of faith. 7. Our kindred. 8. Our nearest neighbours and common friends. 9. Our country-men. 10. Strangers. 11. Enemies. It is truly an acceptable service to God, and a glorious Ministry, to tend the Lords poor and sick; therefore *Paul* sometimes took upon him the fellowship of the Ministering to the Saints, as he was desired by the Churches of Macedonia, whom he commends for their charity, and whose example he wills the *Corinthians* to follow.

2 Cor. 8. 4. 7.

2. To the souls of one another, and this severall ways:

1. In watching over one another: I know we have Enemies that maliciously watch over us for our haltings, but it is the part of a friend, to watch over his companion for good; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithfull friends, to make us know our selves.

2. In admonishing and reproving those that fall: This is a great Duty, but much neglected. Reverend Mr. Bolton, speaking of that grave and religious Judge, *Nichols*, (who desired him sometimes to deal plainly with him) confessed after the Judges death, that he was grieved at his heart that he had done no more in that kind. O count not admonition an unnecessary meddling, we may, through a foolish humour to be esteemed peaceable and quiet, suffer many to miscarry and be lost.

•Boltons quatuor novissima, pag. 163.

Gal. 6. 1, 2.

3. In recovering those that are fallen, through a spirit of meekness: Brethren, if any man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meeknesse, considering thy self, lest thou also be tempted. Christians should not triumph over them that are on the ground, and thrown down by a temptation, but rather they should sit by them on the same flat, and mourn with them and for them, and feel some of their weight.

4. In instructing the ignorant, dull, and less capable: To this purpose we should rather keep a slow pace, than willingly out-go the young and tender Lambs: O despise them not here, with whom we shall have eternal company in heaven, it may be, they can reach no higher than the very principles of Religion, without which they could not be safe: yet if they know and can say any thing of God in Christ Jesus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Christian army, but strive with their infirmity or unfitness, whatsoever it be.

Isa. 42. 3.

5. In encouraging weak beginners: bid them welcome that stand upon the threshold, that linger in the porch of this Society, and would be glad to sit down among the Disciples of Christ, It was prophesied of Christ, *Abruised reed shall he not break, and a smacking flax shall he not quench*: It should be thus with Christians, they should not quench, but rather encourage the smacking flax into a flame: Do you perceive a poor soul to listen after Christ and to hearken if some word of comfort may be let fall? open your selves to him, and let him in to the pleasures and ravishments of the Kings chambers: Take heed of making any one go back, or grow out of love with the order and government of Christs family.

Heb. 10. 24, 25.

6. In stirring up the spirits and gifts of one another: Consider one another (saith the Apostle) to provoke unto love and to good works; not forsaking the assembling of our selves together, but exhorting one another. A mean person, by asking a question, may lay the first stone, whereupon a goodly frame of excellent and rich discourse may be reared: Christians must quicken one another in the ways of godliness; as the iron sharp'neth iron, as rubbing of the hands makes both warm, and as live-coles make the rest to burn, so let the fruit of Society be mutual, sharp'ning, warming and inflaming.

7. In raising, cheering, comforting the dejected and dismayd spirit: How did the Martyrs in their Prisons set one another at liberty from the bondage of fears? how did holy Bradford's sweet and cheerful company, make the very dungeons lightfome, and Pallace-like to his fellow-prisoners? An unbelieving heart, oppressed many times with foolish cares and fears, doth sometimes (by a word duly spoken, or by a Promise applied in the season of it) feel the load quite taken away.

SECT. 4. *Of a mutual walking together, and holding hands in the Ordinances of Christ.*

Here must be in *Christian Society*, *A mutual walking together in the Ordinances of Christ*, as—

1. *In bearing the Word*, by quick'ning one another unto it, by helping the negligent to apply it, by taking forth the several portions belonging to the several conditions and necessities of each, by praying for one another, that it might be useful and seasonable to all.

2. *In the Sacraments*, *joying in one another*, *beholding their order and stedfastness of faith in Christ*: How should they but rejoyce together in the love of God, feeding at the same table, as those that shall meet and sit down with Christ in his Kingdom of Glory: how should they but behold their order and stedfastness of faith, now renewing their Covenant of Love among themselves, & laying down all grudges, rancour, prejudice, uncharitableness, surmises, for Christ's sake, and giving the right hand of fellowship, cordially and unfainedly to one another, as those that find themselves to be all retainers to the same Master, and provided for with the same care, and purchased by the price of the same blood?

3. *In prayer for and with each other*: In Primitive times they used to transact one another's affairs in the court of Heaven by Prayer: *Pray always* (saith Paul) *with all prayer and supplication, for all Saints, and for me*: — and, *Pray one for another* (saith James) *that ye may be healed*; q.d. if the heart rankles, or if there be any fallings out, any differences and jarrings among Christians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witness of their mutual sincerity, and is only able to search the bottom of the wound, and to cure it: Sometimes Christians have known blessed experiments of this, and can tell when a *Probatum est* was written upon it.

4. *In fasting, for the afflicting, and humbling of the soul*; so Ezra and his men, and Esther and her maids, maintained communion together: Such fasting-days are soul-feeding-days, and soul-curing-days; some diseases, some lusts will go out no other ways.

5. *In mutual bemoanings, confessions, and opening of our sores and wounds*; it may be, when the Apostle saith, *Confess your faults one to another*, he means more than acknowledgement of offences, whereby a man hath sinned against his brother; viz. that Christians should also bewail their failings, infirmities, deadness, unfavouriness, coldness, narrowness, unfruitfulness to one another, to see whether others have been in the same case, and what course they took, and what remedy they procured: many souls may perish through too much reservedness and modesty.

6. *In holy conference*: This indeed is it that might much improve the meeting of Christians. In the Prophets time, when proud scorers, and prophane spirited men talked vainly, and did even what they list, then *they that feared the Lord met, and spake often one to another*; no doubt they spake of God, and his counsels, of his works and ways, of his providence and goodness, of the baseness of Atheistical thoughts concerning God: would Christians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, thy might strengthen and encourage one another, as the brethren did Paul: and have we not an express command for this Duty of conference? *Thus shall ye say, every one to his brother, and every one to his neighbour, What hath the Lord answered? and what hath he spoken?*

And now I am fallen on this Duty, give me leave to lay down some experiments and proceedings of some Christians, as willingly joyned themselves in a *Christian Society*, and by Gods blessing thereby sweetly improved themselves.

Col. 2. 5.

Eph. 16. 18, 19.
James 5. 16.

Mal. 3. 16. 3

1 Thes. 5. 21.
Luke 24. 32.
Acts 28. 15.

Jer. 23. 35. 1

SECT. 5. *Of some Orders to which some Christians subscribed before Conference.*

IN this Conference § 1. Some Orders were made, to which all subscribed.
of Christians, § 2. Some questions were propounded, to which all answered.

1. The Orders were these: —

1. That every Wednesday (especially during winter) we will meet for Conference about soul-affairs.

I i 2

2. That

2. That if any difference in opinion shall arise amongst us, we will fully debate, and then submit to the judgment of the Society, as it shall be made good out of the Word.

3. If we observe any of the Society to fall into any sinne or scandal, he that observes it shall first warn the party thereof; and if he offend again in the same kind, the observer shall then joyn with himself one or two more to warn the same party; and if he will not hear them, the observer or any other shall then acquaint the Society at our next meeting: and if he will not hear them, that then he be excluded till he repent, and be voted for his admission again.

4. That whatsoever is spoken amongst us (the telling whereof may tend to the prejudice of any one of us) shall be kept secret, upon pain of undergoing such censure as the major part of the company shall think fit.

5. That for admission of any into our Society, we will not be too strict nor too large; not too strict in excluding any, in whom we have any good hopes of sincerity, and real desire to increase their knowledge, and mutual love, though they may be *but weak* in gifts: nor too large in admitting such, who may be either *heretical in opinion*, or *inordinate in life*: And by this Rule, those that are to be admitted shall be voted by the major part of us.

6. That for better regulating of this Society, we will have a Moderator. And what further Orders we or any of us shall hereafter think upon, we shall propound the same to the Society at our next meeting; and the same shall be confirmed or annulled, as it shall be agreed by the major vote of our Society.

7. That the Moderator shall propound the question and matter of our Discourse the week before it be discussed; and at every meeting begin with Prayer, and end with Thanksgiving.

Rom. 14. 1.
2 Theſ 36. 14.
Tit. 3. 10.

SECT. 6. *Of some Questions of Practical Divinity, which at the Conference were propounded and answered.*

THE Questions propounded were of several sorts:

1. Choyce Heads of Practical Divinity.
2. Wholesome Cases of Conscience.
3. Some Controverted Points.

The Questions of the first sort, were these and the like:

Sect. 1. *What was the happiness of Mans condition in the state of Innocency?*

1. GOD made man in his own Image, *Gen. 1. 26, 27. and 9. 6. Eccles. 7. 29. Eph. 4¹ 24.*
2. Man was wonderfully and fearfully made, *Psal. 139. 14.*
3. Man was made Lord of all the creatures, *Gen. 1. 26, 28. Psal. 8. 6.*
4. Man had a perfect knowledge of $\left\{ \begin{array}{l} \text{God, Rom. 1. 19, 20.} \\ \text{The Creatures, Gen. 2. 19.} \end{array} \right.$
5. Man had sweet and immediate communion and conference with God, *Gen. 1. 28, 29, 30, and 3. 8.*
6. Man was placed in Paradise, *Gen. 2. 15.*
7. Man was made little lower then the Angels, *Psal. 8. 5.*
8. Man laboured without pain, *Gen. 3. 17.*
9. Man lived without sin or shame, *Gen. 1. 31. and 2. 25.*
10. Man was crowned with glory and dignity, *Psal. 8. 5. 1 Cor. 11. 7.*
11. Man was Gods delight, *Prov. 8. 31.*
12. Man had a possibility not to dye, *Gen. 2. 17. and 3. 19.*
13. Man had free choice of good and evil, not necessitated to either, *Gen. 2. 16.*

Sect. 2. *What are the Miseries of Man in state of Nature?*

1. HE is impure in his conception, *Psal. 51. 5.*
2. He is born in iniquity, *Psal. 51. 5.*

3. He

3. He is defiled with sin in the whole nature, *Isa.* 64. 6. *Ezek.* 16. 6. *Rom.* 7. 24.
4. His thoughts are corrupted with sin, *Gen.* 6. 5. *Eph.* 4. 17, 18.
5. All the members of his body and powers of his soul are defiled with sin, *2 Pet.* 2. 14.
6. His members are servants to unrighteousness and to iniquity, *Rom.* 3. 13, 14, 15, 16. and 6. 19.
7. He is spiritually blind, *Rev.* 3. 17. *Jer.* 10. 14. *1 Cor.* 2. 14. *Eph.* 5. 8.
8. His mind is set on evil works, *Eph.* 4. 18. *Col.* 1. 21.
9. His will lusteth after evil, *Rom.* 8. 7.
10. His heart is deceitful and desperately wicked, *Jer.* 17. 9.
11. His affections are inordinate, *Isa.* 59. 7.
12. He hath a defiled conscience, *Tit.* 1. 15.
13. He hath an unsatiable desire after sin, *Job* 14. 4. ——— 15. 16.
14. He is full of sin, *Prov.* 22. 15. *Rom.* 1. 24. ——— 7. 5, 14. *2 Pet.* 2. 19.
15. He is dead in sin, *Eph.* 2. 1, 2.
16. His civil actions are sin, *Prov.* 21. 4.
17. His best services are sin, *Prov.* 15. 8, 9, 28, 29.
18. He is unable to any good, *Rom.* 3. 12 ——— 7. 19. ——— 8. 8. *2 Cor.* 3. 5. *Rev.* 3. 17.
19. He is hated of God, *Psal.* 5. 5.
20. He is separated from all fellowship with God, *Isa.* 59. 2. *Eph.* 2. 12.
21. He is under Gods curse, *Gal.* 3. 10. *Deut.* 28. 16, 17, 18.
22. He is without Christ, *Eph.* 2. 12. and out of the communion of Saints, *Eph.* 2. 12.
23. He is a bondslave of Satan, *John* 8. 34, 44. *2 Cor.* 4. 4. *Eph.* 2. 2. *Heb.* 2. 15.
24. He is a child of wrath, *Eph.* 2. 3.
25. He is subject to all the calamities and curses of this life, *Deut.* 28. 15, 16, 17, &c.
26. His life is short and vain, and full of toil and care, *Gen.* 3. 19. *Eccles.* 5. 14. *Psal.* 103. 14, 15.
27. He is liable to death, *Rom.* 5. 12. ——— 6. 23. *Gen.* 3. 19. *Deut.* 30. 18. *Psal.* 89. 48.
28. He is guilty of damnation, *Rom.* 5. 17, 18. ——— 8. 6. *2 Thes.* 2. 11, 12.
29. He shall nor (as such) inherit the Kingdom of heaven, *1 Cor.* 15. 50. *2 Thes.* 1. 9.
30. He is an enemy to his children, *Deut.* 28. 18.

Sect. 3. What means hath God appointed to come out of this miserable estate.

1. **W**E must enquire after the means of salvation, *Luke* 3. 10, 12. *Acts* 2. 37. ——— 16. 29, 30.
2. We must lay hold on seasons and opportunities of grace offered, *John* 12. 35.
3. We must hearken to, and entertain the motions of Gods Spirit, *Rev.* 3. 18. 20.
4. We must seriously consider of our own ways, *Haggai* 1. 5. *Luke* 15. 20.
5. We must go to God by Christ, *John* 14. 6. and 10. 9.
6. We must search the Scriptures, *Deut.* 17. 19. *Isa.* 55. 1, 2, 3. *John* 5. 39.
7. We must wait on the word preached, *John* 5. 24. *Acts* 26. 18. *Rom.* 10. 14, 17. *1 Cor.* 1. 18, 21. *1 Pet.* 1. 23. *1 John* 4. 6.
8. We must see our sin, *Rom.* 2. 20. *Gal.* 2. 10. have a sense and feeling of sin, *Matth.* 28. *Acts* 2. 37.
9. We must confess our sins, *Prov.* 28. 13. *1 John* 1. 9.
10. We must be grieved for sin, *Isa.* 57. 15. *Mat.* 5. 4. *James* 4. 9, 10. *Zech.* 12. 10. *2 Cor.* 7. 10.
11. We must be instant in prayer, *Acts* 8. 22. *Rom.* 10. 13. *2 Thes.* 1. 11, 12. *Heb.* 4. 16.
12. We must endeavour after regeneration, *John* 3. 3, 5. and mortification, *Mat.* 7. 13. *Rom.* 8. 13.
13. We must consider the curse due to us for sin, *Ezek.* 18. 28. *Gal.* 3. 10. *Col.* 3. 6.
14. We must remove all lets and impediments that hinder conversion, *Deut.* 12. 8. *Eph.* 4. 17.
15. We

14. We must remove all lets and impediments that binder conversion, *Deut.* 12. 8. *Eph.* 4. 17.
15. We must consider that by sin we had an hand in crucifying Christ, *Zech.* 12. 10. *Acts* 2. 36, 37.
16. We must judge our selves, that we be not judged, *1 Cor.* 11. 31.
17. We must forsake our ways and thoughts, and turn to the Lord, *Isa.* 55. 7. *Joel.* 2. 13. *Acts* 2. 38.
18. We must avoid evil society, *2 Cor.* 6. 17, 18.
19. We must desire after Christ and his righteousness, *Mat.* 5. 6. *Rev.* 3. 18. —
20. We must believe on the Lord Jesus, *John* 3. 15. — 6. 35. 65. *Acts* 16. 31. *Gal.* 3. 22. *Eph.* 2. 8.
21. We must rest on Gods promises in Christ for conversion, *Isa.* 43. 45. — 44. 21, 22. *Ezek.* 6. 26, 27.
22. We must deny our selves, *Mat.* 15. 24. *Luke* 14. 26.
23. We must be doers of the word, and not hearers onely, *James* 1. 22.

Sect. 4. What are the signs of a sound and sincere Humiliation.

1. **A** Sorrow for sin, because God hates it, *Psal.* 51. 4.
2. A breaking of the heart out of pure love to God, *Rom.* 2. 4.
3. A sorrow for sinne, because it crucified Christ, *Zech.* 12. 10.
4. A free acknowledgement of our unworthiness, in greatest fulness of our worldly felicity, *Gen.* 32. 10.
5. A suffering of sorrow to abide on the soul, and not putting it off by worldly comforts, *Isa.* 58. 5, 6. *Joel* 2. 13.
6. A mourning for lesser sins, as well as for greater; for the evil that cleaves to a mans best works, as for his other evil actions, *James* 2. 10.
7. A submission to Gods will, let him do what he pleaseth, *Josh.* 10. 15. *2 Kings* 20. 10. *Jer.* 10. 19.
8. A throwing of the soul (being affrighted with the threats of the Law, and accusations of his own conscience) wholly upon Christ and his promises, *Luke* 13. 12. *Acts* 16. 31.
9. A hatred against, and shunning of all sin, *Job* 42. 6. *Psalms* 119. 113. *2 Cor.* 7. 11.
10. A leaving of all sin, and doing the contrary good things, *Isaiah* 8. 6, 7, 8. *Micah* 6. 8.
11. The seven marks of godly sorrow, laid down in *2 Cor.* 7. 11.

Sect. 5. What means hath God appointed for brokenness of heart?

1. **A** New eyeing of the word, as it is an ordinance for that very purpose, *Jer.* 23. 29.
2. Attendance unto, and hearing of the word powerfully preached; *2 Kings* 22. 19.
3. A sight, and sense of our sins, *Ezra* 9. 6. *Psalms* 31. 9, 10 — 38. 3, 4, 17, 18. *Jer.* 23. 9, 10.
4. A consideration of the sins of our Prophets, *Jer.* 23. 9.
5. A consideration of Christ crucified for and by our sins, *Zech.* 12. 10. *Acts* 2. 37.
6. A consideration of the hardness of others hearts, much more of our own, *Mark* 3. 5.
7. Prayer for contrite spirits, *Psalms* 51. 10.
8. A remembrance of our affliction and misery, *Josh.* 7. 5. *Lam.* 3. 19, 20.
9. A consideration of Gods withdrawing his comfortable presence from us, *Lam.* 1. 16.
10. A consideration of Gods infinite love and grace to our souls, *Joel* 2. 13. *Rom.* 2. 4.
11. A consideration of the death of Gods Saints, who are as the pillars of the places where they live and abide, *Isa.* 38. 2 — 57. 1.
12. A consideration of Gods judgements on others, who have been hardened in sin, *Heb.* 3. 8, 9, 10, 11, 12, 13.
13. An actuating of our faith in respect of the precious promises of softning hearts, *Ezek.* 11. 19 — 36. 26.

Sect. 6. *What are the means both for the obtaining and increasing of Faith?*

1. **T**He preaching of the word, *John*. 4. 42. — *5*. 24. *Acts*. 13. 48. 14. 22 — 16. 14. 32. 34. *Acts*. 18. 8. *Rom*. 1. 16, 17 — 10. 8. 14. 17. *Eph*. 1. 13.
- 2 The influence and assistance of the Spirit concurring with the word, *1 Cor*. 2. 4, 5.
- 3 A forsaking of our own legal righteousness, *Rom*. 3. 27 — 9. 30, 31. *Phil*. 3. 8, 9.
- 4 Godly conference with others, *John*. 4. 7. 29. 39. *Acts*. 17. 2, 4.
- 5 Due administration of the Sacraments of { Baptisme, *Rom*. 4. 11. *Heb*. 10. 22, 23.
The Lords Supper, *1 Cor*. 10. 4. 16. *Gal*. 3. 1.
- 6 Fervent prayer and wrestling with God, *Luke*. 17. 5 — 22. 32. *Eph*. 3. 16, 17. *1 Thes*. 5. 10.
- 7 A complaining of our own unbelief, *Mark*. 9. 23, 24.
- 8 Experiences of Gods former dealings, *1 Sam*. 17. 37. *2 Cor*. 1. 10.
- 9 A consideration of the faithfulness of God in his Promises, *Heb*. 11. 11.
- 10 A drawing nigh to God with an heart sprinkled from an evil conscience, *Heb*. 10. 22, 23.

Sect. 7. *What are the signs of a true justifying Faith?*

- 1 **T**He blessed fruits of the Spirit, *Gal*. 5. 22, 23. *1 Tim*. 2. 15 — 6. 11.
2. All the graces linked together in that golden chain, *2 Pet*. 1. 5, 6, 7.
3. A love of Christ, *John*. 16, 17. *2 Tim*. 1. 13. *Philem*. 5. *1 Pet*. 1. 8. *1 John*. 5. 1.
4. A love of the Saints. *Eph*. 1. 15. *Col*. 1. 4.
5. Love and peace with the brethren, *Eph*. 6. 23.
6. Love and hope of salvation, *1 Thes*. 5. 8.
7. A joy unspeakable and full of glory, *1 Pet*. 1. 8. *Rom*. 5. 1, 2.
8. Patience in waiting for the Promises, *Isa*. 28. 16. *Heb*. 6. 12, 15.
9. Patience in enduring affliction, *2 Thes*. 1. 4. *James* 1. 3. *Rev*. 3. 10.
10. Hope in God, *1 Cor*. 13. 13. *1 Pet*. 1. 21.
- 11 Repentance from dead works, *Heb*. 6. 1.
- 12 Righteousness, peace and charity out of a pure heart, *1 Tim*. 2. 15. *2 Tim*. 2. 22.
13. A heart weaned from the world, *1 John* 5. 4, 5.
14. A resistance of Satan, and his fiery darts of temptation, *Eph*. 6. 16. *1 Pet*. 5. 9.
15. A confidence in Christ, without being ashamed, *Rom*. 10. 12. *2 Tim*. 1. 12.
16. A firm resolution to cling to Christ, maugre all discouragements, *Mat*. 15. 28 *Rom* 8. 35, 36.
17. A relying upon Gods power, when all worldly means fail, *Rom*. 4. 18, 19, 20.
18. A relying on mercy, not upon merit, *Rom*. 4. 5. *Phil*. 3. 9.
19. A throwing our selves on God, though he frown on us, *Joh* 13. 15.
20. A pure heart, and a good conscience, *Rom*. 5. 1. *1 Tim*. 1. 5, 19. *Heb*. 10. 22.
21. A sanctified life, or pure conversation, *Acts* 15. 9 — 26. 18. *Heb*. 11. 7. *James* 2. 17, 18.
22. Obedience to God in things contrary to, or above humane reason, *Rom*. 11. 7, 8, 11.
23. Fervent and hearty prayer, *Rom*. 5. 1, 2. *Eph*. 3. 12. *James* 1. 6. *Mark*. 9. 24.
24. A contempt of the world in respect of the heavenly inheritance, *Heb*. 11. 24, 25, 26.
25. The seal of Gods Spirit, which is the earnest of our inheritance, *Eph*. 1. 13, 14. *1 John* 5. 6.
26. A glorifying of God for his grace, and truth, and infinite power in overcoming all natural difficulties, and performing what he promiseth, though never so contrary to the course of nature, *Rom*. 4. 20
27. An

27. An assenting, closing with, and embracing the Promises afar off, as if they were already performed, *Heb.* 11. 13.
28. A disregard, and defiance of the tyranny of man, *Psal.* 56. 4, 11.
29. A sence of our own infidelity, and an earnest desire of the encrease of our faith, *Mark* 9. 24.
30. A true, real and cordial confession of faith, *John* 20. 28. *Acts* 19. 18. *Rom.* 10. 12.
31. A constancy in our holy profession, *2 Cor.* 1. 24.
32. An earnest longing after the coming of Christ, *2 Cor.* 5. 7, 8.

Sect. 8. *What motives to Evangelical Repentance?*

1. **I**n laid open before us, to the conviction of conscience, *Act.* 2. 37, 38.
2. A consideration of Gods judgments threatned, *Ezek.* 18. 30. *Jonah.* 3. 4.
3. A consideration of the Lords chastisements and corrections on us, *Lam.* 3. 19, 20. *Rev.* 3. 19.
4. A fear of the enemy prevailing against us and over us, *Judge.* 10. 9, 10, 15, 16. *2 Chron.* 12. 5, 6. *Jer.* 6. 26.
5. A fear of Gods removing the Candlestick from us, *Revel.* 2. 5.
6. A consideration of the great Judgement-day, *Acts* 17. 30, 31.
7. A consideration of Gods mercies and grace, *Hos.* 6. 1. *Jer.* 18. 8. *Joel* 2. 13. *Zech.* 1. 3.
8. A consideration of Gods patience and goodness, *Rom.* 2. 4. *2 Pet.* 3. 9.
9. A consideration of Gods travelings after our souls salvation, *Ezek.* 33. 11.
10. The approaching of Gods Kingdome, or of the beauty of Religion, *Matth.* 3. 2, 4. *Mark* 1. 15. *Acts* 17. 30. *Ezek.* 43. 10, 11.
11. A consideration of the Promises of Remission upon our Repentance, *Isa.* 55. 6, 7. *Ezek.* 18. 21, 22. *Acts* 3. 19.
12. A consideration of the Promise of Life upon Repentance, *Ezek.* 18. 32. 38.
13. A consideration of the promise, of Gods communion and fellowship with us *Isa.* 57. 15.
14. A consideration of Christ crucified for us, *Zech.* 12. 10, 11.
15. A consideration of Gods former dealings with us in mercy, *Hos.* 12. 3, 4, 5, 6.
16. A hope and belief of Gods acceptance when we come to him, *Jer.* 3. 22.
17. The publication of Christs marriage with our poor soules, *Jer.* 3. 14.
18. A consideration of those comforts that await Repentance, *Mat.* 5. 4. *Luk.* 15. 7, 17, 18.

Sect. 9. *What are the signes of true and Evangelical Repentance?*

1. **A**N abhorring of sin, and our selves for sin, *Job* 42. 6. *Amos* 5. 15.
2. A godly shame for sin, *Ezr.* 9. 6. *Jer.* 3. 24 25---31. 19. *Ezek.* 16. 61, 63.
3. A mourning for sin, because God is offended, *1 Sam.* 7. 2. *Psal.* 51. 4. *Zech.* 12. 10, 11.
4. Sorrowing mingled with hope, *Ezra.* 10. 1, 2.
5. Serious carefulnesse,
6. Judicious clearing,
7. Holy indignation,
8. Filial fear,
9. Eager desire,
10. Godly zeal,
11. Impartial revenge on our selves for sin,
12. Works meet for Repentance, *Mat.* 3. 8. *Act.* 26. 20. *Isa.* 1. 1. 16, 17. *Hos.* 12. 6.
13. A forsaking of sin, *Ezek.* 14. 6---18. 28, 33. *Rom.* 6. 6. *Heb.* 6. 1. *Isa.* 30. 22.
14. Self-denial, *Luke* 15. 19.
15. A justifying of God, or giving him the glory, *Hos.* 14. 1, 2. *Luke* 7. 29.
16. A disesteem of all worldly helps, *Jer.* 3. 23.
17. A submission to all offices of humility upon sence of sinne, *Luke* 7. 37, 38.
18. A dear love to Gods Ministers, whom God hath made instruments of our Repentance, *Acts* 16. 14, 15.
19. An endeavour after this work on our selves, to work it on others, *Psal.* 15. 13. *Ezek.* 18. 30. 20. A

20. An earnest longing after Christs coming to judgment, *1 Theff. 1.9, 10.*

Sect. 10. *How may a Believer Redeemed by Christ, acknowledge his thankfulness to Christ?*

1. **Y**a continual remembrance of Gods goodnesse to us, *Psal. 103. 1, 2, 3, 4.*
2. By telling others what Christ hath done for our souls, *Psal. 34. 3, 4. Eph. 1. 3.*
3. By walking holily, and without blame before Christ in love, *Psal. 116. 8, 9. Eph. 1. 4. Phil. 1. 11. Col. 2. 6, 7.*
4. By rejoycing in God through our Lord Jesus Christ, *Psal. 34. 2. --- 63. 7. Eph. 5. 11*
5. By calling on God, and paying our vows, *Psal. 116. 12, 13, 14.*
6. By endeavouring the conversion of others, *Psal. 51. 12, 13.*
7. By administering to the necessity of the Saints, *Hebrews 13. 16.*
8. By singing of Psalms, making melody in our hearts unto the Lord, *Eph. 5. 19, 20.*
9. By worthily receiving the Sacrament of the Lords Supper, *1 Cor. 11. 24, 25.*
10. By loving the Lord Jesus Christ, *Cant. 1. 3. Luk. 7. 47. 1 John 4. 19.*
11. By denying our selves and highest excellencies in respect of Christ, *Rev. 4. 10.*
12. By a publick profession of Christs soveraignty, *Philip. 2. 11.*
13. By suffering willingly for the Name of the Lord Jesus, *1 Pet. 4. 14, 16.*

Sect. 11. *What are the signes of a sincere love to Christ?*

1. **U**pright walking with God, *Cant. 1. 3. Joh. 14. 15, 21, 23. Eph. 1. 4. 1 Joh. 2. 5. --- 15.*
2. A fainting and languishing desire after Christ, *Cant. 3. 1, 2, 3, 4. --- 5. 8.*
3. A love to the members of Christ, *1 John 4. 12, 20.*
4. A hating of evil, *Psal. 97. 10.*
5. A relieving of the poor members of Christ, *Mat. 25. 45. 1 John 3. 17.*
6. A full assurance of faith, *Canticles 6. 3. Romans 8. 38, 39.*
7. A disesteem of all things in comparison of Christ, *Mat. 10. 27. Phil. 3. 8.*
8. A conquering of all difficulties, and discouragements for Christ, *Cant. 8. 6, 7. Rom. 8. 35. 2 Cor. 5. 14.*
9. A heart and tongue enlarged in the praises of Christ, *Cant. 5. 10. to the end.*
10. All the fruits of the Spirit, *Gal. 5. 22.*
11. A contemplation of Christs love, and desires after further sence of it, *Eph. 3. 17, 18, 19.*
12. A restlessness of the soul in the non-enjoyment of Christ, *Cant. 3. 1. 2, 3, 4.*
13. A contentedness to suffer censures, disgraces, and death for Christ, *Cant. 5. 6; 7, 8. Acts 21. 13.*
14. A rejoycing in Christ, whom we love, *Psal. 5. 11. Joh. 14. 28.*
15. A patient waiting for Christs appearing, *2 Theffalonians 3. 5.*

Sect. 12. *What are the causes in us of Christs withdrawing from us?*

1. **C**ovenant-breaking, *Deut. 31. 16, 17.*
2. Idolatry, or spiritual whoredom, *Deut. 31. 16, 17, 18. Psalm 78. 38, 60. Hof. 5. 3, 4, 6.*
3. The pride of our hearts, *Hof. 5. 5, 6.*
4. Hypocrisie in Gods service, *Hof. 5. 6.*
5. Infidelity, and frowardnesse of hearts, *Deut. 32. 20.*
6. Leaving our first love, *Rev. 2. 4, 5.*
7. Carnal security, *Psal. 30. 6, 7. Cant. 5. 3.*
8. Carelesnesse of accepting the seasons of grace, whether Christ draw near in Ordinances, or in inward dispositions, *Cant. 5. 3, 6.*
9. A preferring of the creature before Christ, *Isa. 57. 17.*
10. A wearinesse of Gods Ordinances, *Jer. 33. 38, 39. Mal. 3. 7.*
11. A withdrawing from God in the duties of our obedience, *Deut. 32. 20. 2 Chron. 15. 2. Hof. 5. 4, 6.*

Sect. 13. *What are the causes for which Christ on his part withdraws himself from us?*

1. **T**O try us what is in our hearts, *Dent.* 32. 20. *2 Chron* 32. 31.
2. To bring us to an humble acknowledgement of our sinnes, *Job* 13. 23, to the end. *Hof.* 5. 15. *Dent.* 31. 17. *Psal.* 30. 7.
3. To prevent spiritual pride in us, *2 Cor.* 12. 7, 8.
4. To make us pray earnestly to him, *Psal.* 3. 7, 8.-----13. 1.-----77. 1, 2, 3.-----88. 1, 2, 3, &c.
5. To exercise our faith in his Name, *Isa.* 50. 10.
6. To make us seek him in the use of all means, *Cant.* 3. 1, 2, 3, 4.-----5. 6, 8.
7. To make us prize him, and highly to esteem of him, *Cant.* 5. 8.-----8. 1.
8. To make us hold him more surely when once we have found him, *Cant.* 3. 4.
9. To stir up and exercise in us all our spiritual graces, *Cant.* 5. 6, 7, 8, 9, 10, 11.

Sect. 14. *What means for the recovery of Christ's comfortable presence?*

1. **A** Search after, and an acknowledgement of those sinnes which caused his withdrawals, *Psal.* 32. 4, 5. *Lam.* 3. 40, 50.
2. An hearty bemoaning, shame and repenting for sin, *Jer.* 31. 18, 19, 20. *Psal.* 34. 18. *Isa.* 57. 15.
3. A waiting upon God in the use of his Ordinances, *Psal.* 27. 13, 14. *Cant.* 1. 8. *Isa.* 8. 17. *Luke.* 24. 32. *1 John* 1. 3, 4.
4. A diligent enquiry after Christ, *Cant.* 3. 3, 4.
5. A moaning and weeping for his loss till he be found, *John.* 20. 11, 13, 14, 15, 16.
6. A drawing nigh to God in the duty of prayer, *Lam.* 3. 57. *Psal.* 51. 12.-----145.
7. A pressing of God in prayer with his word and promises, *Psal.* 119. 49, 50.
8. A due receiving of Christ in the Lords Supper, *1 Cor.* 10. 16.
9. A feeding upon Christ Spiritually, by a true and lively faith, *Joh. 6.* 56. *Isa.* 50. 10.
10. A recourse to our former experiences, *Psalme* 77. 7, 8, 9, 10.
11. An hope that for all this we shall enjoy Christ, *Psalme* 43. 5.
12. A listening and submitting to the voice of his Spirit, *Rev.* 3. 20.
13. A walking in his statutes, and keeping his commandments, *Lev.* 26. 11, 12.

Sect. 15. *Of what use is Christ to a Believer already justified?*

1. **C**Hrist is wisdom and sanctification unto us, *1 Cor.* 1. 30.
2. Christ is the satisfaction of all our desires, *John* 6. 35.
3. Christ is our example in forgiving others, *Eph.* 4. 32. *Col.* 3. 12, 13.
4. Christ is our example in suffering injuries with patience, *Heb.* 12. 3. *1 Pet.* 2. 21.
5. Christ is our example in holiness. *1 Pet.* 1. 15, 16.
6. Christ is our example in love, *Eph.* 5. 1, 2.
7. Christ is our example in meekness, lowliness, humility, *Mat.* 11. 29. *John.* 13. 14, 15. *Phil.* 2. 5.
8. Christ is the way and means for our access to God the Father, *Rom.* 5. 2. *Heb.* 10. 19, 20.
9. Christ is both the representer, and the granter of our requests, doing for us whatsoever we desire in his name, *John* 14. 13, 14. *Rev.* 8. 3.
10. Christ is our consolation in sufferings, *2 Cor.* 1. 5.
11. Christ is our continual joy, *Rom.* 5. 11.
12. Christ is the death of sin in us, *Rom.* 8. 10. *1 Cor.* 15. 57. *Heb.* 9. 14.
13. Christ crucifies the world in us, *Galatians* 6. 14.
14. Christ is our freedom, the end of the Law for righteousness, *Rom.* 8. 2.-----10. 4. *Gal.* 5. 1.
15. Christ is our life, the very life of grace in us, *John* 14. 6. *Rom.* 8. 11. *Gal.* 2. 20. *Eph.* 3. 17.
16. Christ makes intercession for us, *Rom.* 8. 34. *Heb.* 7. 25. *1 Joh.* 2. 1.
17. Christ is our upholder in temptations, *Heb.* 2. 18.
18. Christ is our harbinger for heaven, *John* 14. 2, 3.

19. Christ

19. Christ is our Master, *Mat. 23. 8, 10.* our Lord, *Rom. 14. 9.* our Head, *Eph. 4. 15.* our Master and Lord, *John 13. 13.*
20. Christ is our enabler to do all things, *Phil. 4. 12.*
21. Christ is both the Author and finisher of our faith, *Heb. 12. 2.*
22. Christ is our Saviour, yea salvation it self to us, *Rom. 5. 9, 10. 1 Thes. 5. 9.*
- 2 *Tim. 2. 11, 12.*
23. Christ is our very being, the food, and soul of our souls, *John 6. 55. Acts 17. 28.*
24. Christ is our all in all, *Col. 3. 11.*

SECT. 7. *Of some Questions or Cases of Conscience, which at the Conference were propounded and answered.*

THe Questions concerning cases of conscience, were these and the like.

Sect. 1. *Whether a Believer may profit more, or be more intent in publick, or in secret Prayer.*

IT was answered, That this *Case* might better be resolved by experience then Scripture; and accordingly some preferred publick Prayer for these Reasons:

1. Because in publick they are stirred up by others; but in private, or secret Prayer, they had none others to joyne with them.
2. Because in publick, they that exercised had more excellent gifts, which exceedingly tend to their edification; but in secret, they found themselves weak, and dull, and dead-hearted ordinarily.

Others answered otherwise, and preferred secret Prayer on these grounds: —

1. Because in secret they could confesse more enlargedly and feelingly their own sinnes than others could do it for them in publick, to whom they were not particularly known.
2. Because in secret they had fewer occasions of distraction, than in publick, and consequently they kept closer to God in the Duty.
3. Because they found by experience, that in secret their hearts were more up; and when they themselves were to perform in publick, the Society, whom they joynd with, did ordinarily more straiten them.

4. Because in secret they could take more paines with their heart: as in midst of Prayer, to prostrate, or by breaking off, to meditate, &c. which conveniently they could not do in publick.

In conclusion, this *Case* was resolved, That *some Believers may profit more, or be more intent in publick, others in private: yea, the same Christian may sometimes be more intent in publick, and sometimes in private:* And the reason rendred was, Because the Spirit that helps us to pray, is a free agent, and works diversly in the hearts of his people, to shew the diversity of his gifts, and his diverse manner of working. And yet withal, this is observable, that the comforts in duties, which have least of man, and are most immediate from the Spirit of God, are usually the sweetest comforts.

Sect. 2. *Whether a Christian in his own apprehension, decaying in Grace, may not yet grow in Grace? and if so, What are the reasons of his wrong apprehensions.*

TO the first Question it was answered Affirmatively; as in case of temptation, *Psal. 73. 21, 22, 23.* or in a spiritual desertion, *Psal. 51. 12. Psal. 88. Isa. 49. 14.*

To the second question these reasons were given in: —

1. The neglect of Self-examination.
2. The want of Gods lively Ordinances.
3. A too much eying of afflictions.
4. A too much poring upon sin, without any thoughts of Christ or Free-grace.
5. The want of the light of Gods amiable countenance.
6. The insensibleness of grace, which is of a spiritual nature, and not so easily to be perceived.
7. A present deadness or dulness of Spirit.
8. A misapplying of some one or more places of Scripture, as *Heb. 6. 6. &c.*

9. Weakness of knowledge, or want of judgement in such experimental passages; especially in the beginning of Christianity.

10. The distemper of the soul (especially in desertion) when as in the distemper of the body, a man thinking or speaking idely, we say it is not he, but his sickness; so it is in this case.

In conclusion, these reasons were approved; but we agreed, *That all the succeeding Answers or Resolutions should be proved out of Gods holy word.*

Sect. 3. *Whether is a Christian always bound to reprehend an offender? or in what cases may he forbear?*

It is answered, That a Christian is not bound ever to reprove, but he may forbear in such cases as these: —

1. When the party offending is a scorner, and we perceive he will but scoff at it, *Prov. 9. 8. — 23. 9. Mat. 7. 6.*

2. When the offender sins of infirmity, *Gal. 6. 12.*

3. When the offended is not able to convince the offender that it is sin, *Job. 6. 25. Tit. 1. 9.*

4. When there is no hopes to prevail in respect of the evil times, *Amos. 5. 13.*

5. When the offence is small, and but little, *Prov. 19. 11. — 20. 3.*

6. When we know not certainly whether the supposed offence be a sin, or not, *Jesh. 20. 16, &c.*

7. When the reprover is faulty in the same thing, *Matth. 7. 3, 4, 5.*

8. When the party offending is not capable of reproof, as in case a man be an Idiot, or drunk, or in the height of his passion, *1 Sam. 25. 36, 37.*

9. When our reproof may breed some dissention, or imminent and dangerous disturbance: as in case it be amongst rude, boisterous and desperate company, *Mat. 7. 6.*

10. When the offender is obstinately and wilfully bent to go on in his sin, *Mark. 14. 60, 61. — 15. 4, 5.*

Sect. 4. *How may we know whether we profit by afflictions.*

WE may know by these signs:

1. If by affliction we come to be sensible of Gods heavy displeasure, *Deut. 31. 17. Ruth. 1. 13. Mich. 6. 9. 1 Cor. 11. 37.*

2. If by affliction we are drawn to search our ways, *1 Kings 8. 38. Ezra. 9. 14. Psal. 32. 4, 5. Lam. 1. 5. — 3. 39, 40.*

3. If by afflictions we are soundly and sincerely humbled, *2 Kings 22. 19, 20. Job. 1. 20. 1 Pet. 5. 6.*

4. If our afflictions work on us to make our peace with our God, *Isa. 27. 5. Hos. 5. 15.*

5. If by afflictions we be drawn to make and pay vows of better obedience, *Psalms 66. 13, 14.*

6. If in our greatest afflictions we rest upon God, *2 Chron. 14. 11. and wait on God, Psalms 37. 7, 34. Micha. 7. 9.*

7. If in our afflictions we minde the promises, and rowl our selves on them, *1 Sam. 30. 6. Psalms 119. 49, 50, 92.*

8. If in our afflictions we clear God when he is judged, *Psal. 119, 75.*

9. If for afflictions we bless God, and his afflicting hand, *Job. 1. 21.*

10. If by afflictions our graces are stirred up and exercised, *Job. 13. 15. Psal. 42. 5. Jer. 31. 18. Rom. 5. 3. 2 Cor. 1. 10. Heb. 10. 34. James. 1. 3.*

11. If by our afflictions our prayers are more fervent, *Neh. 1. 3, 4. Psal. 77. 2. — 116. 3. — 142. 4, 5.*

12. If in our afflictions we gather in some experiences of Gods love and help, *Psal. 34. 46. — 66. 16, 17.*

13. If in our afflictions we submit willingly and chearfully to Gods good will and pleasure, *Levit. 26. 11. 1 Sam. 3. 18.*

14. If in afflictions we look more at the hand of God that strikes, than at the instrument, *1 Sam. 3. 18. 2 Sam. 16. 11.*

15. If in affliction we reject all worldly sinful hopes, and unlawful means of deliverance, and rest onely on God, *1 Cor. 1. 8, 9. Heb. 11. 25, 26.*

16 If

16. If in present afflictions we gather assurance of deliverance from former experience, *1 Sam.* 17. 37. *Psal.* 77. 9, 10, 11. *2 Tim.* 3. 11.

17. If by afflictions we finde corruptions to weaken, and to be mortified, *Isa.* 21. 9.

18. If our afflictions beget assurance of our adoption, *Heb.* 12. 8. sanctification, *Heb.* 12. 6, 7, 8, 9, 10, 11. glorification, *Mat.* 5. 12. *2 Cor.* 4. 17. *2 Pet.* 2. 8.

Sect. 5. *How should a Christian fortifie himself against the reproaches of wicked men?*

1. **L**et him consider the command of God in this case, *Mat.* 5. 44. *Rom.* 12. 19. *1 Pet.* 3. 9.
2. Let him look on reproaches as the very hand of God, *2 Sam.* 16. 11.
3. Let him consider what an honour it is to suffer reproaches for Christ, *Acts* 5. 41.
4. Let him eye the blessednesse of those that are reproached for Christ, *Mat.* 5. 11, 12. *2 Tim.* 3. 12. *1 Pet.* 3. 14. --- 4. 14.
5. Let him consider, it as the lot of Gods servants to suffer reproaches, *2 Tim.* 3. 12.
6. Let him consider, that in his reproaches he suffers with, and for Christ, *John* 15. 20.
7. Let him consider, that though the wicked reproach, yet God will in his time justifie and approve, *Psalms* 37. 33. --- 147. 11.
8. Let him consider, that the Lord in due time will both clear his servants, and punish the reproachers, *Micha.* 7. 8, 9, 10.
9. Let him set before him the examples of Christ, his Apostles, and Prophets, *Isa.* 53. 7. *Mat.* 5. 12. *John* 15. 18. *1 Cor.* 4. 13. *1 Pet.* 2. 21.
10. Let him pray with fervency and faith, *Job* 16. 20. *Psal.* 109. 1, 2, 4. *1 Cor.* 4. 13.
11. Let him be sure to keep a clear conscience within, *1 Pet.* 4. 15.
12. Let him refer the issue of all unto God, *2 Sam.* 3. 39.
13. Let him exercise that heavenly duty of the life of Faith, and fasten it on these miseries, *Psal.* 37. 7. --- 68. 13. *Isa.* 61. 7. *1 Pet.* 1. 7. --- 3. 14. --- 4. 14.

Sect. 6. *Whether a true Believer may not sometimes doubt? and what are the severall causes of doubting?*

IT was answered, That without controversie (and as following Texts will evince) a true Believer may doubt of his salvation; and the causes are these: ---

1. The prosperity of the wicked, *Psal.* 38. 17. --- 73. 2, 3, 12, 13.
2. His own want of necessary provisions for this life, *Numb.* 20. 3, 4, 5.
3. Suspension of divine favour, *Job.* 13. 24. *Psal.* 77. 7, 8, 9, 10.
4. Imminent dangers and fears, *Exod.* 14. 10, 11, 12. *Math.* 8. 25, 26. --- 14. 30, 31.
5. Apprehensions of Gods denying his prayers, *Psal.* 22. 1, 2.
6. The afflictious hand of God lying fore on his soul, *Psal.* 116. 10, 11. *Lam.* 3. 17, 18.
7. Mistaken apprehensions and weakness of judgement, *Math.* 14. 26. *Marke* 6. 49, 50. *Luke* 24. 37.
8. Relapses, or re-enslavements into former sins, *Psal.* 51. 8. 12.
9. The littleness or smallness of faith, *Math.* 14. 30. *Marke* 9. 24.
10. A prying on, or a studying too much of the life of sense, *Luke* 1. 18, 20. *John* 20. 5.
11. A want of the true understanding of some divine mysteries, *John* 6. 60.
12. A distrusting of Gods promises, upon humane reports, *Numb.* 13. 32, 13. --- 34. 1, 2, 3.

Sect. 7. *What are the cures or remedies of doubtings incident to Believers?*

1. **F**aith in the Lord Jesus Christ, *Rom.* 11. 20. --- 14. 23.
2. A wary and filial fear, *Heb.* 4. 1.
3. A hope in God, *Psal.* 42. 11. and waiting on God, *Isa.* 8. 17. *Jer.* 14. 19, 22.
4. Earnest prayer: 1 Against doubting, *Math.* 21. 12, 22. *Mark.* 9. 24. *Luke* 17. 5. --- 22. 32. *2 Cor.* 12. 1, 8, 9. and 2. To have our doubts resolved, *Judges* 6. 37, 38.
5. A depending on the faithfulness of God and his promises, *Heb.* 10. 23. --- 11. 11.
6. A striving to keep down the life of sense, *Math.* 6. 28, 29, 30, 31.
7. A recalling to minde the Lords dispensations in our former afflictions, *Lam.* 3. 18, 19, 20, 21.
8. A recalling to minde Gods former love to our souls, *Psal.* 22. 1, 2, 3, 4, 5. *Lam.* 3. 22, 24.
- 9 Diligence

9. Diligence in the use of all means, *Psal.* 73. 17. *Cant.* 3. 1, 2, 3.
 10. A trusting in Gods Name, making him our stay and support, *Psal.* 73. 26.
Isa. 50. 10.

Sect. 8. *What are those Remora's that hinder the growth of Christianity or the spreading of the Kingdom of Christ?*

1. **V**Ant of a pious and powerful Ministry, *Prov.* 29. 18. *Rom.* 10. 14, 15.
 2. Negligence of the Ministry in place, *Jer.* 1. 21, 22, 23. *Ezek.* 34. 4, 5, 6.
 3. A scandalous and vicious Ministry, *1 Sam.* 2. 7. *Jer.* 23. 1, 2. *Mal.* 2. 8. *Mat.* 23. 13.
 4. The deceits and sophistry of false Prophets, *Jer.* 27. 14. --- 28. 15. *Ezek.* 13. 6. 10. *2 Pet.* 2. 18.
 5. A presuming to teach others without Gods call, *Jer.* 23. 32.
 6. A despising of the Ministry of the Gospel, *Mark* 6. 3. *John* 8. 57.
 7. Envy and railing against the Word and Ministry, *Acts* 13. 45, 46.
 8. Persecution of Gods Messengers, *Acts* 12. 1, 2, 3, 4.
 9. Ambitious, factious, and malicious spirits, *3 John* 10.
 10. Fomenters of divisions amongst the people of God, *Rom.* 16. 17, 18. *2 Pet.* 2. 2, 3.
 11. Enemies of the truth and power of godliness, *2 Tim.* 3. 6.
 12. The evil example of Superiours, *1 Sam.* 2. 23, 34. *1 Kings* 14. 16. *John* 7. 47, 48.
 13. Seducing spirits, *1 Kings* 12. 27, 28, 29, 30. *Acts* 14. 19. --- 20. 30. *1 Tim.* 4. 1.
 14. Scandalous Professors, *Heb.* 12. 14, 15.
 15. Evil Society, *Psal.* 18. 26. *Prov.* 4. 14, 15, 16.
 16. Conspiracy of the wicked, *Acts* 19. 29, 34.
 17. Satan and Antichrist, *Zech.* 3. 1. *2 Cor.* 4. 4. *Rev.* 8. 10, 11, &c.
 18. Broaching and fomenting of errors, and especially of idolatry, *1 Kings* 12. 30. *Acts* 19. 27, 28. *2 Pet.* 2. 2. *Rev.* 2. 20.
 19. Mistake in the matters of Salvation, *Hosea.* 4. 6. *John* 6. 66.
 20. A prophanation of holy things, *1 Sam.* 2. 17.
 21. A preferring carnal things before Christ, *Mat.* 8. 34. --- 19. 22. *Acts* 19. 26.
 22. Obstinacy and unbelief, *Jer.* 44. 16. *Mat.* 13. 58. *Heb.* 3. 19. --- 4. 2.
 23. Slavish fear, *John* 9. 22.
 24. Abuse of Christian liberty, *1 Cor.* 8. 9, 10, 11.
 25. A giving offence in things meerly indifferent, *Rom.* 14. 13. *1 Cor.* 10. 32, 33.
 26. Persecution of the Church, *Acts* 8. 1, 3. *Rev.* 11. 7.

Sect. 9. *What means to preserve Unity and Amity amongst Christians?*

- F**Requent and fervent prayer, *Psal.* 122. 6. *John* 17. 11. *Rom.* 15. 5, 6. *Jams* 5. 16.
 2. Pithy and pious exhortations, *Rom.* 12. 10, 16. *1 Cor.* 1. 10. *1 Thess.* 5. 13. *1 Pet.* 1. 8. --- 4. 8.
 3. The spirit of meekness and lowliness, of long-suffering and forbearing one another in love, *John* 13. 14, 15. *Rom.* 12. 10. --- 15. 1, 2. *Eph.* 4. 2, 3. *Phil.* 2. 3.
 4. A not rending evil for evil, *1 Pet.* 3. 8, 9.
 5. A restoring such as are fallen with the spirit of meekness, *Gal.* 6. 1, 2.
 6. A moderate reprehension of such as are contrary-minded, *2 Tim.* 2. 24, 25.
 7. A slighting of slanderous reports, *Prov.* 25. 23.
 8. A quelling of the spirit of pride, *Prov.* 13. 16.
 9. A seasonable visit of the Brethren, with whom we have had spiritual commerce, *Acts.* 15. 36.
 10. Meetings and Conferences about differences that have fallen out, *Acts* 15. 6.
 11. A ready submission to the judgement of one another, according to the Word, *Eph.* 5. 21.
 12. An endeavour to speak the same things, and to be of one mind, *1 Cor.* 1. 10. *Phil.* 2. 2.
 13. A doing of all things in charity, *1 Cor.* 16. 14.
 14. A readiness to forgive, as Christ forgave us, *Mat.* 18. 33. *Eph.* 4. 32.
 15. A

15. A spirit of wisdom and discretion, *Proverbs* 19. 11. *Eccles.* 7. 9.
16. A mortifying of lusts, and subduing of passions, *1 Cor.* 3. 3. *James* 4. 1.
17. A loving carriage and deportment of the outward man, *Pet.* 15. 1. --- 25. 23.
18. A cheerful admission of the weak into Christian-Society, and bearing with their infirmities, *Rom.* 14. 1. --- 15. 1. *1 Thes.* 5. 14.
19. An avoiding of such as cause divisions amongst Christians, *Rom.* 16. 17.
20. An avoiding of ill speeches one against another, *1 Per.* 2. 1.
21. A not thinking too highly of our selves, but soberly, according to the measure of faith God hath given us, *Rom.* 12. 3, 4. *1 Cor.* 4. 6.
22. A desire to do to others, as we wish others to do to us, *Mat.* 7. 12.
23. A study to be quiet, and not to meddle with another mans business, *1 Thes.* 4. 11.
24. A solemn entering into Covenant with God, and with one another, *Jer.* 50. 5.
25. A consideration of the command, *Be of the same minde one towards another,* *Rom.* 12. 16.
26. A consideration that we all know but in part, and therefore that we should bear with one anothers infirmities, *1 Cor.* 13. 9.
27. A consideration that a passionate, peevish and froward professor, is seldom acquainted with the truth as it is in Jesus, *Psal.* 25. 9. *Proverbs* 11. 2. --- 27. 20. *Isaiah* 28. 9. *Rom.* 16. 17. *Jams* 1. 21, 26.
28. A consideration that unity in judgement is the promise and blessing of another life, and that unity in affection is our present duty, *Ephes.* 4. 13. *Phil.* 3. 15, 16.

SECT. 8. *Of some Questions or controverted Points, which at the Conference were propounded, and answered.*

THe Questions of controverted points were these, and the like: ---

Sect. 1 *Whether doth God see sin in Believers, so as to be offended at it? and how may it appear?*

1. **I**T is answered affirmatively, that God doth see sin in his Saints, as appears by these Texts, *Exod.* 4. 14. *1 Sam.* 3. 12, 13. *2 Sam.* 12. 9, 10. *Psal.* 135. 14. *Jer.* 16. 17, 18. *Rev.* 2. 4, 13, 14. though not in reference to their justification, yet in reference to their conversation and sanctification, which is but in part.

2. This appeareth ---

1. From the Lords complaining against believers for sin, *Isa.* 1. 2, 3, 4, 5, 6, 7, 8, 9. *Jer.* 2. 5, 6, 7, 8, 9, 10, 11, 12, 13.
2. From his threats, if they do not repent, *2 Sam.* 7. 14. *Psal.* 89. 30, 31, 32. *Isa.* 1. 20. *Rev.* 2. 5, 16. --- 3. 8.
3. From his chastisements of them for sin, *2 Sam.* 12. 15. *Psal.* 74. 1. --- 99. 8. *Amos* 3. 2. *Jer.* 30. 15. *Luke* 1. 22.
4. From Gods withdrawing the comforts of his Spirit for sin, *Psal.* 51. 12.
5. From the Prayers of Believers to God, for the hiding of his face from their sins, and removing of his anger for their sins, *Psal.* 6. 16. --- 32. 5, 6. --- 51. 9.
9. From the Lords reproofing of his people for their sins, *2 Sam.* 12. 7, 8, 9. *Mat.* 16. 23

Sect. 2. *Whether are Believers to repent for their sins? and upon what grounds?*

1. **A**Nswered, that they are to repent, as appears, *Job* 42. 6. *Jer.* 31. 49. *Rev.* 2. 5. --- 3. 3.

2. The grounds or reasons are these following ---

1. Because God looks for repentance from them, *Zeck.* 6. 6.
2. Because God commands them to repent, *Rev.* 2. 5, 16. --- 3. 3, 19.
3. Because it is Gods pleasure that we should feel the bitterness of sin, as well as the sweet of sin, *Jer.* 2. 9.
4. Because believers sin as well as others, *1 King.* 8. 46. *1 John* 1. 10.
5. Because in believers there is a proclivity and disposition to all sin, *Psal.* 51. 5. *Rom.* 7. 24.
6. Because repentance is a means for the diverting of judgements from a Land, or a person, *2 Chron.* 7. 14. *Joel.* 2. 13.
7. Because

1. Because the people of God have used the very same words, of *Dauids* Psalms in singing, 2 *Chron.* 15. 13. compared with *Psal.* 136. and *Ezra* 3. 11. compared with *Psal.* 118. and *Rev.* 15. 4. compared with *Psal.* 86. 9. and *Exod.* 15. 2. compared with *Psal.* 118. 14.

2. Because *Paul* directing to sing Psalms, gives the very same word or title as *David* gives in his Psalms, *James* 5. 13. compared with *Psal.* 95. 2.

3. Because *Dauids* Psalms were indited by the Spirit of God, as well as any others that confessedly may be sung, 2 *Sam.* 23. 2.

Sect. 6. Whether admitting of or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back (whiles such) be not sin in the admitters and joyners? and how may it appear?

1. Answered affirmatively, That it is sin, { 1 In the admitters, *Mat.* 7. 6.
2 In the joyners, 1 *Cor.* 5. 11. 2 *Theff.* 3. 6.

2. This appeareth to be sin----

1. In the admitters, by these grounds:----

1. Because it is against the command, of keeping unclean persons from such like holy things, *Numb.* 9. 6, 7. 2 *Chron.* 23. 19.

2. Because *Christ* cast out the man that came without his wedding garment, *Mat.* 22. 11.

3. Because this was the practice of the Apostles, 1 *Cor.* 5. 3, 4, 5. 1 *Tim.* 1. 20.

2. In the joyners by these grounds:-----

1. Because they are forbidden expressly to joyn with such, 2 *Theff.* 3. 14.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners, as Heathens, and Publicans, *Mat.* 18. 17.

3. In both admitters and joyners, by these grounds: ----

1. Because God hath forbidden us to eat with such, 1 *Cor.* 5. 11. 2 *Theff.* 3. 6.

2. Because by this means their sins would become ours, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9, 10.

3. Because the Ordinance of the Lords Supper is defiled thereby; which is not to be understood simply in it self, but in some sort (*i. e.*) to them who are scandalous, and to them who joyn with such as they know to be scandalous: and this appears -----

1. In that the temple, which had a sacramental signification of *Christ*, was polluted by the coming of prophane persons into it, *Ezek.* 23. 38, 39.

2. In that the sacrifices of old were defiled by prophane persons, *Hag.* 2. 11, 12, 13, 14.

3. In that the prophane are as Swine, which trample the pearls under their feet; *Mat.* 7. 6.

See these Proofs enlarged in *Gelaspi, Aarons Rod blossoming*, l. 3. ch. 15.

Sect. 7. In such a case, what is the duty of admitters and joyners, to keep themselves blameless, and the Ordinance undefiled?

1. It is the duty of admitters-----

1. To eye and observe the flock, over which God hath given them charge; *Acts* 20. 17, 28.

2. If any be observed, or brought in as offenders, it is their duty-----

1. To admonish them once or twice, *Tir.* 3. 10. 2 *Theff.* 3. 15.

2. If that prevail not, to suspend them, 1 *Cor.* 5. 11. 2 *Theff.* 3. 6, 14, 15.

3. If that prevail not, then to Excommunicate them by the lesser Excommunication, *Matth.* 18. 17. 1 *Cor.* 5. 4, 5. 2 *Cor.* 2. 6.

4. If that prevail not, then (in some cases) to Excommunicate them by the greater Excommunication, 1 *Cor.* 16. 22. *Gal.* 1. 8, 9. 1 *John* 5. 16. This is onely when a man is visibly irrecoverable, or hath committed the sin against the holy Ghost; the case of *Julian* the Apostate, whom the Church would not pray for, but prayed against.

2. It is the duty of joyners-----

1. To eye and observe one anothers conversation, so much as they may, *Heb.* 10. 24. and 3. 12, 13.

2. If upon observation they finde any faulty, then -----

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1. The scandal being private it is the joyners Duty, -----
 1. To admonish privately betwixt him and the offender alone, *Mat. 18. 15.*
 2. If that be not effectual, then to take one or two more with him, *Mat. 18. 16.*
 3. If that be not effectual, then to Tell it to the Church, *Mat. 18. 17.*
 4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, *1 Cor. 5. 2.*
2. The Scandal being publike, it is the joyners duty immediately to bring it to the Church, *1 Cor. 5. 1. 2 Thes. 3. 14.*



It was the desire of some precious men, That I should revise this Question about joyning with the wicked in the Supper of the Lord. For my own part, I am fully satisfied, that the minde of God is clearly delivered in it; and yet lest any may think that I am singular in this, I have lately consulted with those Divines, to whom high (if not highest) respect is given in the Controversies of this nature; viz. Mr. Rutherford, and Mr. Gelaspi, to whom I may joyn the late Assembly of Divines convened at Westminster; and if you would know their opinions, consult but the Authors, as I have cited them, where you may finde them at large. The Question is, *Whether admitting of, or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back whilst such, be sin in the admitters and joyners? and how may it appear?* It is answered affirmatively: ----- 1. That it is sin: -----

1. In the admitters, *Mat. 7. 6.* See Rutherford, *Divine right of Church-Government*, page 254. and see Gelaspi, *Aarons rod blossoming*, page 548, 549, 550, 551.

2. In the joyners, *1 Cor. 5. 11. 2 Thes. 3. 6.* See Rutherford, *Divine right of Church-Government*, page 238, 240, 250, 268, 356, 357. and see Gelaspi, *Aarons Rod blossoming*, page 424, 427, 428, 429, 539. 2. This appears to be sin: -----

1. In the admitters, by these grounds:

1. Because of the command to keep unclean persons from holy things, *Numb. 5. 2. 9. 6, 7. 2 Chron. 23. 19.* See Rutherford, *Divine right of Church-Government*, page 241, 242. See Gelaspi, *Aarons Rod blossoming*, page 96, 97, 98.

2. Because of Christs casting out the man that came without his wedding garment, *Mat. 22. 11.* See Gelaspi, *Aarons Rod blossoming*, page 510.

3. Because of the practice of the Apostles, who cast out the scandalous from the Lords Supper, *1 Cor. 5. 3, 4, 5.* See Ruth. *Divine right of Church-Government*, page 238, 240, 268, 346. Gelaspi, *Aarons Rod blossoming*, page 236. and for *1. Tim. 1. 20.* See Rutherford, *Divine right of Church-Government*, page 354, 355. Gelaspi, *Aarons Rod blossoming*, page 189.

2. In the joyners, by these grounds:

1. Because they are forbidden expressly to joyne with such, *2 Thes. 3. 14.* Ruth. p. 250, 260, Gelaspi, p. 281, 282.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as heathens and publicans, *Mat. 18. 17.* Ruth. p. 303, 306, 223, 233. Gelaspi, p. 295, 296, 351, 361, 364.

3. In both admitters and joyners, by these grounds:

1. Because God hath forbidden us to eat with such, *1 Cor. 5. 11. 2 Thes. 3. 6.* Ruth. p. 238, 240, 250, 268, 356, 357. Gelaspi, p. 424, 427, 428, 429, 439.

2. Because by joyning with such in the Lords Supper, their sin would become ours, *1 Cor. 5. 6, 7. Gal. 5. 9, 10.* Ruth. p. 238, 239, 240, 339, 345, 349, 373. Gelaspi, p. 116, 117, 286.

3. Because the Ordinance of the Lords Supper is defiled thereby, which we understand not simply in it self, but in some sort; (*i. e.*) It is defiled to them who are scandalous, and to them who joyn with such whom they know to be scandalous: And this appears: -----

1. In that the Temple, which had a Sacramental signification of Christ, was polluted by the coming of prophane persons into it, *Ezek. 23. 38, 39.* Ruth. p. 452, 453, 496. Gelaspi, p. 546, 547.

2. In that the sacrifices of old were defiled by prophane persons, *Hag. 2. 11, 12, 13, 14.* Ruth. p. 272, 347, 348. Gelaspi, p. 547. 3. In

3. In that the prophane are as swine which trample the *pearls* under their feet, *Mat. 7.6. Ruth. p. 254, 255, 638. Gelaspi. p. 548, 549.* It is confessed that the word is a *pearl*, and yet the prophane may hear the Word, and in stead of defiling it (if the Lord see good) be converted by it, *Isa. 2. 3, 4.* — 11. 4, 5, 6, 7. but the Lords Supper is such a *pearl*, as they can make no use of it, but pollute it to their own destruction; no more than dogs and swine can make use of pearls to feed, but onely to trample on them: The Lords Supper is such a thing as is ordained onely for those that have saving grace, and not for dogs, or swine.

I hope these two witnesses (if they be thoroughly perused) will satisfie the scrupulous: But besides those two worthy Pillars, our own Assembly of Divines affirm this truth; who grounding the suspension of scandalous sinners from the Sacrament, though not yet cast out of the Church, they gave in these proofs: 1. Because the Ordinance it self must not be prophaned. 2. Because we are charged to withdraw from those who walk disorderly: 3. Because of the great sin and danger both to him that comes unworthily, and also to the whole Church: The Scriptures from which the Assembly did prove all this, were *Matth. 7. 6. 2 Thes. 3. 6, 14, 15. 1 Cor. 11. 27* to the end, compared with *Jude v. 23. 1 Tim. 5. 22.* see *Gelaspi, Aarons rod blossoming*, page 339. I have no more to say, but the Lord lead us into all truth, and give us grace to walk humbly and obediently to every truth revealed: *And as many as be perfect, let them be thus minded; and if any be otherwise minded, God shall reveal it in his due time: Nevertheles, whereto we have already attained, let us walk by the same rule, let us minde the same thing.*

Phil. 3. 15, 16.



CHAP. XII. SECT. I.

Of the necessity of preparation to the
Hearing of the Word.

Hitherto of *Duties* in reference to our spiritual *Ethicks* and *Oeconomicks*: Now follow our Divine *Politicks*; viz. such *Duties* as have reference to publike or Church Assemblies, and they are either

{ *Hearing the Word Preached.*
 { *Receiving the Sacraments.*

1. For our right, holy and conscionable importment in and about the *Hearing of the Word* we must look

to { *Our preparation before we hear.*
 { *Our carriage in hearing.*
 { *Our behaviour afterwards.*

1. For *preparation*, it is of such necessity, that the want and neglect of it, is the cause that the Word to many becomes the *savour of death unto death*, and to some professors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general complaint of the best Christians, that they are ordinarily possessed with much deadness of heart, and dulness of spirit at these holy exercises? Alas, their zeal and fervency which should be quick'ned and inflamed at every Sermon, is dull and benumb'd with senselesness and satiety; they do not tremble at divine comminations, and denouncements of Gods Judgements against sin; they are not so refreshed with the gracious Promises of life and Salvation, as they ought to be; they do not enjoy and reap the thousandth part of that delight, comfort and benefit as they well might, by the Ministry of the Word, they do not with that chearfulness receive, with that sweetness taste or relish, with that life and vigour digest the food of life; they do not so clearly see and discern the infinite beauty of the sacred Majesty represented unto them, or that glorious grace, shining unto them in the face of Christ Jesus: their hand of faith doth not with that feeling and fastness lay hold upon and clasp about the rich treasures revealed in the Gospel: and why? because their hearts are not purged and

Luke 8. 18.
Eccles. 5. 1.

prepared for hearing. This duty then is of great necessity, and special use, for all those which look for benefit or blessing by the preaching of the Word: *Take heed how ye hear* (saith Christ,) and *Take heed to thy foot* (saith the Preacher) *when thou goest to the house of God; and be more ready to hear, then to offer the sacrifice of fools, for they consider not that they do evil.*

Psal. 22. 25,
Psal. 24. 7.
Rev. 3. 20.
Job 11. 13,
14, 15.

But understand we aright: God would not have us make an Idol of preparation, as if therefore, God draws nigh to us, because we are prepared; No, no: though preparation in ordinary course is a means to finde God, yet doth God sometimes hide himself when his people are prepared, he would have us know, that if he be found of us at all, it is of meer mercy: he is not bound in Justice (setting aside his Promise) to reward this preparation: it's but our duty, and he can espy in it matter enough of displeasure, but ordinarily the godly finde God according to their preparation, and hereto the current of the Scripture bears witness, *They that seek the Lord, shall praise him: Open your gates, and the King of glory shall come in: --- If any man open to me, I will come in to him: --- If thou prepare thine heart, and stretch out thy hands towards him, --- then shall thou lift up thy face without spot.*

SECT. 2. Of the manner of preparation to hear the Word.

THe manner of this preparation consists in these particulars: 1. In Prayer. 2. In Meditation. 3. In examination. 4. In the purging or cleansing our hearts, 5. In a right disposition of our hearts.

Prov. 2. 3, 5.

Deut. 8. 3.
Matth. 4. 4.

1. In Prayer: *If thou cryest after knowledge, and liftest up thy voice for understanding; --- then shalt thou understand the fear of the Lord, and finde out the knowledge of God.* Christ bids us pray for our dayly bread, and a blessing upon it; much more should we pray for a blessing upon our Spiritual food, for *Man doth not live by bread onely, but by every word that proceedeth out of the mouth of the Lord, doth man live.* Now the particulars we are to pray for, are these:

Col. 4. 3, 4.

1. For the Minister, that God would open unto him a door of utterance, to speak the mysteries of Christ; --- and that he may make it manifest as he ought to speak: *Direct him, Lord* (should every soul say) *that he may speak fitly to me, somewhat for my understanding, somewhat for my affections, somewhat to help me against such or such a temptation.*

2. For the Congregation, that Christ may ride with triumph in the midst of them, that some may be converted, others may be confirmed and strengthened in their most holy faith.

Psal. 119. 18.

3. For our selves, that through Gods assistance we may hear profitably, and be blessed in the hearing; that God would help us in our Preparation, Meditation, Examination. in the purging of our hearts, and putting them into a right disposition and frame: *Open thou mine eyes* (saith David) *that I may see the wonderful things contained in thy law.*

Psal. 119. 39.

2. In Meditation: *I thought on my wayes* (saith David) *and turned my feet unto thy testimonies,* he first looked over his own wayes, before he would set his feet into Gods ways. --- Now the matter of our Meditation is, 1. Who we are, to hear Gods Word: Alas; poor handfuls of dust and ashes, base and vile; thus Abraham and Job in their converses with God, confesse: and this consideration will stir up our humility and repentance in us. 2. Into whose presence we come: Is it not into the presence of an high, and holy, and powerful God? Is it not the Lord, a person both of greatest place, and supreme authority? This consideration, will further our reverence and respect of God. When *Jobs eye did see God, he abhorred himself in dust and ashes.* 3. By whose assistance we come; we have no strength of our own to do any good, nor is there any thing in us, that can procure favour and acceptance with God, we must therefore by faith depend, upon Christ for assistance and acceptance: This consideration will stir up our humility and faith. 4. With what affections we come: if we come to purpose, we must come with inward Spiritual affections, with willingness, chearfulness, reverence, repentance, love, humility and faith. 5. To what end we come; whether it be to Gods glory, and our own souls good.

Job 41. 16.

Lam. 3. 40.
Psil. 4. 4, 5.

3. In Examination, let us search and try our ways: --- *commune with your own hearts; --- and then offer to God the sacrifice of righteousness.* --- Now the matter of Examination

amination is, 1. The general frame and temper of our hearts, whether they be in a better or worse temper than formerly 2. The special occasions, for which our souls at such or such a time desire to meet God: It is the complaint of some, *I am weak in knowledge*; of others, *I want such and such graces*: of others, *I am like to encounter such and such temptations*: of all these we are to examine our selves that we may accordingly receive supply. 3. Our sins, that we might have them slain by the sword of the Spirit in the Ministry of the Word. 4. Our graces, that we may have them strength'ned and nourished by the Spiritual food of our souls. But the handling of these at large, I shall leave to the *Receiving of the Lords Supper*.

4. In the *purging or cleansing of our hearts*: 1. From sin; *Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls*: with which agrees that parallel place, *Wherefore putting away all malice, as new born babes desire the sincere milk of the word*; as it is with the body, when the stomach is foul and clogged with bad humours: we should first purge it, before we feed it, otherwise whatsoever we eat, will but nourish and encrease the corrupt humours: so when the soul is stuffed or clogged with sin, whatsoever is heard in the Ministry of the word, will but be abused by it, and wrested to the destruction of it. 2. From worldly cares and thoughts, which may draw away the heart: *The cares of the world (saith Christ) do choke the seed of the Word*. When *Abraham* went up to the Mount to sacrifice, he left his servants in the valley; and when we go up to the Mount where God appears, we should leave all our servile affections, and worldly thoughts in the valley; or if any enter, we should do by them as *Abraham* did by the birds that would have eaten up his sacrifice, *chase them away*. It is said, that in the Temple, though there was much flesh for sacrifice, yet there was not one flie appeared stirring. O that it might be so with us, that not one thought might arise upon our hearts, unsuitable to the place or work at hand: But this is the misery, we have not Spiritual hearts in temporal employments, and therefore we have carnal hearts in spiritual employments; the less of the Sabbath in the week, the more of the week we find in the Sabbath.

5. In a *right disposition of hearts*: We must have hearts seasoned, 1. With *softness*, for if the heart be not soft and flexible, the power of the Word will not make any print of deep impression upon it; all holy admonitions, reproofs and instructions will be but as arrows shot against a stone wall. 2. With *humility*, *For them that be meek will be guide in judgement, and teach the humble his ways*: The proud heart is so swelled with the wind of vanity and vain-glory, of self-love and over-weening conceit, that there is left no room in it for the precious treasures of saving Grace to enter. 3. With *honesty*, *For honest hearts are the profitable and fruitful hearers*, resembled by the good ground, hearts that have no manner of purpose to live and continue in any one known sin; hearts ready and resolved to serve and please God in all the ways of his Commandments, and that sincerely and continually. 4. With *faith*, for this makes the work sink and soak into the soul with power and profit. The old Jews heard the Word, but it profited them not, *because it was not mixed with faith in them that heard it*: Faith animates and inspires the promises of the Gospel, with such a sovereign sweetness, that they are able to raise us from the depth of fears, yea, to put us into a Paradise of spiritual pleasures, and possession of Heaven, as it were already. 5. With *teachableness*: *Sacrifice and burnt-offerings thou wouldst not (saith David) but mine ears hast thou prepared; q.d. Thou hast boarded new ears in my heart that I can now reverently attend unto, rightly conceive, and with an holy greediness devour (as it were) the mysteries of Grace*. 6. With *openness, or readiness to receive every truth that God shall teach us*: It is said of the Bereans, *That they received the Word with all readiness of minde*: When there is such an holy disposition in us as to receive both in judgment and practice whatsoever God shall reveal to us out of his holy Word, this is a precious disposition.

Thus much of preparation, before we hear: what follows, but that we open our hearts and hands? Surely the windows of heaven will be set wide open, that all manner of Spiritual comforts, all the blessings of peace and happiness, may in abundance be showed down upon us, the rich treasury of everlasting glory and immortality shall be now unlocked to us, and we may rowl and tumble our selves amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend, but that which is weaved from all worldly pleasures, and set apart, and sanctified for all holy services and business of Heaven.

SECT. 3. *The duties of the soul in hearing the Word.*

Our Duties in hearing, consists in these particulars : ---

1. That we set our selves in Gods presence whilest we are hearing the Word, and that we consider it is God we have to deal withal in this business, and not man, and that it is Gods Word, and not mans : This was the great commendation of the *Thessalonians*, That they received the Word as the Word of God, and it is the express saying of our Saviour, *He that heareth you, heareth me* : The Lord himself is present in a special manner, where his Word is preached ; Surely the Lord is in that place, as Jacob said of *Bethel* : Now this apprehension of Gods presence in the assemblies of his people, will preserve our hearts from roving and wandering thoughts : *I hate vain thoughts, but thy Law do I love* ; yea, it will keep us in that awful and reverent disposition that is meet for the majesty of Heaven.

2. That we diligently attend to that we hear, thus all the people were very attentive to hear Christ ; of (as it is in the Original) *They hanged upon him to hear him* ; they so carried themselves, as if their ears and mindes had been tyed to his very tongue : Look as a Prisoner will hearken to the sentence of a Prince, every word he speaks being life or death ; or as the servants of *Benhadad*, when they were in their enemies power observed diligently if any word of comfort would come from the King of *Israel*, and they did hastily catch at it ; so should we with all diligence and attention hearken to the good Word of God.

3. That we labour to understand what we hear ; to this purpose, Christ called to the multitude, and said, *Hear and understand* : Now the means to understand the Word are these : 1. Come to the Word with a willing minde to learn ; though the Eunuch understand not what he read, yet because he had a minde to learn, the Lord provided for him ; and we know what a comfortable success *Phlips* sermon had with him : Men love to teach willing Schollars, so doth God when we come with willing and ready mindes to be taught of him. 2. Be well acquainted with the Grounds and Principles of Christianity ; it is the want of this that makes men dull in understanding ; they that are not first well nourished with milk, will not be fit to receive and digest stronger meat ; if the foundation be not well laid, it is in vain to build. 3. Walk according to the light revealed ; *A good understanding have all they that do his Commandments* : If we imploy well the little knowledge we have, there is a promise to give us more.

4. That we hear the word with all spiritual subjection, as that Word which hath power to command the soul and conscience : God to this purpose looks into a congregation, to see what hearts will yield to his Word ; the Spirit of God hovers over the congregation, and here it waits, and there it expects ; to this man it comes, and knocks at the door of his heart, to that man and the other man it goes, saying, *Open your hearts, you everlasting doors, that the King of glory may come in* : Surely now should we say, *These are Gods testimonies, this is the Word, the Minister of God speaks to me in Gods stead, I must give account of it, and therefore I will submit my self to it*.

5. That we hear the Word, with application of it to our own hearts and lives ; *Hear this, and know it for thy self* : so did Christs Disciples when our Saviour told them, that one of them should betray him, *They were exceeding sorrowful, and began every one of them to say, Lord, is it I ?* as no plaister can do the Patient any good, unless it be applied ; and as no meat is able to do us good, unless it be eaten and digested, no more can the word preached profit us, unless it be mixed with faith, one principal work whereof is to apply those things that are delivered in the word, and this is the meaning of the Prophet, *Hearken diligently unto me, and eat ye that which is good*.

6. That in hearing, we look to our affections, that they be rightly exercised : Thus *Josiah* his heart is said to melt at the reading of the Law : Thus the Jews at *Peters* Sermon were pricked in their hearts, and said, *Men and brethren what shall we do ?* thus the hearts of the two Disciples that went to *Emmaus*, burned within them, when Christ opened to them the Scriptures : Now the means to stir up these affections, are, 1. A belief of the word, as that which is undoubtedly true : *God cannot lye*, Tit. 1. 2. *Nor will he change his minde*, Numb. 23. 19. 2. A love of the Word, for its purity, perfection, usefulness, and wonderful benefits to us. 3. An appropriation of the Word unto our selves ; for that which affects us, is that which most nearly concerns us, with-
out

out this means of quick'ning our hearts, they remain dead and senseless, and the VVord becomes utterly unprofitable. 4. A consideration of the nature of the VVord, which ever requires and calls for suitable hearts and affections; it is a *pure Word*, and therefore we must cleanse and purifie our hearts for the receiving of it; it is *spiritual and heavenly*, and therefore we must labour for spiritual and heavenly mindes to entertain it; it is a word of power and authority, the very voice of Christ, and therefore our hearts must submit and stoop to receive it with *meekness and trembling of heart*: It is a *sure word*, 2 Pet. 1. 19. *A faithful word*, Tit. 1. 9. *A vision that will not lye*, Heb. 2. 3. and therefore we must embrace it with faithful and believing hearts, without which the VVord cannot profit us at all, Heb. 4. 2.

7. That above all other affections, we make sure to delight in the VVord, it is said of Christs hearers, *that they heard him gladly*, and it is noted by some for an especial signe of Grace to hear the VVord with delight: *I rejoiced at thy Word* (said David) *as one that findeth great spoiles*.

But whether may not unregenerate men have a delight in Gods Ordinances?

I answer, 1. Most of them have no delight at all in Gods Ordinances: *To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it*; and if this be our case, if we can hear sweet Gospel-preaching, the free offer of Jesus Christ, with all his glories and excellencies to poor sinners, to vile, lost, undone souls, and are no whit taken therewith, woe to our souls; can we sleep away such a Sermon? can we slight or neglect such Gospel-offers? nay, do we attend them coldly? have we not heart-rifings? no stirrings and workings? no longings and desires? and thus we pass Sermon after Sermon, and Sabbath after Sabbath? O then we are wholly dead unto the life of grace, Jesus Christ as yet hath not given us his true light, no work of Conversion doth at all appear in us: The end which Jesus Christ had in sending out Preachers, was to discover his love to poor perishing sinners, that so they might be affected with him, and long after him; and if we have no such relish, our condition is sad.

2. Some unregenerate men may have some delight in the word: *They seek me daily* (said God) *and delight to know my wayes, as a nation that did righteousness, and forsook not the Ordinances of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. The second ground received the word with joy*; And Herod heard *John Baptist gladly*. Ungodly men may delight in Gods VVord, as in these cases:—

1. VVhen the Ordinances are a leading way unto some end that suits with corrupt nature: Thus John shewed abundance of zeal in destroying the house of *Ahab*, and the Idolatry of *Baal*, that thereby he might establish the kingdom to his posterity, and get himself a great name; *Come with me, and see my zeal for the Lord*: he was so full of vain glory, that he could not hold in, but was forced to burst out.

2. VVhen the manner of dispensation of the Ordinances doth suit their disposition: An understanding judicious man may love preaching, that is judicious & understanding; a man of meekness may delight in a Sermon of *Peace, peace*; a temperate man may like a Sermon that is tart and bitter against drunkenness, uncleanness; the liberal man may delight in severe preaching against covetousness; as a man musically affected, may delight in singing of Psalmes, because these things suit with their dispositions: The gifts of Ministers may have an affecting pleasingness; they may express their minds in such fit tearmes, or so pathetically, or they may have such a grace in utterance, as may affect: *Lo, thou art unto them as a very lovely song, of one that hath a pleasant voyce, and can play well on an instrument, for they hear thy words, but do them not*.

3. VVhen there is a common work of the Spirit of God upon them for a time: *They may taste of the heavenly gifts, and be made partakers of the holy Ghost*; they may taste the good word of God, and the powers of the world to come, and yet fall away; but this work is rather a **work upon them, than in them*; a forced work, not natural; rather a flash, than

them as an outward-efficient cause, breathing upon them, though he do not dwell in them, because they are not members of the body of Christ; or the Spirit of God may work in them, ut in Organo, as in an instrument, which he useth for the good of his Church, but not as an domicilio, as in a house that he inhabites and dwells in is the saving of the soul. Burges of grace.

a fire

Psal. 119. 140.

Rom. 7. 14.

James. 3. 17.

James 1. 21.

Isa. 66. 2.

Mark. 12. 37.

Psal. 119. 162

Quest. 1.

Ans. 1.

Jer. 6. 101

Isa. 5. 8. 27

Mar. 13. 20.

Mark. 6. 10.

2 King 10. 16.

Ezek. 33. 37

Heb. 6. 4, 5.

* The Spirit of
God may work on

a fire of affection; the affections are lifted up, they cannot be altered and changed, acted only by an outward principle, not by an outward and inward principle also, both by the Spirit of God, and suitableness of affection to that which is good: it was otherwise with *David*, *I delight to do thy will, O God; yea, thy law is within my heart*: and otherwise with *Paul*, *I delight in the law of God after the inward man*; till the law of God be *within us*, we cannot *from within* taste the sweetness of Gods Ordinances: in true and solid *delight*, there must be a suitableness betwixt the heart and the Ordinances; therefore, saith the wise man, *It is joy to the just to do judgment*: The *justice* that is in him, is suitable to the *judgment* to be done by him, and this makes the joy. Hence it followes, *that so much grace, so much delight*: were we more holy, spiritual, heavenly, as the Ordinances are, we should be more affected therewith. Thus it is not in the wicked, they have no such *delight*.

Quest. 2. *Why is the word so brim-full of comfort to the dear Saints of God?*

Ans. Because in the word they have communion with God, who is the God of all Consolation; and with the Spirit of God, who is called *the Comforter*: Now as a man that walks amongst Perfumes, must needs smell of the Perfume. so they that converse with the God of all joy, must needs be filled with all joy; and therefore *David* calls God his *exceeding joy*. The Saints go to the word, as one that goes to hear news of a friend; they look upon the Ordinances, as that whereby they have to do with God, and therefore it is precious and sweet to them. No wonder, can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open air and not be inlightned? God is the spring of all comfort, and therefore sure their hearts must needs be comforted, that meet with God in the Ordinances; on the contrary, if they meet not with God, if they misse of their communion with the Lord Jesus Christ, then is comfort afar off: But we must not argue against a general truth, from a particular temptation. The Position will stand, That Gods Word is brim-full of comfort to Gods people, though every experiment comes not up to it.

8. That we hear the Lord speak in the Word, many hear the Word of God spoken, but they never hear the Lord speaking that VVord. O this is the maine *Duty* to hear the Lords voyce in the VVord: It is a wonder to consider what alteration the Saints find in themselves when they come to hear, as sometimes their hearts are quickned, fed, cherished, healed and comforted; and sometimes again they are dead and senseless, heavy and hardened, nay which is more, the very same truth which they hear at one time it may be affects them, and at another time it doth not; the reason is, they heard the VVord of God spoken at one time, and they heard the Lord speaking that same VVord at another time; the Lord is in his word at one time, and the VVord goes alone at another time.

Quest. But how shall we discern and know the effectual voyce of God in the VVord?

Ans. VVe may discern it by these three degrees, which we must take joyntly. As

1. The voyce of God in the Word singles a man out, and (though it be generally written, or spoken by the Minister) it speaks particularly to the very heart of a man, with a marvellous kinde of majesty, and glory of God stampt upon it, and shining in it; hence it is that one man is wrought on in a sermon, another is not; God hath singled out one man, but not another that day. Take a man unhumbled, he hears many things, and it may be understands not, or if he understand, yet they concerne him not, or if they do, and conscience is stirred, yet he thinks the Minister speaks them by hap, and others are as bad as he, and his trouble is not much; at last God speaks, and then he hears his secret thoughts and sins discovered, all his life is made known, yea the secrets of his heart are made manifest: so, take a man humbled, he hears of the free offer of grace, he refuseth the offers, he hears of the promises of Christ, and casts all by, as things generally spoken, and applyed by man; but when the Lord comes, he doth so meet with his objections, that he thinks, *this is the Lord, and this is to me*.

2. The voyce of the Lord carries unto, and centers in Christ: thus saith Christ; *they shall be all taught of God: every man therefore that hath heard, and hath learned of the Father, cometh unto me*: If the Law humbles them, it is such an humbling as drives them to Christ; if the Word gives peace to them, it is such a peace, which at the last they find onely in Christ; if they live holily, they live unto Christ: we judge, that if if we were dead, and Christ dyed for us, we should then live unto him: if Christ be not mentioned,

mentioned, yet it is strange to see how the soul looks at Christ, let the Word speak what it will, if terror, *Oh my need of Christ!* if mercy and grace, *Oh the love of Christ!* *Oh the blood of Christ!* if command, *Oh that I may live to honour Christ!* if duties, *Oh the easie yoke of Christ!* they look upon the whole Word rightly dispensed as the bridegrooms voyce, and truly his words are sweet.

3. The voyce of the Lord comes with a certain everlasting efficacy and power upon the soul thus, Doth the Lord once speak by the Word, and humble the heart; it never lifts up its head more: doth he reveale the glory of Christ? that *light never goes out more*: doth he give life? you shall *never dye more*, doth he give peace and joy? *no man shall take their joy from them*, doth he give the spirit of all these? *it shall abide for ever*. Another man though wonderfully ravished for a time, yet dyes, most commonly outwardly in external profession, but ever in inward favour. *John is a burning light* (saith Christ to the Jews) *and you rejoyced therein*, but 'tis but for a season, the evil spirit comes on some men, & David playes on his harpe, and Ministers preach sweet things, but as soon as the musick is done, the evil spirit returns. O this is not to hear the Lords voyce. The peace and joy of the Lord enters into eternitie; a gracious heart can say, *this peace shall go to heaven; this joy, and love, and feare, it's part of eternal glory.*

But may not many of the Saints heare, and heare the Lord speak; and yet not feele, this everlasting power and efficacy?

I would not lay a foundation of unthankfulness, nor discourage any, and therefore note for answer these particulars—

1. There may be an etetnal efficacy of the Word, and yet lye hid, and not felt for a time; as seed that is cast under the clod in winter time, is hid, and comes not to blade of a good while after; so the Lord may cast the seed of the Word into the heart, but it may be hidden for a time, and not be felt, yet there it is, and at last it shall spring up; as many a father speaks to the child, and applies the Word home to it, but the child regards it not, onely stay some time, till the Lord bring the child into some sad affliction, and then he cries, *I remember now, what my father once spake unto me.*

2. After a Christian hath had the feeling of the efficacy of the Word, he may lose the feeling of it againe, and yet the being of it may remain for; instance, a Christian may have by the Word a marvellous deal of assurance of Gods love, but he loses his assurance againe, his sun does set, and it is midnight with him within twentie foure houres, and he is as much in the dark as before; now the being of this assurance is there, but he hath not the feeling of it.

3. The eternal efficacy of the Word and voyce of God, may be preserved in an internal spirit of prayer and longing. Thus, *my soul stirreth after thee* (saith David) *that I may see thy glory and thy power, as I have seen thee in thy sanctuary.* He found a want of seeing him as he had done, yet the vertue of it did remaine in a spirit of thirsting and desire: A Christian may have at some time such a glimpse of Gods grace, and Gods love to him, that he may be in a little heaven at that time, yet God is gone again, and the soul loses it; now the soul thinks, *I have lost the efficacy of Gods Word*, but it is not so, for thus it may be preserved. *Oh that I may see this God as I have done!*

4. A Christian may have the everlasting efficacy of the Word and voyce of God preserved in a spirit of thankfulness and love to the Lord, for those joyes and good that it finds by the Word sometimes: when it feels that the sweet and savour of the Word is gone, a spirit of thankfulness and love to the Word doth there remaine, and by this means the Lord doth preserve the efficacy of the Word. *I shall praise thee* (saith David) *with uprightness of heart, when I shall have learned thy righteous judgements.* A man having heard the Word, the Lord thereby works effectually on his soul, and changeth his heart, and draws him to himself, it may be afterwards he doth lose those sorrows, and humiliations, and the remembrance of those things; yet there remaineth to his dying day this spirit, he blefseth God, and wondreth at God, that ever he should make the Word effectuell; that he should leave so many thousands in the world, and cast his skirt over him, and say to him, *live*; this does remaine still.

5. The eternal efficacy of the Word may be preserved in a power of conflict against the power of sin: and herein the Lords power of the Word doth principally appear in this life. As thus; the Word singles a man out, and speaks to his heart, and sets him at variance with his sin, and with himself for his sin, and he joyns side with God in the use of all means, that his unbelieving heart, and proud spirit may be subdued; now there is many a Christian thinks there is no power of the Word. *Oh my unbelief contin-*

2 Cor. 5. 14, 15

Isa. 6. 19

John 11. 25

John 14. 17

John 5. 35

Object

Answer

nues still and I can finde little strength? Why you must not look for a power of compleat victory, but for a power of conflict; God sets the soul at an everlasting distance with his sin, never to be reconciled again. Surely in this case there is an everlasting power gone forth.

SECT. 4. The Duties required after Hearing.

THe Duties required after hearing the VVord, are these.—

Prov. 4. 2.

1. That we carefully remember, and keep that which we have heard: *My son, let thine heart retain my words,—keep them in the midst of thine heart.* As a man that hath a Jewel will be careful to lock it up in his safest Chest, so should we keep the word in our hearts, in the midst of our hearts. Many hear the Word desirously, but (as we say) it goes in at one ear, and out at the other; it stays not for any after-use, but a little present admiration: others hear, and the Word finites them a little on their Consciences, and wounds them, and one would think some good thing would be wrought on them, but they go away, and the motion dyes; like unto mettals which are soft and plyable, whilst they are in the fire, but shortly after they become harder then before. *Take earnest heed to the things which we have heard, lest at any time we should let them slip; or let them run out as a leaking vessel: for so the Original bears it.*

Heb. 2. 1

2 Tim 4. 15

Luke 2. 19

Psal. 119. 97

2 That we meditate, and seriously think of that we have heard: *Meditate upon these things* (saith Paul to Timothy.) *Give thy self wholly to them, that thy profiting may appear to all:* Thus Mary pondered the words of the Angel in her heart, and David meditated all the day on Gods law: Meditation is as the bellows of the soul, that doth kindle and inflame holy affections: Meditation is of a separating and settling nature, it separates heavenly thoughts from earthly, for it often goes over with thoughts, and at last settles the heart on such thoughts as these, *O, this is the Word of God, this is the law, the proclamation of the great King, whereby I must be judged: This may be the last Sermon that ever I shall hear whilst I live, such a gale of Gods Spirit may never be offered to me againe: I will be wise therefore, and give way to the Spirit of God, I will not beat it back again, but yield to the blessed motions of Gods Spirit, that this day have been made.*

Psal. 119. 172

Deut 11. 18, 19

Acts 17. 11, 12

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it: *My tongue* (saith David) *shall speak of thy word, for all thy Commandements are righteousness:* and, *Thou shalt lay up these my words in your hearts* (saith God) *and you shall teach them your children, speaking of them when thou sittest in thy house.* This is it for which the noble Bereans are commended to us, *They searched the Scriptures daily, concerning the things that were delivered by Paul:* A man that comes into a pleasant garden, will not content himself with the present scent onely, but will carry some of the flowers away with him: So after we have been in the Garden of spices, and have felt the savour of Christs oynments in Church-Assemblies, let us take some of the flowers * away with us, and smell of them again and again. *Repeating, conferring, examining the word,* is as the pounding of spices, that will make them smell more.

*If we indeed have communion with

Christ in hearing the word, we shall go away with an ordinance-tincture, a Gospel-impression upon our spirits. Dr. Hill, Christ our strength.

James 1. 22

4. That we put in practice whatsoever we hear: *Be ye doers of the word, and not hearers onely, deceiving your own souls;* we must do it, we must bring it nearer to us that it may be an ingrafted word in our understanding and affections, that it may be written in our souls, and on the tables of our hearts; that it may be incorporated and naturalized into our inward man, that so we may speak and think, and do nothing but that which is divine: and in doing, observe we this frame of Spirit, to be quick and speedy about it: *I made hast, and prolonged not the time to keep thy Commandements;* This speedy, this immediate putting of the Word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays dye and decay suddenly.

Psal. 119. 69

5. That when the word is heard, and (we are returned home) we pray again for a blessing on that we have heard; and as our memories will bear, let us turn the word into prayer, especially the heads or principal parts of it: Prayer must be the Alpha and Omega, the beginning and ending of this spiritual duty; we must pray in preparation and

and pray in *conclusion*, and pray *always*. And thus much concerning our *Duties* before, *Luke* 21. 39 in, and after the *Hearing the Word*.



CHAP. XIII. SECT. 1.

Of the two

Sacraments of the New Testament.

He next duty of a Christian, as it hath reference onely to the publike or Church-Assemblies, is a right receiving of the *Sacraments*, which are two, *Baptisme*, and the *Lords Supper*: *Baptism* is the Sacrament of our incorporation into Christ, of our initiation or investing into the glorious state of Christianity: *The Lords Supper* is the Sacrament of our continuance in Christ, of our confirmation in spiritual life, and the power of Grace already planted within us: By *Baptism* we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the spirit of our God: By the *Lords Supper* we grow in spiritual strength, we lay better hold by the hand of Faith, upon the merits and mercies of Christ; we feel more soundly and sensibly the power and virtue of his blood, we see more clearly, and are more fully and feelingly ascertained of the forgiveness of our sins: Concerning the former, it is to little purpose to give any directions, because infants (who onely are in our days baptized) are meerly subjects receptive, not active, and so far as concern the Parents in relation to their infants, we have dispatch'd elsewhere.

SECT. 2. *Of the duties in general, before we receive the Lords Supper.*

I Shall now therefore proceed to the second Sacrament, and for right receiving of the *Lords Supper*, there are duties of necessity required

{ before
in } the Sacrament.
after

My meaning is not to speak of the habitual dispositions, but of the actual dispositions of the heart, in reference to which——

Before Sacrament, the duty is *Self-Examination*: *Let a man examine himself, and so let him eat of this bread, and drink of this cup*: Of this *Self-Examination*, or *Self-tryal* we have spoken before; but in reference to this Sacrament, we shall handle it more fully, and so consider of it,

{ 1. In its subject.
2. In its object.

1. For the subject matter, or the nature of this *Self-Examination*: *Self-Examination* is a holy work of the soul, whereby it casts its eye, and reflects upon it self, and so looks through it self, and takes a true scantling and estimate of its spiritual estate; for instance, I finde such and such sins forbidden in the Word, such and such Graces required in the Word; whereupon, comparing my present condition with the Scriptures, I examine, *Am not I guilty of these sins? do I practise these duties? or am I possess of these graces?* The conscience being thus closely and sincerely examined, it will return a true answer to every question, whence it will be easie to give a true censure of our spiritual estate or condition.

2. For the Object of our Examination, it is generally——

{ Our sins.
Our Graces.

Of which in order,

SECT. 3. *Of the manner of examining our sins before the Lords Supper.*

FOr the right examining of our sins, observe we these rules: ---

1. Procure we a double catalogue of our sins, the one before, and the other since our conversion: *Let us search and try our ways (saith Jeremy) and then turn again to the Lord: If we will not, we may be sure God will: Thou enquirest after mine iniquity (saith Job) and searchest after my sin.*

*Jer. 3. 40
Job 10. 6*

2. Confess we our sins: Bring we them out, as they brought the vessels of the Temple, by number and weight: Aaron confessing for the people, he was to confess all the iniquities of the Children of Israel, and all their transgressions in all their sins. As three make All, so here's three Alls to make up a right confession; not onely must be confessed All their iniquities, and All their sins; but All their transgressions in all their sins. q. d. Aaron must number, and Aaron must aggravate their sins, by laying out how many transgressions were wrapped up in their several sins.

*Ezra 8. 34
Levit 16. 21*

3. Labour we for grief and sorrow of heart for sin, otherwise all is to no purpose: *I will declare mine iniquity (saith David) I will be sorry for my sin: His confessions were dolorous confessions; he felt sin, and this wrought upon him, as an heavy burthen, they are too heavy for me; there's nothing in the world can make an heart more heavy, then when it feels the weight and heaviness of sin.*

*Psal. 38. 18
38. 4*

4. Judge we and condemn our selves for our sin: This is that duty instanc'd in by the Apostle, *If we would judge our selves, we should not be judged: O Lord, I am not worthy (could the Centurion say) that thou shouldst come under my roof: But, O Lord, I am not worthy (should every one of us say) that I should come to thy table.*

1 Cor. 11. 31

5. Pray for mercy, pardon and acceptance, in, for and through the Lord Jesus Christ.

SECT. 4. *Of Examination of the wants of Graces, that should be feelingly in us.*

FOr the right examining of our Graces, observe we this threefold search or scrutiny of

- | | | |
|---|--|------------------|
| { | 1. The wants.
2. The truth.
3. The growth. | } of our Graces. |
|---|--|------------------|

1. That we may rightly examine the wants of our Graces, practise we these particulars: ---

*Gal. 5. 22, 23
2 Pet. 1. 5, 6,
7, 8.*

1. Procure we a catalogue of Graces, such as that in *Gal. 5. 22, 23. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; or such as that in 2 Pet. 1. 5, 6, 7, 8. Adde to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: if these things be in you, and abound, they will make you, that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

2. This catalogue procured, set we the same before us, and consider which of these graces we have, and which of these graces we want. I know it is a question, whether all graces are not so connex'd and chained together, that one of them cannot be severed from another? But howsoever we may distinguish *quantum ad habitum, & actum*; in respect of habit, we grant they are always connex'd and chained together, but not in respect of act or exercise: *Adde grace to grace (saith the Apostle) q. d. a Christian at first doth not exercise all graces; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first: so it is in graces; there are many forms that Christians go thorough, as Scholars at School do: The first form is to teach them their sins and miseries, and so they go to school to the Law, and are set to study it; and then after they have learn'd that lesson thoroughly, they are led up higher, to have their faith drawn out, and to be exercised about Free-grace, and about Christ his person, and union with him; and about the art and way of drawing vertue from him, and doing all in him: nay after this, though a Believer in his conversion hath the substance of all these taught him, yet he goes over them againe throughout his whole life; and sometimes his thoughts dwell more about the emptiness of his own righteousness, sometimes about that fulness that is in Christ, sometimes about the Spiritual strictness he ought to walk in; and this is to adde grace unto grace: --- Nay, there may*

may be addition concerning one and the same grace, as when a mans grace and the fruits thereof grow bigger, and more plentiful, when there are new degrees of the same, ex. gr. for faith, when from a mans casting himself on Christ, he comes to finde sweetness in Christ, and from that grows up to an assurance of faith: So for prayer, when we finde our prayers to grow better; when more spiritual corruptions are put into our confessions, and stronger grounds of faith are put into our deprecations or petitions for pardon; when we have more enlargedness to thankfulness, more zeal to pray for the Churches, when we go to pray with all prayer and supplication in the Spirit: So for obedience, when we abound more and more in the work of the Lord, as it is said of the Church of Thyatira, that their last works were more than their first; when as the boughs are laden, and we are filled with the fruits of righteousness: this is to adde grace unto grace, or one degree of grace unto another. Now if in this sense there be an addition of graces, or an addition of degrees, examine what is the grace? or what is the degree of any grace that we want?

Eph. 6. 18

Rev. 2. 19

Phil. 1. 11

3. Pray we fervently for a supply of those wants in this Ordinance: Imagine we saw Christ compassed with all his priviledges, and promises, and pardons, and mercies, and merits; imagine we heard him say, Come hither poor souls, you that are sensible of your wants, and of your spiritual poverty; there is in me bowels of compassions, and pardons in store; it is I that am your Wisdom, Righteousness, Sanctification, and Redemption; what is it you want? what is it you would have me do for you? Shall not these sugared words of our Saviour melt your hearts, and bring you low on your knees? O Lord (should the soul say) I beg of thee saving Knowledge, justifying Faith, sincere Repentance, fervent love: O Lord, I would fain have assurance of pardon, strength of faith, power against some special lust, healing vertues, to stanch my bloody issues: O Lord, that thou wouldst bestow on me meekness, or temperance, or patience, or obedience, or quicknings in thy Spirit: Lord, that a pardon might be sealed for all my sins, that I might receive the vertue of thy death, the comforts of thy Spirit, the mortifying of such and such a lust: Lord, that my unclean heart may be sanctified, that I may be enabled with more strength to perform such a duty: ----- O Lord, upon this very errand, and for this very end do I now come to thee, for help, in this or that particular do I now come to thy Ordinances: And, O Christ, I beseech thee, supply all my wants, and let me draw vertue from thee: If thus we would pray, and come to Christ, then would Christ out of his bowels and mercies, answer our souls: Receive (would he say) the Grace you feel want of; receive my Spirit, receive power against lusts, receive strength to obedience, receive all the Graces of my Spirit; for I am all in all to you.

4. Raise and rowze we up our souls, and go we to the Ordinances, with strong expectations to receive the benefits and Graces, we have prayed for; never any came to Christ to be healed, but they came with a strong expectation to receive health; if a leper came, he came with expectation of cleansing; if a blinde man came, he came with expectation of seeing; if a lame man came, he came with expectation of walking, and we never read that any coming with such expectation, was turned empty away; the Creeple asking an alms of Peter and John, they said to him, Look on us, and then (saith the Text) he gave heed unto them, expecting to receive something of them: If we would come to the Sacrament, with our eyes on Christ, to his Graces and Promises, Of his fulness (for he is full of Grace, a fountain ever-flowing, and over-flowing) we should receive grace for grace; say then, Christ hath promised to give in the Sacrament his body and blood, the benefits of his death and precious bloodshed; he hath promised to seal pardons, to manifest himself, to give power against lust, I will now therefore go to this Sacrament, with a particular expectation of such and such a blessing as my soul stands in need of.

Acts. 3. 4

John 1. 16

SECT. 5. Examination of the truth of our Graces, and first of our Conversion.

Our sins and want of Graces thus examined, the soul is in good measure prepared; yet because the Lord Jesus abhors to be food to nourish, where he was not seed to beget, it concerns all who desire to taste of the sealing power of the second Sacrament, first to prove the sealing power of the former Sacrament, before they come to be nourished as Saints, let them know whether they are begot and made Saints: and to that end they must examine further.

1. The

1. The truth of their Graces,
2. The growth of their Graces.

1. For the truth of their Graces, it is good to begin with the beginning; and first to examine their conversion, and secondly, the individual companions of their conversion, as their Knowledge and Faith, and Love, and Obedience, and desires after this Ordinance.

1. For Conversion: A man may by such marks as these, try and consider whether he be truly and soundly converted or no.

Ezek. 18. 5, 6, 7, 8, 9
1. If he have turned from Satan in all sins, and turned unto God in all duties; if he have left all gross sins, as Lying, Swearing, Usury, Drunkenness, Uncleaness, &c. in practice and action, and all frailties and infirmities, at least in allowance and affection, so that with watchful resistance, and earnest groanings of spirit, he strive and pray against them, and be humbled and kept in awe by them, and that he perform obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

Gal. 6. 16
Psal. 16. 8
2. If he be willing in all his purposes, desires, endeavours and actions, to set himself in the presence of God, and in them to be wholly, unreservedly and entirely guided by his word.

1 John 4. 17, 18
3. If he can with an holy comfort, and humble triumph, think upon death, the Law, that great judgement, hell, and those endless torments.

1 Pet. 2. 2
4. If he lovingly hunger and thirst after spiritual nourishment, the growth in grace by the Word, Sacraments, Christian conference, sanctifying the Sabbath, and all other godly exercises both publique and private.

Tu. 2. 13
1 John 3. 14
5. If truly and heartily he love and long after the coming of Christ; and love such as are true Christians, and that because they make conscience of sin, and serve God with singleness and sincerity of heart.

Psal. 1. 2. —
19. 10
6. If his chief delight and best comfort be in holy duties and heavenly things, and that he infinitely prefer them before gold, honours, pleasure, yea the whole world.

Heb. 11. 25, 26
7. If he would not change his present station, though never so base, poor and neglected in the world (yet accompanied with the state of Grace and Christianity) for the most rich and glorious estate of the greatest man upon earth, where there is nothing but prophaneness and unregeneration; if all this whole great world about, were turned into gold, honour and pleasures, yet in respect of the comfort of grace, it were to him but as dung, vanity, nothing.

Phil. 3. 7, 8, 9
8. If he would not be in the state and case he was before (though he then thought that good enough) for any worldly good, for ten thousand worlds.

Jer. 13. 19
9. If he be truly humbled with consideration of the long time of his prophaneness, and impenitency, and very sorry he began no sooner, nor made greater haste into the royal and glorious state of Christianity.

Rom. 6. 21
10. If those sinful pleasures and vanities be most tedious, irksome and distasteful unto him, which formerly he pursued with greediness and delight.

Psal. 119. 136
2 Pet. 2. 7
11. If he mourn for the abomination of the times: Grieve at the wicked courses of others, and be very glad and heartily joyful, when godliness and sincerity gets the upper hand, and when any one is converted.

Ezek. 18. 30, 32
12. If to the power of his gifts at all occasions, he be still plotting, working and labouring the conversion of others with zeal and sincerity, especially those that are nearest about him, any wayes depend upon him, and belong to his charge.

13. If he believe in God, and in Christ; and if he love God and Christ above all: this indeed is the very grace, rize, point or mark to which all the rest are reducible: faith and love (saith Dr. Preston) are the great radical graces, all else are but branches springing out of them. See these in the duty of Self-tryal.

SECT. 6. Examination of Knowledge.

NOW for the individual companions of sound conversion: We must enquire within our selves, for these Graces of Knowledge, Faith, Repentance, &c.

The first of these Graces, which every worthy and fit receiver must necessarily find in himselfe, is Knowledge; and by such marks as these, he may try and consider, whether his knowledge be a saving and sanctifying knowledge or no.

1. If it beget humility and lowliness of minde; if the sight of Gods purity, Majesty, just

just indignation and vengeance against sinne; if the sense of his owne blindness, vanity, inward filthinesse, and natural corruption, makes him willingly entertaine humility; and a lowly conceit of his owne self.

2. If it be drawn into practice, and joyned with conversion of the heart from sinne unto God, and with reformation of life from evil to good, otherwise knowledge without practice will encrease the guilt of Conscience, and the damnation in hell.

3. If it be edged and enegred with a longing desire and insatiable thirst after more of those rich and saving treasures: There issues from out of the sanctuary *Waters of Life*, (see their increase) first to the ancles, then to the knees, then to the loynes, afterwards a river that no man could pass: *If we have once tasted how sweet the Lord is, there will be a desire to increase more and more.*

4. If it be desusive and communicative of it self, if it shine round about, and work all the good it can in all places: *The lips of the righteous feed many: — The lips of the wise disperse knowledge, but the heart of the foolish doth not so: It is as new wine in vessels, desirous to vent; not to purchase a little vain-glory, or prophane praises, but to work spiritual good, and for the conversion of others.*

5. If it beget a reverence of that great majesty, and love to that holy truth it knows and apprehends in the Word, and an holy estimation of it above all possessions, *Counting all things but losse, for the excellency of the knowledge of Christ Jesus our Lord.*

6. If by it the soul knows God in Christ, and knows Christ as his own Saviour, and knows the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.

7. If by it the soul knows the things given it of God, and especially the inhabitation of the Spirit of Christ.

8. If it extingush or greatly dull the savour of earthly things, and makes the soul heavenly-minded, *savouring of spiritual things.*

Deut. 4. 6
Psal. 111. 10
John 8. 55

Ezek. 47
1 Pet. 2. 2, 3

Prov. 10. 12. &c
15. 7

Jer. 9. 24
Psal. 119 97
98

Phil. 3. 8
John 17. 8
Phil. 3. 10

John 14. 17
2 Cor. 23. 5

2 Cor. 2. 24

SECT. 7. Examination of Faith.

A Second Grace which every worthy receiver must finde in himself, is *Faith*; and by such marks as these, he may try whether his faith be a true and justifying faith.

1. If it *spring* in the heart by the *Ministry of Gods holy Word; if the heart was broken, and bruised, and brought to an holy desperation, whereby it wholly renounced, disclaimed, and disavowed it self, as unworthy of life, of breath, or being: if then it began to lift up its eyes upon the precious promises of Salvation, revealed in the Gospel, and shining gloriously in the face of Christ: And if lastly it perceived some glimpses of comfort, hopes of Pardon in the Blood of Christ, whence arose an hungry desire, and longing thirst after the mercies of God and merits of Christ Jesus; and so it cast it self with strong cries and prayers into the armes of Christ his blessed Redeemer.

2. If it grow, and daily spring up towards height of assurance, and fulnesse of persuasion. Ordinarily faith is weak at first, full of many doubts and distractions, fears and tremblings, but after long experience of our own sincerity, godly life, and good conscience, it growes up in time, and by leasure to be a *strong faith*.

3. If it *purifie the heart*: Formalists may watch over their open outward actions, but true believers set themselves with special care, and all good conscience, to bridle and bring under all wicked stirrings of the heart. *The desire of the righteous is onely good (i.e.)* the maine streams of his desires, the course and current of his heart, is to godlinesse and goodness, though sometimes his corrupt Nature, and Satans boyisterous temptations, do unawares and violently carry his thoughts another way, for which he sends out many a prayer for pardon and purging.

4. If it bring forth a true and thorough *Evangelical Repentance*: Where Gods comfortable favour shines, and is shed into the heart, it immediately melts and resolves into tears of sorrow and grief for former rebellions, and makes unfeigned and resolute vows, for ever after, by Gods grace, to throw out of his heart and life, those sinnes which have grieved so good a God

5. If it beget in him whom it possesseth, a *sanctification* of all parts, both in soul and body, though not in perfection; if the understanding be enlightened with knowledge in the great

Rom 10. 14
* Either at the first, or second rebound.
Gal 3. 24

Rom. 8. 18

Rom 4. 20, 21
A.H. 15. 9

Prov. 11. 23

2 Cor. 1. 13

great mysteries of godlinesse; if the will be bent with the best things; if the memory be a store-house of heavenly treasures; if the stream of our affections be turnde from the world towards Gods glory and good causes; if the heart be weaned from lusts, and faine in love with eternal pleasures and heavenly things; if the conscience be watchful to discover, and sensible to feel the approach and prickings of the least sin, &c.

Gal. 5. 6
Psal. 16. 3
1 John 3. 14

6. If it *work by love*, first towards God and Christ, in that all his sins are remitted, and he is eternally beloved of God in Christ: Secondly, towards *Christians*, in that the saving graces of Gods Spirit shine in them: Thirdly towards himself, with relation unto God, and reservation of his Glory: Fourthly, towards kindred, friends, not so much because they are of the same blood, as because of the mutual interest they have in the blood of Christ: Fifthly, towards enemies, because of the precious *Command of Christ*.

Mat. 5. 44

Heb. 11. 24
1 Job 5. 4, 5

7. If it cause a forsaking the world: No man can do this (if it be his sweet sin) until his soul have received by the hand of faith from the Spirit of God, an assurance of an immortal Crown in the heavens, sealed unto him by the blood of Christ: but then how willingly doth he bid the world farewell? how resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures?

Rom. 8: 1
Acts 5. 41
2 Tim. 1. 12
Rom. 8. 18
1 Pet. 1. 7

8. If it *speak comfort in distress, joy in tribulation, glorying in affliction*: Faith teacheth that God castes us in the fire, not to burn us, but to refine us, and make us more orient in his sight: *This is the beaten path to heaven* (crys Faith) *which all the glorious Saints have trodden before us*.

Gal. 2, 20

9. If it will maintain a Christian in some measure of sufficiency and contentment in all estates: *The just shall live by faith*, not by friends, money, earthly hopes, or helps, &c. if it makes a man lay hold on Gods promises, and work an inward trust in Gods never failing providence, so as he will leave the successe of all his labours to the Lord.

SECT. 8. Examination of Repentance.

A Third grace which every worthy Receiver must finde in himself, is *Repentance*; and by such markes as these he may try whether his *Repentance* be a sound and sincere *Repentance*.

Jer. 31. 19
Ezek. 16. 61, 63
Ezra. 9. 6
Zeph. 3. 5
Jer. 6. 15
8. 12
Psal. 51. 3, 4
2 Sam. 24
10, 17
Psal. 42. 3
Isa. 63. 17

1. If it be *ashamed of sin*: not as a Thief is ashamed, which shame ariseth from the effect of sin, as punishment or disgrace; but as a Son is ashamed (whence it is called a *filial-shame*) out of a sight of the filth and loathsomnes of sin; the impenitent glory in their shame, but the truly penitent are ashamed of such glorying, as of every sin.

Zech. 12. 10, 11

2. If it *mourn for sin*: Thus David mourned (not for the punishment, he is *willing to bear it*, but) for sin, as it was sin. I deny not but sorrow may be godly; even for Judgements, and then our tryal will be, if we can mourn rather for Spiritual Judgements, than for Temporal; and especially if we can feel and bewail *hardnesse of heart* mourning, because we cannot mourn as we ought.

Isa. 1. 16
Job 34. 32
2 Cor. 7. 11

3. If it cause a great mourning, at least, so great as our mourning would be for outward losses: Thus Zachary instanceth, the *Spirit of God* should cause them to mourn, as in the family one would *mourn for the losse of their onely Son*, or as in the Commonwealth the Subjects would *mourn for the losse of a most worthy Prince*.

Mat. 3. 8
Acts 26. 20
Isa. 61. 3

4. If it rest not without cleanness: True Repentance is not *water*, but *washing*, not *every washing*, but such as maketh *clean*; could a man weep his eyes out, yet if he weep not his sins out, what is he better? *Sorrowing after a godly sort, what carefulnes, what cleering hath it wrought? If I have done iniquity, I will do it no more*.

Hosea 3. 5

5. If it bring forth fruits meet for Repentance: this was the sum, as of Johns, so of Pauls preaching, that Jew and Gentile should repent, and turn to God, and do works worthy amendment of life: nay it is the very summe of the Gospel, *To mourn, to be comforted, that they may be called Trees of Righteousnesse, the planting of the Lord, that he might be glorified*.

6. If it be stirred up by the sense of Gods goodness: So that nothing more fires a man to abase himself in the sense of his own vileness, than to feel and finde the gracious goodness and readines of God in Christ, to shew him mercy; *He feareth the Lord and his goodness*.

7. If the same spiritual means assuage it, that first raised it in the heart: *Repentance* that can be healed by sports, merry company, &c. was never found; it is the voyce of

of the Church, *Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten and he will binde us up.* Hosea 6. 1, 2

8. If it be joynd with a secret trust in the acceptation of God in Christ: If no misery can beat thy soul from inward affiance, or hope of mercy; if in the very *disquietnesse of the heart*, the desire of the soul be to the Lord; if he be never so much *cast down*, yet he waits upon God for the help of his countenance, and in some measure condemns the unbelief of his own heart, and supports himself with the hope of the never-failing compassions of God in Christ, wherein it differs from the Repentance of Cain and Judas.

Psal. 38. 9
Psal. 42. 5, 11

SECT. 9. Examination of love to Christ.

A Fourth grace which every worthy receiver must finde in himself is *love of Christ*; and by such marks as these he may try whether his *love to Christ* be a true love.

1. If it be ready to do for Christ whatsoever he commands; if ye *love me* (saith Christ) *keep my commandments*: Again, *he that hath my commandments, and keepeth them, he it is that loveth me*: and again, ye are *my friends*, if ye do whatsoever I command you: what child can truly love his father, what servant his master, but he will be obedient to him? What Christian can truly love Christ, but he will chearfully, and universally obey Christ? The love of Christ *constraines us*, saith the Apostle; both Christs love to us, and our love of Christ compels us with a sweet force to obey him, that we cannot chuse but obey him. If any man loves me, he will keep my Commandments, and my Father will love him, and we will come unto him, and make our abode with him.

John 14. 15.
John 14. 21
John 15. 14

2 Cor. 5. 14

John 14. 23

2. If it cares not what it suffers for Christ; if it glory in his sufferings, unto you it is given in the behalf of Christ, not onely to believe on him, but also to suffer for his sake; we see how far an humane love either of their country, or of vain-glory hath transported some heathen men to the devoting, and casting away their very lives; how much more will a spiritual love of Christ put courage into the souls of Saints to bear all things, to endure all things? I am perswaded (saith the Apostle) that neither Death, nor Life, nor Principalities, nor Powers, nor things Present, nor things to Come, nor Height, nor Depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Nothing is able to turn away Christs love from us, and therefore nothing should be able to quench our love to Christ, Many waters (i. e.) many afflictions, persecutions, temptations cannot quench love, neither can the floods drowne it.

Phil. 1. 19

Rom. 8. 39

Can. 8. 6

3. If it loves Christ above all, the love of Father, Mother, Wife, Sonne, Daughter, Brother, Sister, yea and of a mans own Life gives place to this love to Christ; yea something further; as Christ is loved above all, so all must be hated in comparison of Christ: He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me, and he that taketh not his crosse, and followeth after me, is not worthy of me. Again, if any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own Life also, he cannot be my Disciple: not that we must properly hate our allies and life; but comparatively, if they are compared with Christ; we must love them lesse than Christ: Christ must sit in the throne of all hearts and affections, and all these must sit below at his footstool; hence were the Martyrs commended, that for the love of Jesus they loved not their lives unto the death. Excellently Ignatius, Now begin I to be a Disciple, I zealously affect nothing of visibles or invisibles, that I may obtaine Jesus Christ, let fire and the crosse, and the joynt rising up of wilde beasts, the diffictions, separations, dissipation of my bones, cutting in pieces of my members, dissolution of my whole body, and the punishment of the devil come upon me, only that I may win Jesus Christ.

Mat. 10. 37, 38

Luke 14. 26

Rev. 12. 11

Ignatius E.
pist. ad Rom.
pag 86

4. If it breath after more and more assurance and evidence of Christs love to the soul, the more the Saints love Christ, the more they desire to be loved of Christ. Love is a greedy affection, still covering after more love; Set me as a seal upon thine heart, as a seal upon thine arme, for love is strong as death, jealousy is cruel as the grave, the coales thereof are coals of fire which hath a most vehement flame. Sealing is for ratification, confirmation, or sure making of any thing; now the Church would be confirmed and established in Christs love, or her own love would consume her as a burning flame; either Christ must manifest his love to her, or she should dye and perish through her love to him.

Can. 8. 6

5. If it loves every thing wherein Christ is present to his Church. As, 1. If it

N n

love

1 John 4 23

love and cherish the Spirit of Christ; if it entertain with dearest embracements, as worthy of all acceptation, the motions and dictates, and secret illapses of the Spirit into the soul; if it be careful to hear his voice behinde, prompting, and directing the soul in the way wherein it should walk; if it endeavour with all readinesse and pliability of heart to receive the impression of his seal, and the testimony which the Spirit gives in the inner man unto all Gods promises; if it fear and suspect nothing more than the frowardnesse of sinful nature, which daily endeavours to quench, grieve, resist, and to rebel against this holy Spirit. ----- 2. If it love the Ordinances of Christ, in which by his Spirit he is still walking in the midst of the Churches: if it receive the word in the Power, Majestie and Authority of it, suffering it like thunder to discover the Forrest, and to drive out all those secret corruptions which sheltered themselves in the corners, or deceits of the heart. ----- 3. If it love every member of Christ; the *love of Christ*, and *love of the members of Christ* do infallibly accompany one another; *he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* He that loves not a member of Christ, he loves not Christ: but on the contrary, he that grows in his love to the brethren, he grows likewise in his *love to Jesus Christ*. Look how the motion of the shadow upon the dyall answers exactly to that proportion of motion and distance which the sun hath in the firmament, though the sun goeth many millions of miles, when the shadow, it may be, moveth not the breadth of an hand: so though *our love to Christ* ought to be a far more abundant love than to any of his members, yet certain it is, that the measure of our progresse in brotherly love is punctually answerable to the growth of our *love to Jesus Christ*.

Cant. 8. 14

Rev 22. 17, 20

6. If it long after *Christs presence and appearing*; if it *desire to be with Christ which is best of all*; if it seek after him, and grieve for him, when for any while he departs from the soul: if it *wait for his salvation*; if it delight in his communion and spiritual refreshments. Oh how sweet is that communion which the spouse hath with him in his secret chambers, in his houses of wine, and in his galleries of love! this is that *abiding and supping with Christ*, this is that feasting of the soul with the manifestations of Christ, and of his graces; and hence the love-sick spouse cries out, *make haste my beloved, and be thou like to a Roe, or to a young Hart upon the mountaines of spices*: make all haste upon the heavenly mountaines, to come and fetch me home to thy self, that I may ever be with the Lord. To this purpose *the spirit and the bride say, come*: the spirit in the bride, and the bride by the spirit: Christ saith, *surely I come quickly*, and every true Christian answers in the desires of his soul, *Amen: Even so, come Lord Jesus*.

SECT. 10. Examination of love to the Brethren.

A Fifth grace which every worthy Receiver must finde in himself, is *love to the Brethren*: and by such marks as these, he may try whether his *love be a true love*.

1 Pet. 1. 12

1. If it be to the *Saints as Saints*; not because they are rich, learned, wise, but merely because they have Gods image upon them: *Love one another with a pure heart*; love must be pure, not mixt, and then it is pure, when it springs from no other fountain but grace, and holiness, and love of God in Christ.

1 Pet. 2. 17
Rom. 12. 10

2. If it be to the Saints above others: Others may have love and honour, according to their relations, qualities, worths, but true love bestows its *Benjamins* portion (the specialty and choyce of its affections) upon the Saints.

Phil. m 5

3. If it be to *all the Saints*: if it love grace in rags, as well as in Robes; if it love the absent, as well as present; if it love for the truths sake those he never saw, yet this hinders not the difference of degrees of love, which by the special providence of God some Christians may have to others, in some special eminency of respects.

Psal. 16. 3
Psal. 119. 63
Gal. 3. 13, 14

4. If it extends as *to all Saints*, so to all times, as well in adversity, disgrace, temptation, sickness, &c. as in prosperity, health, good estimation, &c.

5. If it delight in the *fellowship of Saints*; Such as finde no need of, nor delight in the society of Saints, may doubt their condition, and be humbled for it.

Psal. 15. 4
Psal. 16. 3

6. If it cause forbearance of one another, *Forgiveness of one another*: if in case the person injuring desires no reconciliation, yet the person injured is willing to let fall all wrath, malice, or desire of revenge.

7. If it make a soul to *honour them that fear the Lord*: This honour hath in it.---

1. An estimation of them, as the onely excellent people in the world:

2. A

2. A free acknowledgement of their just praises in all places, for their grace. 3 Job. 6.
3. A willing proposing of them as examples to imitate. 1 Tim. 1. 7. 8
4. An holy endeavour to cover their infirmities, taking things in the best part and sense. 1 Pet. 4. 8
5. An apology for them, against the reproaches and scorns of the world.
8. If it be a prevalent love, (*i.e.*) if it come to such a degree, as if that a man were called to it, he would part with his profits or pleasures for their very sakes: it is in this prevalent degree that true love consists, not that every man that loves the Saints is bound to give them all he hath in their necessity: for God hath directed us in what order to bestow and lay out our estates, and we must begin at our selves, and so to our families; but he that doth not so love the Saints, as that he can find in his heart to bestow all his worldly substance for their relieve, if God did require him, this man hath no saving love to the Saints.

SECT. 11. Examination of Obedience.

A Sixth grace which every worthy Receiver must finde in himself, is *Obedience*: and by such marks as these he may try whether his *Obedience* be true:

1. If it arise out of *love to God in Christ Jesus*; if it be voluntary and not constrained; if the heart be enflamed with the sense of Gods love in Christ; and if it be humbled when it hath done its best, that it can bring no more glory to God. John 14. 15
2. If it be in all things, with all respect to all Gods Commandments; if as *Noah*, we walk with God (*i.e.*) if in a settled even course of obedience, we keep close to him all the days of our life. Job. 22. 5
Ps. 119. 12
John 15. 14
Gen. 6. 9
Hab. 1. 8
3. If it submit against profit, pleasure, credit, liberty, ease, &c. if it prefer Gods Commandments *above all things, yea above life it selfe*. Acts. 20
Mat. 16. 25
Rom. 16. 26
R. m. 10. 16
4. If it obey the *Commandments of faith*, as well as *life*, submitting to the Lord by believing, as by doing, yielding to *the Gospel as to the law*.

SECT. 12. Examination of our desires after this Ordinance.

A Seventh grace which every worthy receiver must finde in himself, is *Holy desires* after this *Holy Ordinance*; and by such marks as these he may try whether his desires be holy.

1. If they carry the soul after Christ, fellowship with Christ, communion with Christ, a fruition of Christ and his benefits. Psal. 42. 1, 2
John 7. 37, 38
2. If the spring from any sense of the want of Christ, or from sense of former sweetness or goodness in Christ, found in the use of the Ordinances.
3. If there accompany them an holy kinde of impatience in the want of the Ordinance: *When shall I come and appear before God?* Psal. 41. 2
4. If nothing but Christ will content the soul: If Christ be desired for himself, and not for any base ends: if the soul be content with Christ, though he be cast into prison and banishment.
5. If there follow a great and sweet contentment in the use of the Ordinances; if (as it was with *Sampson* drinking of the water that God sent him out of the hollow of the jaw) our spirits come again and revive upon it; so that sometimes the heart is filled with strange extasies, with excess of spiritual pleasures, with an heavenly kinde of satisfaction, contentation and delight. Judg. 15. 19
Psal. 63. 5
Jer. 31. 25
6. If there follow after the Ordinance *holy vows and wishes of infinite and eternal thankfulness*; as also a growth and springing up as among the grasse, or as willows by the water-courses. Psal. 63. 4, 5
Isa. 44. 3
1 Pet. 2. 2

SECT. 13. Examination of the growth of grace.

Mark. 4. 27
*I know, a
Christian may

have his winter of affliction, temptation, spiritual desertion; and in this winter he may rather decline than grow; but if he do not for the present actually grow, yet he keepeth a principle of germination in him, a disposition, and inclination to grow; which upon the return of the Spirit puts forth it self: even as the grass, though in winter it do not grow, yet it hath a germinating principle in it; which upon the return of the Sun, and the rising of the sap, shows forth it self.

THe truth of Graces thus found out; In the last place examine we the growth of Graces: True grace is *growing grace, and if a man grow, it will appear by some of these signs:

2 Pet. 2. 1, 2

1. By his outward appearance; not that he can see himself grow, but that he may discern it (as the corn that springs & grows up) after sometime, when he is grown in Knowledge & Faith, &c. or if he cannot finde a growth upward in joy, peace, triumph of spirit; yet let him see if he grow not downward in humility, hungering, mourning, zeal: and let him see if all grace be not more and more radicated, and confirmed in him.

2. By his appetite to his spiritual food: You ngmen have better stomachs then old men, because they are growing; and a gracious spirit hath ever an appetite or desire after spiritual dainties.

Rom. 14. 1

3. By his growth of aimes; what doth he propose to himself? will not small things content him? then his appetite is grown; the more manly we grow, the more manly our aimes are. See how the Apostle calls this growth of aimes perfection, Phil. 3. 15.

Eph. 6. 12

4. By his spiritual strength; a Christian is at first weak, but if he grow, he is stronger and stronger, till at last he can wrestle with a spiritual enemy, with lusts and corruptions, Powers and Principalities, and get the mastery over them.

5. By the reality, and constancy of his affections, and endeavours; a Christian is not always to judge of himself by his present proficiency, but by his desires and endeavours after it; thus God judgeth, not according to what he is, but would be: desires after growth, if real, and constant, putting forth themselves in answerable endeavours, may yet evidence to the soul the truth of growth, in want of better performances.

To this duty of Examination, others adde Excitation, as thus, There must be a new exciting of Faith, and Repentance, and Love, and of desires after the Ordinances; but of that more fully in the Ordinance it self.

SECT. 14. Of the duties in Sacrament; of the exercise of Repentance.

THus far of the duties before Sacrament: now follow the duties in the time of the Sacrament; viz. The exercise of our Graces, I mean such graces as are suitable to the quality and nature of the Sacrament, as Repentance, and Faith, and Thanksgiving, and Love, and Charity.

The first of these Graces, which must be stirred up or exercised, is Repentance: And this will be actuated, if we consider Gods love in Christ, and Christs sorrows and sufferings for sin: There are many things in the Ordinance, which if but looked upon with the eye of faith, will open all the springs of true spiritual sorrow, or Repentance in the soul, but we name only these two particulars:

John 3. 16

1. Here is a discovery of the love and sweetness of God in giving his Son to dye for us: So God loved the world, that he gave his only begotten Son, &c. enough to cause us to mourn that ever we offended: O that God should be more tender to us, than to his Son, not sparing his Son, that he might spare us; give him to dye, that we might live, pour the curse upon him, that the blessing might be poured upon us: Who can think on this, and withhold from tears!

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts: ---- Consider them ----

1. In themselves: What breakings, woundings, scourges, crownings, piercings, did he endure in his body? what conflicts, struglings with the wrath of God, terrours of hell? what weight, burden, wrath, did he undergo, when his soul was heavy unto death, when he drank that bitter cup, that cup mingled with curses, which if man or Angel had but sipped of, it would have sunk them into Hell? nay, it made him who was God as well as man, sanctified with the Spirit, supported with the Deity, comforted by Angels, sweat such a sweat, as never man sweated, drops, very clods of blood?

2. In

2. In the meriting cause of all our good, the procurers of all our peace, salvation, *He was wounded, that we might be healed; scourged, that we might be solaced; He was slain, but not for himself: --- He was wounded for our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* Dan 9. 16
Isa. 53. 5, 8

3. As the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our icy, stony hearts: *It was I (should the soul say) who was the Traytor, Murderer, Judas, Herod, Pilate, they were my sins which were the bloody instruments, to slay the Lord of glory: Lord, I have sinned, and thou hast suffered, 'twas I that ate the sower graps, and thy teeth were set on edge: This consideration must needs fill the heart with sorrow: They shall look upon him whom they have pierced, and how then? They shall mourn, and be in bitterness of soul, as one in bitterness for their first-born: O how should we look upon Christ as wounded, scourged, pierced for us, and not be affected with, afflicted for our sins, the cause of it? If thou wilt be conformable to Christ (saith Bernard) as thou beholdest here a broken bleeding Christ, so labour to behold him with a broken bleeding heart: O who can with the eye of faith look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit: a bleeding Christ, but with a bleeding soul? God hath made in nature the same organ for seeing and weeping, and in grace he who sees clearly, weeps thoroughly; The eye will affect the heart: O Christ, that my eye would affect my heart; that whilst I behold Christ shedding his blood for my sins, my heart would melt out at my eyes, and shed tears for those sins for which I see Christ shed his blood: That I could turn the Sacrament of the Supper into a Baptism of tears, that I could wash and baptize my self with tears of Repentance! Of all motives to repentance, none so powerful as continuall in all places and employments, to bear about with us in our hearts and meditations, the dying of the Lord Jesus.* Zech. 12. 10
Lam 3. 5

SECT. 15. Of the exercise of Faith.

THe second Grace which in time of Sacrament must be actuated and exercised, is *Faith*; then should a communicant speak to his *Faith*, as *Deborah* to her soul, *Awake, awake, Deborah, awake, awake, utter a song: so awake, awake, O my Faith, bestir and rowze up thy self, to receive Christ in this Sacrament.* Judg. 5. 12

But how, or in what manner is *Faith* to be actuated, and set on work in the use of the Sacrament?

In the Sacrament we must consider three things: 1. Sacramental representations. 2. Sacramental offers. 3. Sacramental promises; all which are in the words of institution: *In the night that he was betrayed, he took bread and brake it: --- He took the cup, and gave it, saying, --- Take, eat, this is my body which is given for you: --- And drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins* 1. *He took the bread, and brake it, and cup, and gave it.*] there is the Representation. 2. *He bade, Take, and eat, drink of this.*] there is the offer. 3. *He said, This is my body, which is given for you: This is my blood, which is shed for many for the remission of sins.*] there is the promises: Now upon every of these must our Faith be busied and set on work: as thus in order; ----- Mar. 16. 25
Mark 14. 22
Luke 22. 19.
1 Cor. 11. 23, 24

For Sacramental Representations:

1. In the breaking of bread, and pouring out of the wine there is a representation of Christ's death and passion, both, of his body broken and wounded, and his blood poured and shed.

1. Of his body broken and wounded: *He was wounded for our transgressions: --- And with his stripes we are healed: What sweet comfort may faith fetch hence? Look now upon the wounds of Christ, as healing wounds, as a City of refuge, whither thy pursued soul by the avenger of blood, may fly for safety and sanctuary: Indeed I am a grievous sinner, I have wounded my conscience with my transgressions, but behold my Saviour here wounded for my transgressions: I may well have a troubled conscience for the wounds my transgressions have made therein: yet my conscience needs not sink in a despondency of spirit, whilst I look at the wounds of Christ: Here are wounds for wounds, healing wounds for stabbings wounds, curing wounds for killing wounds: O what comfort is here for faith in the wounds of Christ crucified, the nails, the spear, the wounds, all preach unto faith a reconciled God, that God in Christ, reconciling the world to himself: The Lords bowels are laid open by these wounds, so as through them we may* Isa. 53. 5

Cant. 2. 14

may see the tender bowels of his mercy, and so as through them, mercy flows from those bowels unto us: — *O my dove, that art in the clefts or holes of the rock!* Some of the Ancients understood by these *clefts of the rock*, the wounds of Christ in which the dove, the Church, lies and shelters her self: This is one work of *Faith* in the Sacrament; when it sees *these clefts of the rock opened*, like a dove to betake her self thereunto for shelter, security against all fears that wrath and guilt may put their Conscience to; Do any fears of wrath trouble thee? doth any guilt of Conscience disquiet thee? why, now for thy comfort, behold the *holes in the rock*, where thou maist shelter: *Dwell now in the rock, and be like the dove that makes her nest in the sides of the holes mouth*; see, and fully believe thy peace to be with God through Christ, and look upon him broken and wounded for thy transgressions: *Faith* thus actuated, cannot but send the soul from the Sacrament with much comfort.

Jer. 48. 28

Rom. 3. 25;
and 5. 9
Col. 1. 20
Ephes. 1. 7
Heb. 13. 12.
and 9. 14
1 John 1. 7
Gal. 6. 14
Zech. 9. 11
Rev. 1. 5, 6
Zech. 12. 10
Heb. 13. 20, 21

2. Of the blood poured and shed: and what is to be done now when I see this blood in the Sacrament, but to actuate my *faith*, and apply this blood to my self? *Christ's blood is a reconciling blood*, Rom. 3. 25. *A justifying blood*, Rom. 5. 9. *A pacifying blood*, Colof. 1. 20. *A pardoning blood*, Ephes. 1. 7. *A sanctifying blood*, Heb. 13. 12. *A purging blood from dead works*, Heb. 9. 14. *A cleansing blood*, 1 John 1. 7. *A mortifying, crucifying blood*, Gal. 6. 14. *A blood that sets prisoners free*, Zech. 9. 11. *A blood that makes men Kings and Priests*, Rev. 1. 5, 6. *A softning, mollifying blood that makes the heart tender, a fleshly heart*, Zech. 12. 10. Goats blood (some say) breaks the Adamant, which neither iron nor fire can do; but surely the blood of this Lamb breaks the Adamant heart of a man, which nothing else can break: It is a quickning blood, that brings life and strength with it; it is life-blood, blood full of spirit, that fills the soul with excellent vigor to holy performances, Heb. 13. 20, 21. — Now what a deal of comfort may *faith* draw from all this? True, my person is unrighteous, but, O Christ, thy blood is justifying blood; my heart is unclean, but thy blood is sanctifying blood; my lusts are many and mighty, but thy blood is mortifying blood; my heart is wondrous hard, but thy blood is softning blood; my heart is exceeding dead, but thy blood is quickning blood: In this blood of thine I believe, this blood of thine I thirstily drink down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits: Be of good cheer, O my soul, here is pardoning blood against thy guilt, sanctifying blood against the pollutions of thy nature, crucifying blood against thy lusts, softning blood against thy hardness, quickning blood to help thee against thy deadness.

Psal. 24. 7

2. For Sacramental offers, in the words, *Take, eat, drinke,* Christ himself is offered with all his benefits: Here then must *faith* actuate it self and set it self on work, striving with all its might to take Christ, to eat & drink Christ offered: When Christ is offered to us, the act of *faith* then is that of the Psalmist, *Lift up your heads, O ye gates, and be lift up, ye everlasting doors*; and why must these gates and doors be lift up? *that the King of glory may come in*: Christ makes offer to come into our hearts, and therefore we must open the gates, we must lift them up, even from off the hooks, that fair and foul way be made for ready entrance. If a great man, especially a King, comes to a mans house, he will not onely open the small wicket, his little door, but he sets open his great gates, he throws them wide open, to make spacious way for his entrance; so if thus it be, that Christ in the Sacrament offers himself to come to us, let our *faith* busily bestir it self in widening the passage, and opening our hearts to make Christ way, let us strive with might and main to stretch open our hearts to such a breadth and largeness, as a fit way be made for the King of glory to come in, let us hasten, open, clasp, embrace, welcome, and receive Christ offered to us.

3. For Sacramental promises: *This is my body which is given for you; This is my blood which is shed for you, for remission of sins:* Here's a precious promise of Christs body and blood, which may abundantly set *faith* on work: For understanding whereof, I shall propound some questions? As

Quest. 1.

1. What is meant by body and blood?

By the *body of Christ*, and by the *blood of Christ*, we mean whole Christ, God and Man, as he is Mediator, Christ himself crucified, with all the benefits and graces flowing from him: In all which observe these four things;

1. The person of Christ, God and Man, in which person are two natures,---

{ The Godhead, which makes his *Manhood* meritorious.
{ The *Manhood* assumed into the Godhead, and Hypostatically united thereto.

2. His

2. His *merit* which is *λειτουργία*, the price, and worthiness, and excellency of his person and sufferings: Christs death was it that merited mans salvation, that there might be an infinite satisfaction for an infinite debt.

3. His *virtue*, which is the power and efficacy of his Godhead, by which he freed both himself and all Believers from death and imputations of sin.

4. His *benefits* both of *Grace* and *Glory*.

All these are inclosed in the *body of Christ*, and in the *blood of Christ*; viz. The whole person of Christ, *God and Man*, with his *merits and virtue, and benefits*, into which we are incorporated, and made *consorts, and joynt-fellows with him in his Divine nature*; yet mention is made, especially of the *Manhood* and *body of Christ*.

2 Pet. 1. 1

1. Because we could not be partakers of his Divine Nature but by means of his *Manhood*; for the flesh of Christ is the conduit that conveys the Graces of the Godhead, and the Graces of the Spirit of Christ into our souls; they were given by the Spirit of Christs *Manhood*, without measure, that so they might be derived to us in measure by the same Spirit, which otherwise then by this *body* we could not receive.

2. Because Christ performed those parts of the work of mans Redemption in his *body*, or *Humane Nature*, which were not compatible to the Deity, or Divine Nature; and therefore mention is made more especially of Christs *body*, which is symbolically in the Sacrament, and really in the soul.

2. And this begets another Question, *How should the body or blood of Christ (thus understood) be in the soul of a man?*

Quest. 2.

We answer, In the soul there is a double nature: 1. *An humane nature*, as it is natural, defiled with sin. 2. *A Christian, inward nature*, animated by the Spirit of Christ, which we call *the inward man, the new man*, which is sanctified by Regeneration. For the first, *the Humane nature*, as it is natural, it is not in Christ, nor is Christ in it; it hath no being nor existence in Grace, or in Christ, but is altogether void and destitute of spiritual life; and hence it is called *the natural man, the old man, the fleshly carnal man*: For the second, *the Christian, inward nature*, it is upholden in the children of God, by things answerable to its nature; and to this inner spiritual nature, indeed the Lord offers in his Sacrament, *Christs body and blood*, as its own proper food; Christ therefore is in the soul ** spiritually, in the spiritual part of it*; it is *the inner man, the spiritual nature*, that receives *Christs body and blood*.

* His body and blood are not essentially

and substantially in us: Christ corporally is one in heaven; but he is really and spiritually in the spiritual part of us.

3. Our next Question follows, *How is faith here to be exercised, for the drawing down of Christs body and blood into our souls?*

Quest. 3.

For answer of which, ----

1. Faith looks upon Christ, as the treasury and common stock of Grace, in whom dwells all fulness, all our fulness: Faith looks on him as the universal principle of life, and root of holiness: God gave not him the Spirit in measure; no, *It pleased the Father, that in him all fulness should dwell*: There is in him *fulness*, and *all fulness*; whatsoever is to be required in a Mediator, is fully in him, yea, in him *all fulness doth dwell*: He is not like a full vessel, that now is full, and anon is emptied, it dwells in him, it is an inhabitant, a resident, and a permanent *fulness*: so that Christ is *full*, and ever shall be *full* to the brim; there is in him a *fulness* of merit, for our justification, and a *fulness* of spirit, and habitual Graces, for our sanctification: *In him are hid all the treasures of wisdom and knowledge (i. e.)* vast heaps, for some pieces of silver and gold, are not *treasures*; all the *treasures*, all the heaps of *knowledge and wisdom* that are in the world, all are in him; he *is all in all*.

Colos. 1. 16

Col. 2. 3

2. Faith casts its eye on the promise, for the conveyance of Christ, and of Grace from Christ: Faith works by virtue of the promise; where there is no promise, there can be no faith; and therefore faith discovers the promise, *That of his fulness we shall receive grace for grace; That his body is given for us; That his blood is shed for us, and for many, for the remission of sins*: Hence the schools admit of a double fulness (i. e.) Of *abundance and redundancy*: The promise speaks not onely of the fulness of *abundance* in Christ, whereby he is sufficiently full in himself, but also of a fulness of *redundance*, by which he overflows and fills all his Saints: He is the well-head or fountain, which is not onely full it self, but springs and flows over to the filling of the streams below it.

John 1. 26

3. Faith

Zech. 4. 12

3. Faith looks upon this Ordinance; as an instrument, a means, which God hath set up for the conveying of Christ, and nourishment from Christ: in *Zechary* we finde mention of two *olive branches*, which through two golden pipes, emptied the golden oyl out of themselves: We may thus interpret, Christ is the olive-branch, and the olive-tree, and from whom comes all the golden oyl of Grace and spiritual comfort, and he it is that empties it out of himself, into our hearts; but how? it is by his Ordinances, they be the golden pipes, by which this golden oyl is conveyed unto us: Christ doth not immediately empty the oyl into our hearts, but first into the golden pipes of his Ordinances, and so through them into us.

4. Faith being steeled by such considerations as these, it goes over to Christ, and by vertue of the promise, draws down his *body and blood* into the soul; this therefore is the main work, to awaken, and to actuate our faith, to set it on work upon Christ, and so to draw forth the efficacy of Christ in the Sacrament: *Lord, I believe that thy body was given for me, thy blood shed for me, and for the remission of my sins: Lord, I chearfully and gladly believe, that I am now partaker of thy body and blood, and that my sins are pardoned in thy blood: I believe that Christ is mine, his death is mine, his resurrection is mine, remission of sins is mine, pardon and heaven are mine: Lord, I accept, I believe this sealed pardon of my sin: Lord, I believe that all Christ, whole Christ is mine, from top to toe: Lord, I believe his person is mine, his Godhead is mine, his Manhood is mine; Lord, I believe his merit is mine, his vertue is mine, his benefits both of Grace and Glory are mine: Lord, I believe that in Christ all fulness dwells, and that of his fulness I shall receive grace for grace: Lord, I believe that through this golden pipe of the Lords-Supper, I shall receive the golden oyle of Grace from Christ, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my soul, and fill it full of the Lord Christ, of the body and blood of Christ.* In this manner, as one said of the tree of Christs ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a pallsie hand, though a weak and trembling hand, if we can but go to him with a praying heart, Christ can withhold nothing from us.

By the way, this may discover to us where the fault is; when we return home, our faith never the more strengthened, our hearts never the more warmed, our Graces never the more nourished, our corruptions never the more weakened, our assurance never the more heightened, it is a shrewd sign, faith did not play its part in the *Mount*: Faith was entrusted in this employment, to go over to Christ for these and the like benefits; but thy faith did fail in the undertaking: therefore God suspends the bestowing of these benefits, because thou suspendest the faith; — Well then, if thou see not the fruit and benefit thou expectedst to come into thy soul, in the use of this Ordinance, charge thy faith with it, and bewail the weaknesse of it; and for the future, put it to its burthen, let it have its full and perfect work, and then wilt thou finde the comfort and fruit of it: Never did faith touch Christ in any Oordinance, but vertue came from him.

SECT. 15. Of the exercise of Thanksgiving.

THE heart being warmed, and growing hot with the sence of Gods goodness, a man should then break out, and give vent to his heart, in magnifying the mercy of God for the death of Christ, and the fruit thereof communicated to us. Now this duty of Praise and Thanksgiving is actuated ----

Psal. 103. 1, 2

1. By our private ejaculations: Our souls should praise him, and all that is within us should praise his holy name; especially our affections of joy and love should taste largely of God. We should to this purpose now and then cast up such a dart as this to heaven, *We praise thee, O God, we acknowledge thee to be the Lord, &c.*

2. By our publick and joynt praises: Minister and people should both lift up their voyces, with glory to God on high, on earth peace, good will toward men.

3. By our singing of Psalms: Thus Christ, and his Apostles after the celebration of the Lords Supper, they sung an Hymn or Psalm; and some say, it was one of Davids Psalms, which was to present purpose; (the Jews at their Passeeover used these Psalms, Psalm. 113. to 119. which they called the great Allelujah) but others say, it was a Psalm

Pfalm composed by Christ himself, containing the mystery of his Passion: howsoever, learn we our duty, as at other times, so at this especially: to sing unto God *a great Allelujah.*

1. By *our obedience*, by devoting, and giving up our selves to Christ, to be at the will of him, who is our sovereign Lord. The proof and life of Thanksgiving, is *Thank-doing*; the life of thankfulness, is the good life of the thankful: Do we praise God for his excellency? that strictly is the object of praise: or do we thank God for his goodnesse? that strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our *praises*; and that we stand bound and b. holding to him indeed, as we say in our *thanks*. Let us carry our selves in our life towards him, as to God, who onely is excellent, who only is God, our God, the God of our life and salvation.

SECT. 17. Of the exercise of Mercy and Love.

1. Our mercy must be exercised to the poor according to their necessities and our abilities; onely with this caveat, that we give in faith, and chearfulness, and spiritual discretion in preferring the Saints.

2. Our love must be situated -----

1. In respect of *all men*, not onely by doing them good, as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them.

2. In respect of *our enemies*; by *forgiving, and forgetting all injuries*, by *praying for them*, as Christ hath commanded. Col. 3. 13
Mat. 5. 44

3. In respect of *the Saints*, by delighting in them, as *the most excellent of the earth, the onely true worthies of the world*, worthy for ever of the flower, and fervency, and dearness of our most melting affections and intimate love, by sympathizing with them in their felicities and miseries, *Rejoyce with them that rejoyce, and mourn with them that mourn.* Rom. 12. 5

4. In respect of Christ, by having a communion with him, and a fuller injoyment of him, to this purpose consider the greatness of the benefit we have by his death, the smallness of our desert of so great a benefit, and the gloriousness of the person of Jesus Christ: for all are here in this Sacrament in a *singular degree*, and for them Christ deserves our love in the highest degree that we can shew it in: hence the Church in *Canticles* can find no names so fit whereby to call Christ as these; *him whom her soul loveth, her beloved, and her welbeloved*, it is admirable what pleasure she takes in describing, and talking of his rare excellencies: here is her full contentment, and the height of her joy, and peace, that she is able to say, *my wel beloved is mine, and I am his*. Certainly were our hearts truly spiritual, did our souls but tast how good the Lord is, were our eyes opened to see him at the right hand of God, clothed with all beauties of holiness, glory, and majesty, it could not be but that our sins would be most vile, and despicable in our esteeme, and nothing but Christ would appear worthy of our love, delight, and admiration. Cant. 3. 3, 4
Cant. 2. 16

SECT. 18. Of Examination after Sacrament, and the result, if not a good day.

Thus far of the *Duties* both before, and at the time of the Lords Supper: Now follows the *Duties* after Sacrament, and they are these, -----

{ Examination.
 Thankfulness.
 Obedience.

1. A man is seriously and faithfully to consider, after he hath bin at the Lords Supper, what entertainment and welcome God hath given him? what comfort? what encreasing of Faith and Grace? what quickning? what refreshment? what assurance? what friendship, and what communion with Christ? what vertue he hath found to flow out of Christ into his soul?

Now if upon such *Examination*, a man have found no joy, no comfort, no enlargement, no communion with, nor answer from Christ; but on the contrary, his heart full of

deadness, hardness, dulness, unfruitfulness, then two things are to be done.

1. Let such a one suspect himself, that some miscarriage hath been in him, either in his *preparation*, to, or in his *performance* of the *Duty*; and let him labour to finde out where the fail was; what it was that hindred the efficacy of that *Blessed Sacrament*: and having found out what hindred, let him judge himself for it, and be seriously humbled therefore: If he can but do thus, he needs not be overmuch dismayed, because this is one fruit of the death of Christ, which was undoubtedly received in the *Sacrament*; if he have not that which he would have, yet he hath that which was worth the going for: Let him construe this *Humiliation* as a fruit of going to the *Sacrament*, and be thankful for that.

2. Let him endeavour by after-pains in prayer and humiliation, to quicken and awaken the efficacy of the *Sacrament*: *Sacraments do not always work for the present, but the efficacy may come afterwards*; the actions of God are of eternal efficacy, though he put forth that efficacy in such times and seasons as he sees good. Physick doth not always work when it is taken, but sometimes afterward: Thus also it may be with the *Sacrament*, when a Communicant humbled for his unprofitableness in the *Duty*, endeavours by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the case of the *Lords Supper*, as in the *Sacrament of Baptism*? the efficacy and force of *Baptism* doth not presently appear, no not presently upon the years of discretion; many a one lives viciously in a sinful course, a Swearer, Adulterer, &c. yet afterwards when God gives a man the heart to be touched with the sense of sin, and he begins to bestir himself, to seek God by faith and repentance, the Lord then quickens his *Baptism*, and makes it as powerful and efficacious as if it had been administered that very day: So in this case possibly a man hath been at the *Lords Table*, and hath more then once been an unworthy receiver, yet if he shall once come to be humbled for that unworthiness, God will make *Sacraments* so often received unprofitably, to become efficacious unto him: If then we have miscarried in our *preparations and dispositions*, so as we have found no benefit, no comfort, yet here is a remedy and help. Take this course by after-diligence, and after-humiliation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

SECT. 19. Of Thankfulness, if a good day.

IF upon examination we find that we were refreshed, had our hearts enlarged, had vertue from, and communion with Christ, then must follow

} *Thankfulness.*
} *Obedience.*

1. *Thankfulness*: Return home now, as with thy heart full of benefits of the Lord, so with thy heart full of praises to the Lord: Angels employments are most suitable to Angels food; Shall we bless God for a crumb, and not for a Christ? other mercies are are but crumbs, in comparison of this rich mercy; and shall our hearts savour them so much, and not relish these? what's corn and wine to this? That is a mercy, in which all other mercies are folded up: Christ doth eminently contain all other mercies, and in the want of all, Christ enjoyed is exceeding great reward; nay, all mercies are not only folded up in him, and entailed to him, but he sweetens and sanctifies every mercy; let us then return home, as full of the blessing from on high, so full of praises to the most high: *Thankfulness* is the great grace to be exercised in, and *Thankfulness* is the great grace to be exercised after; and therefore while the present sense of this mercy warms our hearts, let the heat of it burst forth into *Thankfulness* toward God; it is the most suitable service, and the most suitable time to return it.

SECT. 20. Of obedience and faithfulness in our lives.

THe second thing required in such a case, is *Obedience*. 1. Get we our hearts now further set against sin, let our souls say, *Hath God been so gracious to renew and confirm my pardon, and shall I again dishonour him? Hath he wiped off my former scores, and shall I run on afresh to offend him? Hath he taken off my former burthen, and cast it on* the

Christ: but when a man indeed draws nigh to God in prayer, he forgets prayer, and remembers God, and prayer goes for nothing, but Christ is all.

2. The means to be used are } Prayer.
Meditation.

Pfal. 1; 1.2,3

1. *Prayer*; a little eating prepareth a weak stomach, and setteth an edge upon the appetite to eat more: To this purpose *David* prayed before prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice: Set a watch, O Lord, before my mouth, keep the door of my lips.*

Gen. 32. 0

Ezra 9. 6

Eccles 5. 2

2. *Meditation*, 1. On our own unworthineſſe, that ſo we may pray in humility: *I am leſs then the leaſt of all thy mercies*, ſaid *Jacob*: *O my God, I am aſhamed and confounded to liſt up mine eyes*, ſaid *Ezra*. 2. On the glorious majeſty of God our Father: He that ſpeaks to God, muſt remember that *God is in Heaven*; nay, what is prayer, but a coming before God, an approaching to God, a meeting of God? in prayer we have to do with God, and this will teach us to ſpeak to him in reverence. 3. On the meditation and interceſſion of our Saviour Chriſt, which is the very ground of our faith in prayer: *Whatſoever ye ſhall aſk in my name, that I will do*. 4. On the promiſes of God in Chriſt, made to our prayers: *Thou, O Lord of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe, therefore hath thy ſervant found in his heart to pray this prayer unto thee: ----- And deliver me, I pray thee (faith Jacob) from the hands of my brother Eſau; Thou ſaidſt, I will ſurely do thee good: Such promiſes have we all, Aſk, and ye ſhall have; ſeek, and ye ſhall finde; knock, and it ſhall be opened unto you.*

7b: 14 14.

2 Sam. 1. 27,

28, 29

Gen. 32, 11, 12

Mat. 6.6

SECT. 2. *The general duties of the soul in Prayer.*

2. **T**He *duties* in prayer, are either internal or external : The former are the *duties* of the soul, the latter are the *duties* of the body.

1. The *duties* of the soul we shall consider { in general,
in particular.

The duty in general is to pray, {
In truth.
By the Spirit.
In the Name of Christ.

Psal. 145. 18

1. *In truth, (i.e.) in sincerity and uprightness of heart: The Lord is nigh unto all them that call upon him in sincerity and in truth: Hence two faults are to be avoided.*

Psalm, 17. I

1. Praying with feigned lips, this is to pray with an heart and an heart, as all hypocrites do: but its otherwise with the Saints: *Hear the right, O Lord, attend unto my cry, give ear to my prayer, that goeth not out of feigned lips.*

Nal. 1.8

2. Praying with wandering thoughts, arising Partly from the flesh, and partly from the suggestions of Satan: The speech of the mouth must not go before, but always follow after the conceit of the minde: Many times as a Musicians fingers will run over a song which he hath been used to play, although his mind be otherwise occupied; so many in prayer will run over that form of words they have been used to utter, though their minds be roving about other matters: Such a prayer is called, Lip-labour: O let the absurdity of the fault, breed in us a loathing of it; Do our mindes wander in prayer? endeavour we to joyne into one speech, the prayer of the mouth, and the speech of the heart both which sound in Gods ears, and then consider whether we would make such a speech (I say not with *Malachi*, *To our Prince*, but) to any man whom we regard, which yet we are not ashamed to offer unto the Lord: I will not deny in such a case, if we be grieved for, and strive and pray against such wanderings; this infirmity through Gods mercy, and the intercession of Christ shall not be imputed unto us. It is good to distinguish of the cause whence these wandering thoughts may arise; if they come from weaknesse in our selves, or from the temptations of Satan, the Lord will consider this, and deal mercifully with us; but if they arise from meer negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

R.m 8.16

2. *By the help of the Spirit*: It is the Spirit that helps our infirmities (saith Paul) for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us; with groanings which cannot be uttered; q. d. when we put forth the graces of the Spirit in us, then the Spirit comes and helps; and what comes from us now, it comes from the

the breathings of the Spirit. [This *helping of the Spirit*] is very Emphatical in the Original; as a man taking up an heavy piece of timber by the one end, cannot alone get it up, till some other man takes it up at the other end, and so *helps* him: So the poor soul that is a pulling and tugging with his own heart, he findes it heavy and dull, like a log in a ditch, and he can do no good with it, till at last the Spirit of God comes at the other end, and takes the heaviest end of the burden, and so helps the soul to lift it up. In our prayers we should eye the Spirit of God, we should cast our soules upon the assistance of the Spirit, we should presse the Lord with this Promise, *Lord, thou hast said, that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for any thing as we ought: Now make good this word of thine to my soul at this time, let me have the breathings of the Spirit of God in me; alas, the breathings of man, if it come from gifts and parts, thou wilt never regard, except there be the breathings of the holy Ghost in me.*

But how should we know whether the Spirit of God come in, or no?

We may know it by this; The Spirit of God carries unto God, and it makes the prayer sweet and delightful, it leaves a savour behinde it. O the breath of the Spirit of God is a sweet breath, and it makes sweet prayers; it never comes into the soul, but after it hath done any work it came for, it leaves a sweet scent behinde: as Civit that is put into a little box, though you should take out the Civit, yet there will be a sweet savour left behind; so though the Spirit of God, in respect of the present assistance, withdraws it self, yet it leaves a sweet savour behind it.

Ans.
Quest.

3. In the Name of Christ: for *Whatsoever you ask the Father in my Name, that I will do.* There is a necessity of praying in Christ's Name, John 14. 13

1. In regard of Admission.
2. In regard of Assistance.
3. In regard of Acceptance.

1. In regard of Admission: God is a consuming fire, and we are dried stubble, there is no approaching to him, but in Christ, in whom we have access with boldness to the Throne of Grace: God will not look pleasingly on us, if we come without Christ, he is no Thorne of Grace without him; it is Christ who makes that which was a Bar of Justice, a Bench of Mercy; in him we have admission: Do we fall upon the Duty of Prayer? do it not in the strength of man, but in the strength of Christ: say, *Lord, I come alone in the Merits of Christ, to partake of the Merits of the Lord Jesus: I have endeavoured to prepare myself through thy grace, but I look not for admission through my preparations or dispositions, but through the blood and mediation of Jesus Christ.*

2. In regard of Assistance: We pray, but we have no strength to do it without Christ; we might as well be set to move Mountaines, as to pray without the strength of Christ; *Without me (saith Christ) you can do nothing;* without union with Christ, without communion with Christ, we can do nothing: from Christ we must have both operating and co-operating strength, both inherent and assistant strength; otherwise though we have grace, we shall not be able to perform any work, nor exercise our own graces: it is he that must work all our works in us and for us, the inherent work of grace within us, and the required works of duty for us: And blessed be that God, who hath given to us what he requireth of us, and hath not onely made Precepts Promises, but Promises Performances.

John 15. 5

3. In regard of Acceptance: Our works, they are not onely impotent, but impure too, as they come from us: It is Christ that must put validity to them, it is Christ that must put his own odours to them, it is Christ that must put both Spirit and Merit to them, his grace to work, and his blood to own them; for whatever comes from his Spirit, it is presented through his Merit: Here is great comfort: Do we look over our performances, and wonder that ever God should accept them? so much deadness, so little life, so much coldness? consider then, that God looks upon them, not as ours, but as Christs, in whom not onely our persons, but our performances are accepted: Christ gives us his Spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own whatever is presented to him by Christ his Son. To this purpose there was given to Christ much incense that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne, and the smoke of the incense which came with the prayers of the Saints, ascended up before God out of the Angels hand. Revel. 8. 3, 4. This Angel is Christ; this incense his merits, the mingling of the prayers of the Saints with this incense is the supplying, or covering of the defects of their prayers with the merits

Revel 8. 3, 4

merits of Christ, and the ascending of this incense and their prayers before God, is his acceptance of them thus covered with Christs merits; and the reason why the prayers ascended was, because the incense ascended; that was their *vehiculum*, the pillar of smoke in which they mounted up to Heaven. This rightly considered, it will cause us in every petition put up, to think our selves so much beholding to Christ, that we shall be ready to say in our hearts, when any petition is granted, *I may thank Jesus Christ for this.*

But what is it to pray in Christs name?

I answer, 1. To pray in *Christs name*, is to pray with reliance upon the grace, favour and worthiness of the merits of Christ, *in whom we have believed, and have access with confidence, by the faith of him:* Christs satisfaction is the ground of our intercession, *because Christs blood hath purchased this (we pray) therefore, O Lord, grant this.*

2. To pray in *Christs name*, is to pray from his command, and according to his will; as when we send another in our name, we wish him to say thus, *Tell him, I sent you, and that I desire such a thing of him;* so when we take those words which the Lord puts in our mouths, and desire those things only that the Lord commands us to seek, whether absolutely, or conditionally; this is to pray in *his name.*

3. To pray in *Christ's name*, is to pray for his ends, for the sake and use of Christ: Thus the phrase is used, *To receive a Prophet in the name of a Prophet (i.e.)* for this end and reason, because he is a Prophet. Now let Christians observe, when they would have any thing of God, to what use and end, and for whose sake it is: *You ask, and have not, because you ask amiss, to spend it on your lusts.* A lust is properly such a desire (though for lawfull things) wherein a man must have a thing, because it pleaseth him: *Give us water, that we may drink* (was the brutish cry of *Israel*) not that we may live to him that gives it; holy desires or prayers (opposed unto *lusts*) are such desires of the soul left with God, with submission to his will, as may best please him for his glory.

SECT. 3. The particular duties of the soul in Prayer.

THE Duties of the soul in particular; are to pray in

{	Knowledge.
	Faith.
	Humility.
	Reverence.
	Ardency of spirit.

1. In Knowledge { of God to whom we pray.
of that for which we pray.

1. We must *know and acknowledge God, and Jesus Christ whom he hath sent:* Christ told the Samaritans, *Ye worship ye know not what:* far be it from Christians thus to do: Without this knowledge we shall wander into Will-worship, and superstitious inventions; *And therefore know thou the God of thy Fathers (said Solomon) and serve him with a perfect heart.*

2. We must *know and understand what we pray*, otherwise we are subject to our Saviours reproof, *You ask you know not what:* two sorts of men are here condemned.

1. Those that pray in an unknown tongue. 2. Those who pray in a known tongue, but understand not what they pray.

2. In Faith, { more general.
more special.

1. Faith more general is such a faith, as apprehends the main promise of the Gospel concerning salvation by Christ.

2. Faith more special, is such a faith, as apprehends the precious promises made to our prayers, whereby we are persuaded that our particular requests shall be granted unto us, only with this distinction, — in matters spiritual, necessary to salvation, we are to ask absolutely, as being persuaded that God hath subordinated our salvation to his own glory; and we are to believe absolutely, that the Lord will grant them unto us; yea, it is a good sign, if we desire any saving grace, that the same grace is begun in us: but in matters temporal or spiritual not necessary to salvation, we are to ask them conditionally, so far forth as they may stand with Gods glory, and the good of our selves and

and our brethren; and we are to believe that he will so far forth grant them; Thus our Saviour prayed in the like case, *O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt.* Mat. 26. 39

3. In *Humility*; which is derived *ab humo*, from the ground; intimating, that when we pray, we should humble our selves, as it were to the ground: Thus the Christians in the eastern Churches were wont to cast themselves down to the ground, when they called upon God: Thus *Abraham* acknowledged himself but *dust and ashes*; Thus *Jacob* confessed himself *less than the least of all Gods mercies*; thus *David* professed, that he would be vile before the Lord; thus *Isaiah* cryed out, *I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*: Thus *Ezra* prayed, *O my God, I am ashamed, and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespass is grown up unto the Heavens*: Thus the Centurion, *Lord I am not worthy that thou shouldst come under my roof*: Thus the woman of *Syrophoenicia*, confesseth her self a dog in comparison of the Israelites; and thus the prodigal received to favour, confesseth himself unworthy to be called a son: Here's a cloud of witnesses, concluding that *Humility* in the heart is requisite in prayer.

4. In *Reverence* of the majesty of God: *Serve the Lord with reverence, and rejoice with trembling*: The blessed Angels being in Gods presence, and sounding forth his praise, are described, as having six wings, whereof two pair serve to cover their faces and their feet, hereby betokening their wonderful reverence of God: How much more should we, who inhabit these houses of clay, (subject to infirmities, and corrupted with sin) be stricken with an awful reverence of Almighty God? did we consider our selves to be in the midst of Angels, before the God of Angels, performing the like exercise as the Angels, how would this strike us with a reverence of this great King of heaven?

5. In *Ardency, or fervency of Spirit*; this gives wings to our prayers, and causeth them to ascend before God; this sets on work all the graces of Gods Spirit, and the more fervent the prayer is, the more they are intended, actuated, increased: I mean not thus of every fervency; there is a fervency of faith, and a fervency of meer natural desires: In this latter, there is no holiness, no fire of the Spirit, but in the former there is: When Christ lived upon earth, many came to him, and some were exceedingly importunate to be healed, or to have Devils cast out, &c. now if he answered their requests, his usual phrase was, *Be it unto thee* (not according to the importunity and fervency, but) *according to thy faith*; q. d. I heed not, I regard not this clamor and earnestness, if it be onely out of meer natural desires but if it be out of Faith; if besides sense of need, you have in you a true hope of mercy, then be it unto thee according to that: This fervency is set out in the Word by divers significant phrases; sometimes it is called a *crying unto the Lord*, thus *Moses* cryed unto the Lord, and *Samuel* cryed unto the Lord, and *Elijah* cryed unto the Lord, and *Isaiah* cryed unto the Lord, sometimes a *crying mightily*: *Let man and beast be covered with sack-cloth, and cry mightily unto God*: sometimes a *lifting up of our prayers*; wherefore *lift up thy prayer for the remnant that is left*, said *Hezekiah* to *Isaiah*: sometimes a *pouring forth our souls before the Lord like water*; *O wall of the daughter of Zion, pour out thy heart like water before the face of the Lord*: Thus the Israelites drew water, and poured it out before the Lord, and fasted on that day, and said there, *We have sinned against the Lord*: sometimes a *groaning in spirit*, or *groans of the spirit*; The Spirit it self maketh intercession for us, with *groanings which cannot be uttered*: sometimes a *praying exceedingly*; sometimes a *praying fervently*; sometimes a *striving with God*: Now I beseech you brethren: for the Lord Jesus Christs sake, and for the love of the Spirit, that you strive together with me in your prayers to God for me: sometimes a *wrestling with God*: Thus *Jacob* wrestled with a man (i. e.) with God in from of a man, untill the breaking of the day: ----- All these phrases do set forth the excellency, the necessity of this *ardency, fervency of prayer*, required in the *Duty*.

SECT. 4. The duties of the Body in Prayer.

Thus far of the duties of the soul in prayer; as for *bodily exercise* (of it self) it profiteth little: but if joyned with the soul, it is of great importance; Therefore glorify God in your body, and in your Spirit, for both are Gods. 1 Tim. 4. 8
1 Cor. 6. 20

The Duties of the body may be reduced to these two heads:

The

{ The gesture of the body.
 { The speech of the mouth.

Concerning the first; in publick prayer we are to follow the custom of the Church wherein we live, if it be without scandal and superstition: In private prayer we may take our liberty, so that our gesture be correspondent to the affections and dispositions of the soul. --- In Scripture we read of these several gestures: 1. *Standing*, which is a token of reverence and service, 2 Kings 5. 25. 1 Sam. 16. 21. 1 Kings 10. 8. Job 29. 7, 8. Gen. 18. 22. 2 Chron. 20. 5. Psal. 134. 1. Luke 18. 13. Marke 11. 26. 2. *Kneeling*, which is a token of our humility and earnestness in prayer, Psal. 95. 6. 2 Chron. 6. 13. Dan. 6. 10. Acts 7. 60. and 9. 40. and 20. 36. Luke 22. 41. 3. *Prostration*, or falling on the ground, or falling on the face, a gesture of the greatest humiliation, though not used among us in these parts of the world, Numb. 16. 22. Josh. 5. 14. Ezek. 9. 8. and 11. 13. Mat. 26. 39. 4. *Sitting*, lying, walking, riding, journeying, in some cases, 2 Sam. 7. 18. 1 Kings 19. 4. Isa. 38. 2. Psal. 6. 6. Gen. 24. 26. 2 Chron. 18. 31. 5. *Uncovering of the head in men*, covering of the head in women, which is a token of subjection, 1 Cor. 11. 7, 10. Rev. 4. 10. 6. *Lifting up*, and casting down of the eyes, the former being a token of faith, the latter of dejection and humiliation, Psal. 123. 1. Mat. 14. 19. John 11. 41. and 17. 1. Luke 18. 13. 7. *Lifting up*, or stretching forth of the hands; expressing humility and earnest affection: and knocking them on the breast, which betokens guilt, and earnest desire of pardon, Exod. 9. 33. Psal. 143. 6. 1 Kings 8. 22. Psalm 143. 2. Lam. 3. 41. Luke 18. 13. Luke 23. 48.

Concerning the second; viz. *The voyce or speech of the mouth*; it is necessary in Church or family, and most convenient in private: Now the voyce used in prayer, is either

{ Inarticulate.
 { Articulate.

Psal. 38. 9
 Isa. 38. 14

Rom. 8. 16

1. The *inarticulate* is that which is uttered in sighing, groaning and weeping: Lord, all my desire is before thee; and my groaning is not hid from thee, saith David; and Hezekiah professeth, That he did chatter like a crane or a swallow, and did mourn like a dove; And the Spirit himself maketh intercession for us with groanings, which cannot be uttered.

2. The *articulate voyce*, is the external speech it self, whereby the prayer is expressed, wherein three things are considerable:

{ Quantity.
 { Quality.
 { Forme.

Mat. 6. 7

1. For *Quantity*, we must not affect prolixity, as if for multitude of words we looked to be heard. When ye pray, use not vain repetition, as the heathen do: The Heathen thought, that their gods did not always hear, as being otherwise employed, (so Elias told Baals Priests) and therefore they used to repeat the same things often, that if they did not hear them at one time, they might hear them at another time; thus Christians must not pray, they must not lengthen their prayers, as conceiving that either God hears not, or that he will hear for the lengths sake; but on the other side, where is variety of good matter, uttered with the attention of minde, and vigor of affection, there the longer we continue in prayer, the better it is.

Mal. 1. 8

2. For *Quality*, we need not be curious in respect of the stile, God looking to the heart, rather than the speech: As it is not the loudness of a Preachers voyce, but the weight and holiness of the matter, and spirit of the Preacher, that moves a wise and intelligent hearer; so not gifts, but graces in prayers, are they that move the Lord: The reason, prayer moves not God as an Oratour, but as a childe moves his Father: two words of a childe humbled, and crying at his fathers feet, will prevail more then penn'd orations: it is the meaning of the spirit that God looks unto, more then the expressions, for the groans are said to be unutterable, Rom. 8. 26. yet must we not be more careless and negligent for the manner of speech, then we would be, if we were to speak to a mortal man: If ye offer the blinde for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy Governour, will he be pleased with thee, or accept thy person? saith the Lord of hosts, Mal. 1. 8.

3. For the *Form*: We are not tyed to any set-form, nor are we so tyed to conceived prayer, as that it must be without all study or meditation, either against the instant, or in former times: A man many conceive a prayer *ex tempore*, and yet without Enthusiasms,

Enthusiasms, or extraordinary revelations: viz. by the help of his former studies and Meditations: and that I may afford some help that way, I shall in conclusion of this Chapter, lay down a Directory for prayer, together with a form of prayer (though broken) in Scripture-phrases.

SECT. 5. Duties after Prayer.

3. **T**He Duties subsequent, which follow after prayer, are these: —

1. Quietly to rest in the good will and pleasure of God, not doubting but the Lord hath heard our Prayers, and in good time shall grant that which shall be most for his glory and our good; and this is the meaning of the word *Amen*, wherewith we seal up our prayers.

2. Diligently to use all good means for the obtaining of our suits; as if I pray for *faith*, or any other spiritual Grace, I must besides prayer, use all good means carefully, which the Lord hath ordained for the begetting and encreasing of those graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwise, our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gainings by prayers, otherwise we are like foolish Venturers, who have a great stock *a going*, but look not after their returns: *In the morning I will direct my prayers, and look up:* Psal. 5. 3. There are two military words in the verse, *David* would not onely pray, but *marshal up his prayers*, put them in array, and when he had done so, he would be as *a spy upon a tower*, to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Query's or cases of Conscience, as: —

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

3. Suppose after prayer I observe all I can, and I can by no means discern, that either God will answer, or doth hear my prayers, what shall I do then?

4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?

5. Suppose that others joynd with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?

6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

SECT. 6. The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?

WE may resolve this case, by some observations *before prayer, in prayer, and after prayer.*

1. *Before prayer:* When God prepares the heart to pray, when he pours upon a man a *Spirit of Grace and Supplication*, a praying disposition; when he puts in motives, suggests arguments and pleas unto God, as materials for prayer; all which you shall find to come in readily, and of themselves; and that likewise with a quickning heat, and enlargement of affections, with a lingring, and longing, and restlessness of Spirit, to pour out the soul unto God: this is a sign that God lends his ear, and will return answers: *Thou wilt prepare their heart; thou wilt cause thine ear to hear; q. d. Thou fashionest the heart, and composest it into a praying frame, and that is a sign, Lord, that thou meanest to hear.* Psal. 10. 17.

2. *In prayer:* As 1. when God *draws nigh*, and reveals himself to thy soul, in and upon such or such a particular petition, when God smiles upon thee, welcomes thee, falls about thy neck and kisseth thee; when no sooner thou com'st into his presence to enquire of him, but he says, *Here I am*, as the promise is, *Isa. 58. 9.* this thou art to observe as a sign that he hears thy prayer, and accepts both thee and it: *Hear me speedily* Isa. 58. 9.

speedily (saith David) and that I may know thou hearest me, draw nigh unto my soul, Psal. 69. 17. 18. 2. When God doth put a restless importunity into the heart, maugre all discouragements, for this or that mercy, and when this importunity is joyned with a subjection to Gods will, and runs along with it, then hath God stirred it up, and then look for something to come: You know the parable how the unjust Judge heard the widow, *for her importunities sake*: So when God puts this importunity into the heart, it is a sign God means then to hear and answer.

3. *After prayer*: This will appear in several particulars; as—

1. When God quiets and calms the heart after prayer, by speaking something to the heart, though what is spoken be not always discerned; as when you see an earnest or importunate suitor going into a great man, exceeding anxious, but coming out very cheerful, contented, and quiet in spirit, you would conceive that certainly something hath been said to him, which gave him encouragement: So when thou goest to God, and hast been importunate in a business, and thy desires were exceedingly up for it, and then thou risest up with thy minde calmed and satisfied, and thou feelest the anxiousness, the solicitude of thy heart about the thing, taken off and dispelled; this is a good sign that God hath heard, and will return answer to the full: When *Hanna* out of much bitterness, and with strong desires, *had poured her soul out unto the Lord*, it is said, *That she looked no more sad*; And then God gave her a son, a son of her desire.

2. When God gives an obedient, dependent heart, in walking before him, when that consideration still comes in as a curb unto sin: *If I regard iniquity in my heart, God will not hear me*: When God doth still after praying, keep the soul in a more obedient frame of Spirit; when he keeps thee from using ill means, &c. it is a sign that God hath heard thy prayers, and thou shalt have returns: *David* praying for his life, *Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me, and in thy righteousness*: — Presently after he prays for holiness, knowing that sin would enervate and spoyle all his prayers; *Cause me to know thy way, wherein I should walk: — Teach me to do thy will.*

3. When God after prayer, strengthneth the heart to wait and expect for the mercy desired; when a man after prayer, begins to wait rather than pray (though he prays still) because he looks now God should perform; in this case, and at this time he may look for some good answer from God: *David* having prayed, says to his soul, *Wait on the Lord, be of good courage, and he will strengthen thy heart: wait, I say, on the Lord.*

SECT. 7. *The second Case: Suppose the thing I desire shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?*

WE may resolve this case, if 1. we observe these particulars:

1. Whether thy prayer was framed in a right manner? didst thou not pray absolutely for such blessings, as were never absolutely promised? if so, no wonder thy prayer is denied; or didst thou pray conditionally (as Christ prayed, *If it be possible, &c.*) then thy prayer may be heard, and yet the things denied? for otherwise Christ had not been heard, when yet the text says, *He was heard in that he feared.*

2. Whether there be not a reservation in that denial, for some greater mercy, whereof that denial was the foundation? if we had many of our desires, we should be undone: If the childe had lived for which *David* so earnestly prayed, he would but have been a living monument of his own shame; God therefore denyed his prayer, but after he gave him a *Solomon*.

3. Whether God doth not answer thee still according to the ground of thy prayer? Now the ground and intent of thy prayer, is after Gods glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou desirest, and yet he answers the ground of thy prayer, his glory shall be advanced, his Church preserved, thy comfort made up (even for that prayer of thine) some other way.

4. Whether God yields not far to give thee satisfaction, as if he were tender of denying thee? So the Lord answered *Abraham*, when praying for *Ishmael*, *O let Ishmael live in thy sight!* God went as far in answering his request as might be, *I have heard thee (said God) and I have blessed him, and I will make him fruitful, and multiply him exceedingly*

exceedingly, and he shall beget twelve Princes; but my covenant I will establish with Isaac.

5. What effects that denial hath upon thy heart? as -----

1. Whether thy heart be enlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine own unworthiness the cause of his denying thee? *I cry in the day time (saith David) but thou hearest not: ----- Yet thou art holy, O thou that inhabitest the praises of Israel.* Psal. 22. 2, 3:

2. Whether God fills thy heart with holy contentment in the denial?

3. Whether thou canst be thankful to God out of faith, that God hath ordered all for the best, though he hath denied thee?

4. Whether thy heart be not discouraged, but thou canst pray still, at least for other things; it moves ingenuous natures to see men take repulses and denials well, and so it moves God: Now if the case be thus; if upon observation thou canst say, that thy prayers, though denied, were conditional [*if God will*] that thou perceivest a reservation in Gods denial, for some greater mercy; that God answered thee, at least, according to the ground of thy prayers, that God yielded so far to thee, as if he were loath to deny thy prayers; that thou feelest such effects of denial upon thy heart, as these: ----- 1. An enlargement, to acknowledge God holy and righteous. 2. An holy contentment in the denial. 3. A thankful heart. 4. An heart not discouraged howsoever. Surely then God hears, or God hath heard thy prayers, although the particular suits are not accomplished.

SECT. 8. *The third Case: Suppose after Prayer, I observe all I can, and can by no means discover, that either God will answer or hear my prayers, What shall I do then?*

WE may resolve this case by laying open the Duties appertaining to such a soul: Canst thou not discern Gods dealings? spy no returns of thy prayers? it is then thy Duty -----

1. To examine what is the cause; and if the fault be in our prayer, because we did *ask amiss*, we must endeavour by Gods grace to amend; or if the fault be in our selves, because we are impenitent, we must first repent, and then renew our prayers unto God. James 4. 3:

2. To persist and persevere in our prayers, without fainting, Continue instant in prayer, as *Hanna*, and *David*, and *Daniel*, and *Bartimeus*, and that importunate widow. Luke 18. 1. Rom. 12. 12:

3. To expect the Lords leisure: *I waited patiently for the Lord (saith David) and he inclined unto me and heard my cry.* Psal. 40. 1:

4. To rest in the good will and pleasure of God: *Let us do what seemeth him good:* Who can tell, but God in time may give thee a sign of his good-will towards thee, and that he hath heard thy prayers? howsoever, it is the Lord that gives or denies, let him do what he please.

SECT. 9. *The fourth case: Suppose the thing I desire is answered, how may I assuredly know it was by my Prayers, and not out of common providence?*

WE may resolve this case by giving these directions to the soul, whereby it may be enabled to discern when and how things prayed for, come in by prayer; As

1. From the manner of Gods performance: When God gives any thing in answer to prayers, he often discovers a more then ordinary hand of providence in it: As

1. By bringing it to pass through many difficulties: Thus *Peter* was delivered out of prison at the prayers of the Church; and we finde 1. He was sleeping between two Souldiers; if they had wakened, he had been discovered. 2. He was in chains, but they fell off. 3. The Keepers stood before the door, but they minded him not. 4. When one watch is past, he passeth quietly through another. 5. When both those were past, an iron gate flies open of its own accord: Now such difficulties are there in many businesses, which yet in the end are accomplished by prayer; iron chains fall off, iron gates, enemies hearts lie open of their own accord, and though not in that miraculous manner, by the means of an Angel, yet no less wonderful. Acts 12. 6, 10.

2. By facilitating all means, and causing them to conspire to accomplish the thing prayed for; thou hast winde and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many circumstances together to effect it, which had influence into it, whereof if any one had been wanting, haply the thing had not been done: Thus, when *Israel* went out of *Egypt* (which was the accomplishment of their prayers) *their cry came up unto God* (saith the Text) how were all things facilitated? the Egyptians that detained them, then came and intreated them to go out, *Rise up, and get you forth from amongst my people*, said *Pharaoh*; *Yea, they were urgent upon the people, that they might send them out of the Land*; yea, *They hired them to go out with their jewels of silver, and jewels of gold, and raiment*, and *Pharaoh* parts himself lovingly and fairly with them, and desires their prayers, *Bless me also*; yea, to shew there was no reluctance, the Text saith, *A dog did not move his tongue*; the brutc creatures did not disturb them, though at midnight, when these creatures use to be most obstreperous through noises, especially at Travellers.
3. By bringing it to pass suddenly and unexpectedly; as the return of the captivity of *Babylon*, which was the conclusion of many prayers, was done in a trice; *they were as men in a dream*, they could scarce believe it was so, when it was done.
4. By doing above what was desired, with addition of other mercies; so *Solomon* asked wisdom, and God gave him more then he asked, *Peace, Riches and Honour*: When prayers are answered, usually mercies come thick; the thing we prayed for, comes not alone.
5. By adding some special circumstance, as a token of Gods special hand in it, such a token as a man himself often takes notice of, yea, and others also often take notice of it; *Shew me a token for good* (saith *David*) *that others that hate me may see it, and be ashamed*. So when *Abraham* and *Isaac*, and *Abraham's* servant had prayed for a wife for *Isaac*; see by what a token God shewed that he had heard their prayers; *Rebekah*, was the first that came out, and if she be the woman appointed for *Isaac* (prayer the servant) *let her offer me drink, and my camels also, and thereby shall I know thou hast shewed kindness to my Master*; and God gave him the token, and therefore the servant bowed at it, and worshiped the Lord: If we take notice of the sign, it was such as argued in her a kinde, courteous disposition, which therefore (it may be) he singled out as a token of a meet wife, especially to be looked at in the marriage choice.
2. From the time, wherein the thing prayed for is accomplished: God who doth all things in weight and measure, shews his wisdom and love as much in the season, as in giving the thing it self: God considereth all times of thy life, and still chooseth the best and fittest to answer thy prayers in: *In an acceptable time have I heard thee* (saith God) *As---*
1. It may be at the very me when thou art most instant and earnest in prayer: *Whiles they are yet speaking* (saith God) *I will hear*; a time cull'd out on purpose, that they might rest assured it was an answer to their prayers.
2. At that time when thou hast most need, and when thy heart is most fitted for mercy (i.e.) when thy heart is most subdued, and thy lusts mortified, for then thou art fittest to relish his goodness alone, and not to be drawn away with the carnal sweetness that is in the thing, *Thou wilt prepare their heart, thou wilt cause thine ear to hear*; thou wilt prepare their heart in taking it off from the thing desired, in making it quieted and contented with God in the thing, and then thou wilt hear] this is the fittest time.
3. From the effects upon thy heart that prayest: As ----
1. If the thing granted by thy prayers, draw thy heart more near unto God: Things granted out of ordinary providence onely, do encrease our lusts, and are snares to us, but if thou findest Gods dealings with thee, to be a kindly motive to cause thee to mourn for sin, and to be a restraint against sin, it is a sign it was a fruit of thy prayer: *Away from me ye workers of iniquity* (saith *David*) *God hath heard the voyce of my weeping*: Or,
2. If thou findest Gods dealings with thee, to be a kindly motive, to cause thee to rejoyce in God, more then in the thing obtained, it is a sign it was a fruit of thy prayer. *Hanna* blessing God for her child, *My heart rejoiceth in the Lord*, saith she: She rejoyceth not so much in the gift, as in the giver; not so much in her child, as in his favour that answered her prayer.
3. If the mercy obtained by thy prayer, enlarge thy heart with thankfulnesse: Self-loves makes us more forward to pray, then to give thanks, for nature is all of the craving

ving and taking hand; but where Grace is, there will be no eminent mercy gotten with much struggling, but there will be a continual, particular thankful remembrance of it a long while after, with much enlargement, *Great blessings won with prayer, are worn with thankfulnesse*; such a man will not ask new, but withall, he will give thanks for old: *Thankfulnesse of all duties proceeds from pure Grace*, therefore if thy spirit stirs thee to it, it is a sign he made the prayer: See *Hanna's* song when she had her desire, 1 Sam.

2. 1.

4. If the mercy gotten by thy prayer, doth encourage thee to go to God another time, to pray again more confidently and fervently, it is a sign thou hast gotten the former mercy that way: *The Lord hath heard me* (saith David) *and I will call upon him as long as I live.*

Psal. 11. 6, 1.

5. If the thing obtained by thy prayer, doth make thee careful to perform thy vows made in prayer: *I will pay thee my vows* (saith David) *which my lips have uttered, and my mouth hath spoken, when I was in my trouble*; and the reason follows, *because that verily God hath heard me, when I cryed to him*, and so *Eliphaz* in *Job*, doth connect and hang these two together, *Thou shalt make thy prayer to him, and he shall hear thee, and thou shalt pay thy vows.*

Psal. 65. 13, 14.

Job. 22. 27.

6. If the thing granted by thy prayer, prove a real and stable mercy; if the curse be taken out, and it have few thorns and vexations in it: *When the blessing of God maketh rich, he addeth no sorrow with it*: It may be the heart was put to some trouble in the deferring, but it's recompenced by the more settled, constant, unmixt sweetness in the enjoying.

Prov. 10. 22.

7. If the mercy obtained brings with it assurance of Gods love, and an evidence of his favour: I need not make that a sign, for when this comes with a mercy, it carries its own evidence; you will then know well enough that it is in the fruit of prayer.

SECT. 10. *The fifth Case: Suppose that others joyne with me in those prayers now answered, how should I know that my prayers had an hand in obtaining those answers, as well as any others?*

WE may resolve this case by these observations: As ———

1. If thy heart did sympathize and accord in the same holy affection with those others in praying, then it is certain thy voyce hath helped to carry it: *If two of you should agree on earth, (saith Christ) as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven: If two of you shall agree (the word is συναγωνισαι) q. d. if you harmonially agree to play the same tune (for prayers are musick in Gods ears, and so called, melody to God) if you agree not onely in the thing prayed for, but in your affections, for it is the affections that makes the consort and melody: If the same holy affections were touched and struck by God Spirit in thy heart, that was in others, then didst thou help to make up the consort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God sometimes stands upon such a number of voyces (as when he named ten persons in Sodom) and so one voyce may cast it.*

Mat. 18. 19.

Ephes. 2. 29.

2. If thy heart be filled with joy in the accomplishment of what was prayed for, it is an evident argument that thy prayers did move the Lord to effect it, as well as the prayers of others. When good old *Simeon* saw his prayers answered in sending the Messiah into the world, he was even willing to dye through joy, and thought he could never dye in a better time: *Lord, now lettest thou thy servant depart in peace, according to thy word.*

Luke 2. 29.

3. If the thing concern others, and thy heart be thankful for a blessing on others, prayed for by thee with others, it is a sign thy prayers had some hand in it: Thus *Paul* prayed for the *Thessalonians*, and when *Timothy* came, and brought him good tidings of their faith and charity, he was not only comforted, but in his ravishment he cries, *What thanks can we render again to God for you?*

1 Thes. 3. 6, 7, 9

4. If the thing concern thy self which was prayed for by others, helping thee in their prayers,

Phil. 1. 19.

prayers, what cause hast thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the sooner through the help of theirs prayers: *I know this shall turn to my salvation, through your prayers, said Paul*: but if God stirs up thy heart to pray for thy self, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers also, and hath had a respect to thee as well (if not more then) to others, because it concerneth thy self especially, as being a more special mercy to thee then to others.

SECT. 11. *The sixth Case: Suppose I am assured upon former observation, that God hath heard and answered my prayers in their particulars, what must I do then?*

WE may resolve this *Case*, by laying open the duties appertaining to such a soul: Art thou now assured of answer and return of thy prayers, it is thy duty then----

Psal. 28. 6.

1. To be thankful to God for his goodness: *Blessed be the Lord (saith David) because he hath heard the voice of my Supplications.*

Psal. 116. 1, 2.

2. To love God the more, and to resolve with confidence to call upon him so much the more: *I love the Lord, because he hath heard the voice of my supplication; because he hath inclined his ear to me, therefore will I call upon him as long as I live.*

Psal. 6. 8.

3. To have such a deportment and demeanour ever after, as is suitable to such who have commerce and enterourse with God; as, *To depart from sin, to apply our hearts to obedience, and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voice of my weeping: ----- And I will pay thee my vows which my lips have uttered; -----*

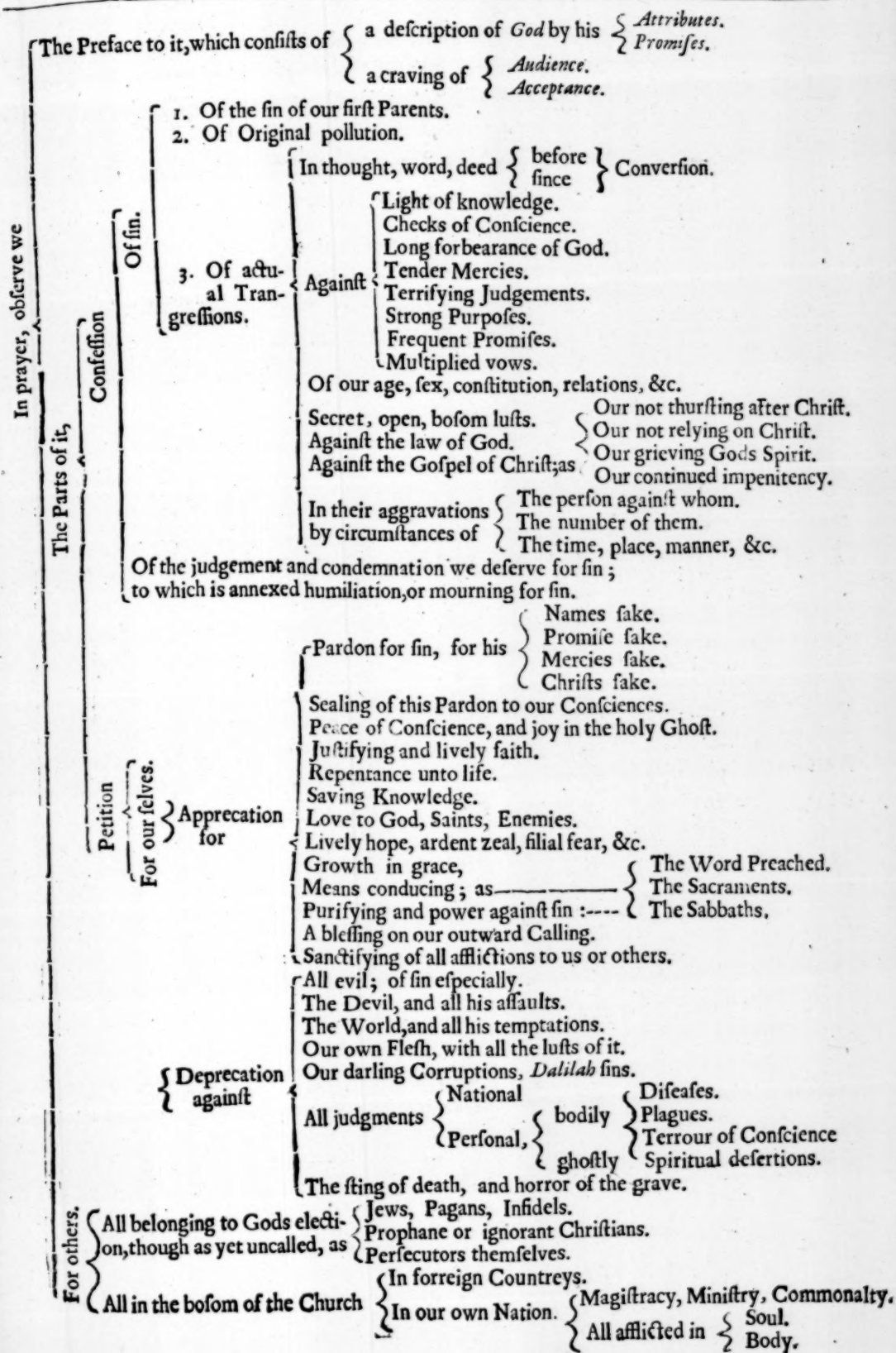
Psal. 66. 13, 14, 19.

For God hath heard me.

SECT. 12. *A Directory for Prayer.*

I Promised in conclusion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I shall draw this following Scheme.

In



Thanksgiving for blessings	Spiritual	Election, with all the golden chain of Graces hanging thereon; as,	Redemption. Vocation. Justification. Sanctification. Hope of glory.
	Temporal	Word, Sacraments, Sabbaths, Ordinances, labours of the learned. Power over sin, Satan, our own selves. Creation. Continual preservation. Life, health, peace, prosperity, plenty, &c. Deliverance from Judgements, National and Personal. Victory over the Churches enemies.	

SECT. 13.

Sect. 1. *A form of Prayer in Scripture-phrase.*

IN this form observe ----

1. *A description of God.*

- Numb.* 16. 22 O God the God of the spirits of all flesh. ---- Who hast created the heavens, and stretched them out, who hast spread forth the earth and that which cometh out of it, who givest breath unto the people upon it, and spirit to them that walk therein. ----
- Isa.* 42. 5 Who hast formed the mountains, and created the wind, and declarest unto man what is his thoughts, who makest the morning darknesse, and treadest upon the highest places of the earth. ---- Who art clothed with honour and Majesty ---- Who coverest thy self with a light as with a garment, who layest the beams of thy chambers in the waters, who makest the clouds thy charrets; who walkest upon the wings of the wind. ---- Who hast measured the waters in the hollow of thy hand, and meted out heaven with thy span, who comprehendest the dust of the earth in a measure, and weighest the mountains in scales, and the hills in a balance. ---- Who givest the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who dividest the sea when the waves thereof roar. ---- Who madeest the seven-stars and Orion, and turnest the shadow of death into the morning, and makeest the day dark with night. ---- Who hast built thy stories in the heaven, and hast founded thy troop in the earth, who callest for the waters of the sea, and pourest them out upon the face of the earth.---

2. *A begging of audience.*

- Deut.* 26. 15 Look down from heaven thy holy habitation ---- Have thou respect unto the prayer of thy servants; to hearken to the cry, and to the prayer which thy servants pray before thee this day. -- Let our prayer be set forth before thee as incense, and the lifting up of our hands as a morning sacrifice.---

3. *A confession of the sins of our first parents, and of our original pollution.*

- Gen.* 1. 26 We confesse O Lord thou createdst our first parents in thine own image, and breasted it into their nostrils the breath of life, but the serpent beguiled them, and they did eat of the forbidden fruit: whereby all mankind (being then in their loyns) also sinned, and now come short of the glory of God. ---- And besides that sin which is imputed to us, we find in us inherent a proclive disposition to all manner of evil; we are risen up in our fathers stead an increase of sinful men, to augment yet the fierce anger of the Lord towards us. ---- We know Lord, that in us, that is in our flesh, dwelleth no good thing, for though to will be present with us, yet how to perform that which is good we find not. ---- We see another law in our members warring against the law of our minds, and bringing us into captivity to the law of sin which is in our members. O wretched men that we are, who shall deliver us from the body of this death? ----

4. *A confession of actual transgressions in thought, word, and deed.*

- Prov.* 20. 9 And yet O Lord, to fill up the measure of our condemnation, to this sin original we have

have added sins actual: who can say I have made my heart clean? I am pure from my sin? sinners we are by imputation, having the sin of our first parents charged upon us; sinners by real communication, being heirs to our forefathers corruption, and sinners by actual commission. ----- We have sinned in thought: our souls which should have been seasoned with sweet meditations on thy goodnesse, and mercy, and grace, and heavenly things, they are and have been pestered and assailed with the black and hellish thoughts of atheism, despair, dis-content, blasphemy, and soul-vexing fears. O what a world of ignorance, vanity of mindy; dis-esteem of thy mercy, timorousnesse, dis-content, unbelief, mis-interpreting the Lords doings, self-confidence, and solitary musings on the temptations of Satan have nestled into our hearts? thou Lord see'st that the wickednesse of man is great upon earth, and that every imagination of the thoughts of his heart is onely evil continually. ----- We confest Lord, we have sinned in word; our tongues which should have been as trumpets to have sounded thy praise, they have been deeply guilty of blasphemy, murmuring, swearing, forswearing, lying, slander, railing, reviling, brawling, scoffing, boasting, discovering of secrets, defense of sin, flattery, giving ill counsel, sowing seeds of discords among't neighbours, foolish jesting, idle words, sinful silence, rash censurings, behold how great a matter a little fire kindleth, the tongue is a fire, a world of iniquity, ----- it hath defiled our whole bodies, and hath set on fire the course of nature, and it is set on fire of hell, O Lord, if of every sinful word, and of every idle word we must one day give account, what a fearful account have we to make? If we justify our selves, our own mouths will condemn us, ----- the heaven shall reveal our iniquity, and the earth shall rise up against us. ----- We confest Lord, we have sinned in deed: witness our worldliness, and coverousness, and pride, and malice, and lusts, and lukewarmness, and impatience, and discontentedness, and vain-glory, and self-love: O the wrongs we have done, O the goods we have ill gotten, and the time we have mispent, and the Sabbaths we have profaned! O the pollutions, distempers, estrangedness from God in our souls! O the villanies, vanities, and rebellions of our whole life! O Lord, we may as well number the Stars as our sins, but thou knowest them all, thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

Gen. 6. 5

Job 3. 5, 6

Mat. 12. 35

Job 9. 13

Job 20. 27

Psalm. 50. 8

5. *A confession of sins before and since conversion.*

And however thou hast been pleased of thy rich mercy in Christ, to translate some of us from darkness to light, yet Lord how infinitely did we sin before our conversion? O our omissions of good duties in that graceless time, which were as large as the duties enjoyed in all thy Commandments! O the actual sins, and gross iniquities, and heinous crying crimes we then committed with all manner of greediness! O we cannot but say out of our own experiences, abominable and filthy is man, which drinketh iniquity like water. ----- For our iniquities are grown over our head, and as an heavy burthen they are too heavy for us to bear. ----- But that which infinitely adds to our sins, how have we sinned since conversion by our many relapses, and frailties, and falls? Alas Lord, our profitable and pleasing sinnes in former times have broken in upon us again and again; and notwithstanding we have confessed, and prayed, and promised, yet still we have relapsed and backslid; in our holy things we have been pestered with wandrings and distractions of heart, with coldness, and dullness, and unprofitableness, to this day innumerable sins pass by us that we take no notice of, so that we cannot but with holy David complain, who can understand his errors? Lord cleanse us from our secret faults.

Job 15. 16

Psalm. 38. 4

Psalm. 19. 12

6. *A confession of sins against light of knowledge, checks of conscience, vows, promises, law, Gospel, &c.*

But O the aggravation, that we should sin against knowledg; that we should abuse the good gifts of God, and turn his grace into wantonness, that we should sinne against our Covenant many a time renewed; that we should grieve that good spirit of God whereby we are sealed unto the day of Redemption: that we should wrong the blessed name of God, his Word, Religion, and profession of godliness; that in the land of uprightness we should deal unjustly, and not behold the Majesty of the Lord: this makes our sins become exceeding sinful. ----- We confest Lord, we have sinned against the Law, we have broke all the Commandments, from the first to the last; and now O our God, what shall we say after this? ----- We confest Lord, we have sinned against

Jude 4.

Eph. 4-30

Isa. 26. 10

Ezra 9. 10

Rom. 1. 16
Psa. 42. 1

Eph. 6. 24

Phil. 3. 8

10

Isa. 53. 3

Isa. 64. 7

Revel. 2. 21

Psal. 32. 5

Jer. 5. 3

Mat. 5. 29, 30

against the Gospel; we are ashamed of the Gospel of Christ, though it be the power of God unto salvation to every one that believeth, — We have not thirsted after Christ, our souls have not panted after him, as the Hart that pants after the water brooks. — We have not loved the Lord Jesus in sincerity, we have not considered him as the sweetness of our hearts, and life of our souls. — We have not counted all things loss and dung for the excellency of the knowledge of Christ Jesus our Lord. — We take no pains to know him, and the power of his resurrection, and the fellowship of his sufferings, or to be made conformable to this death. — We hide as it were our faces from him, and will not have him reign over us. — We have not believed the promises of salvation, nor relied upon Christ for justification, sanctification, and salvation: O Christ, there is none of us that stirreth up himself to take hold of thee. — And howsoever Lord, thou hast given us space to repent of all our abominations that we have committed, yet we have not repented. — We confess not our transgressions unto the Lord, that thou mightest forgive the iniquity of our sin. — Thou hast indeed stricken us, but we have not grieved; thou hast consumed us, but we have refused to receive correction; we have made our faces harder than a rock, and have refused to return. — But above all, O the insolencies, and outrages and excesses, and tyrannies of our bosome-sins, of our darling-delights! these are they that rage, and tyrannize it over us more than any of the rest. — These are as our right hands, and right eyes, and we are loath to cut them off, or pluck them out. —

7. *An accusing, judging, and condemning our selves.*

Ezra 9. 13

Lam. 3. 22

Isa. 28. 17

Deut. 29. 20

Deut. 32. 42

Psal. 9. 17

And for all these sins, thou our God hast punished us less than our iniquities deserve. — It is of the Lords mercy that we are not consumed, and because his compassions fail not. — If thou shouldst lay judgement to the line, and righteousness to the plummet, — thou mightest make thy anger and jealousy to smother against us, and all the curses that are written in thy book thou mightest lay upon us, and blot out our name from under heaven. — Thou mightest make thy arrows drunk with blood, and thy sword might devour flesh from the beginning of revenges; — thou mightest give us our portion with the wicked that are turned into hell, and all the nations that forget God. —

8. *Humiliation, or mourning for sin.*

1 John 1. 9

Prov. 28. 13

Jer. 3. 12

Hos. 5. 25

Job 33. 27, 28

Jer. 14. 20

Jer. 3. 25

Jer. 50. 4, 5

Ezek. 7. 17

Ezek. 36. 26

Psal. 102. 9

Nab. 2. 7

Hosea 14. 2, 3

But Lord, thou hast said, if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all our unrighteousness. — Thou hast promised, he that covereth his sins shall not prosper, but he that confesseth and forsaketh his sins shall have mercy. — Thou hast proclaimed, Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger for ever; onely acknowledge thy iniquity that thou hast transgressed against the Lord thy God. — Thou hast threatned, I will go and return to my place till they acknowledge their offence; in their affliction they will seek me early. — Thou hast sweetly encouraged, he looketh upon men, and if any say I have sinned, and perverted that which was right, and it profited me not, he will deliver his soul from going into the pit, & his life shall see the light. — And O Lord, in reference to these thy sayings, and Promises, and Proclamations, and threats, and encouragements, we embolden our selves to acknowledge our wickedness, and the iniquities of our Fathers. — Lord, we lye down in our shame, and our confusion covereth us, we cannot but say, we have sinned against the Lord our God, we and our Fathers from our youth even unto this day, and we have not obeyed the voice of the Lord our God. — And O that now we could go and seek the Lord, as the children of Israel, and Judah together, going and weeping, — asking the way to Zion with our faces thitherward. — This is a time of morning, and our sins have given us occasion of sorrow. O that we were on the mountains like doves of the valleys, all of us mourning, every one for our iniquity. — Why Lord, it is thy promise, a new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. — O make all our men like Davids this day, let them eat ashes like bread, and mingle their drink with very weeping. — O make all our women like Marias and Marahs this day, and let their maids lead them as with the voice of doves, tabring upon their breasts. — O let us take to us words, and turn to the Lord, and say to him, take away all iniquity, and receive us graciously, so will we render the calves of our lips: Ashur shall not save us, we will not ride upon horses, neither

neither will we say any more to the works of our hands, ye are our gods. --- It is true Lord, we have many a time idolized the creature, and abused the Creatour; we have many a time crucified Christ, and trod under foot the blood of the Lamb; but if Christ would but look on us as he did on *Peter*, then should we look upon Christ whom we have pierced, and mourn for him as one that mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first-born: then should we make a great mourning as the mourning of *Hadadrimmon*, in the valley of *Megiddon*. --- Why Lord, help us to mourn for our sins, and when thou hast cast us down, and humbled us to purpose, then lift us up again. --- Surely thou art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit. --- When men are cast down, then shalt thou say, there is lifting up, and thou shalt save the humble person. --- To this purpose thou hast promised, they that sow in tears shall reap in joy, he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. --- And to this purpose was Christ anointed to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound; --- to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyl of joy for mourning, and the garment of Praise, for the spirit of heaviness. --- And is it not thine own saying, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones? --- O for a dram of this reviving to our poor drooping souls!

Zach. 12. 10.

Psal. 34. 18.

Job. 22. 29.

Psal. 126. 5, 6.

Isa. 61. 1, 2, 3.

Isa. 57. 15.

Sect. 2. The 2. part of Prayer is Petition for ^{Our selves.}
Others.

1. WE petition for pardon of sin for his ^{Names sake.}
^{Christ's sake.}
^{Promise sake.}
^{Mercies sake.}

O that we might have our request, and that God would grant us the thing that we long for. --- Even that it would please him to cover our iniquities, and cause our sins to be blotted out from before him. --- Dear Father, we are sure nothing can hinder mercy from us but sin, O pardon our sins for thy names sake, Oh pardon our iniquity for it is great. --- And to this end; O look on Christ that Lamb that takes away the sins of the world. It is he that bears our iniquities. --- It is he that once appeared to put away sin by the sacrifice of himself. --- It is he that by himself purged our sins. --- It is he that bare our sins on the tree in his own body. --- It is he that loved us, and washed us from our sins in his own blood. --- It is he that is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. --- It is he that was wounded for our transgressions, that was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes are we healed. --- O then for his sake, and in his blood wash us thoroughly from our iniquities, and cleanse us from our sin. --- And to this end remember thy promises. --- Thou hast said, I will cleanse you from all your iniquity whereby ye have sinned against me, I will pardon all your iniquities whereby ye have sinned, and whereby ye have transgressed against me. --- Thou hast said, I, even I am he that blotteth out thy transgressions for my own sake, and will not remember thy sins. --- Thou hast said, I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. --- Thou hast said, I will forgive their iniquity, and I will remember their sin no more. --- Thou hast said, Come now, and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. --- And thy Prophets have said, who is a God like unto thee, that pardonest iniquity, and passest by the transgression of the remnant of thy heritage, thou retest not thy anger for ever, because thou delightest in mercy. --- We press thee (Lord) with thy own precious promises: have we nothing of our own to bring thee but sin? Why thou hast a son that thou lookest upon, whom thou hast set forth for our propitiation: would we have a pledge of thy undeserved favour? Why thou hast given thy only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life: do we require further assurance of thy unspeakable kindness? Why thou hast made large promises, and entered into Covenant with us, that shall never fail on thy part. Dear Fa-

Job 6. 8.

Neb. 4. 5.

Psal. 25. 11.

John 1. 29.

Isa. 53. 11.

Heb. 9. 26.

1st. 1. 3.

1 Pet. 2. 24.

Revel. 1. 5.

1 John 2. 2.

Ezay. 53. 7.

Psal. 51. 2.

Jer. 33. 8.

Isai. 43. 25.

Isai. 44. 22.

Jer. 31. 34.

Isai. 1. 18.

Mich. 7. 18.

Rom. 3. 25.

John 3. 16.

ther, thou wast pleased to wait long for our conversion when we went astray, and wilt thou not much more have mercy upon us now we pray unto thee : Thou hast commanded us to forgive our brethren till seventy times seven times, if they sin and repent; and shall our God require so much of us (whose compassions are not as the drop of a bucket to the Ocean, if compared with thy mercies) and wilt thou not much more deal tenderly with us, who have sinned indeed often, and many a time, but now desire to repent us? When we excused our disobedience, and charged our faults upon thee, thou settest thy love on us, but how much more now Lord, when we accuse our selves, and pray for thy mercy? Good Lord, misery is the object of mercy; the greater our distress, the more glorious will be the grace of God in our deliverance; if thou wilt be merciful to our sins, then shall thy glory appear, and our hearts shall be enflamed with thy love, we shall walk in thy fear, and our tongues shall sing of thy goodness. — Yea our tongues shall sing aloud of thy righteousness.

Luk. 17. 31.
Nehem. 5. 9.
Psal. 51. 14.

2. For sealing of this pardon in our Consciences.

And for assurance hereof to our poor souls, O shew us the salvation of God. — Seal up the assurance of pardon in our hearts and consciences by the gracious testimony of thy holy spirit; O let thy spirit testify it to us, and persuade us hereof, and confirm it unto us by his seal and earnest. — It is thy spirit that bears witness with our spirits that we are the children of God. — We desire thy spirit both to testify it to us, and with us; O give us the testimony of a renewed conscience enlightened by thy spirit, and directed by thy Word, whereby we may come to know what God hath wrought in us. — Give unto us the spirit of Adoption, whereby we may with confidence and comfort cry *Abba Father*. Give us joy in the holy Ghost, — and the answer of a good conscience towards God. —

2 Cor. 7. 22.
Rom. 8. 16.

1 Cor. 2. 12.
Rom. 8. 15.
Rom. 14. 17.
1 Pet. 3. 21.

3. For justifying and lively Faith.

Give us even that gift of God, a soul-saving, and justifying Faith. O that we could roll our selves upon the Lord, and stick fast unto his mercy! we have found a rich treasure of promises in thy word for the pardon of our sin, onely create in us the hand of Faith, that we may effectually receive what in mercy thou reachest forth: O we are of little faith. — Encrease it Lord, though it be but as a grain of mustard-seed. Work in us not a dead faith, but that which may be rich in good works, — following after peace with all men, and holiness, without which none shall see God. — And because our righteousness is so impure, even as mensons rags. O cloath us with the robes of Christs righteousness, that we may be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by Faith. —

Eph. 2. 8.

Mat. 6. 39.
Mat. 7. 20.
Jam. 2. 23.
Heb. 12. 14.

Phil. 3. 9.

4. For Repentance unto Life.

Give us Repentance; it is thine own word, that unto us hath God raised up his Son Jesus, and sent him to bless us in turning away every one of us from our iniquities. — O that we could draw this virtue from Christ! Oh that our heads were waters, and our eyes fountains of tears, that we might weep day and night for our sins! Oh that all the night we could make our beds to swim, that we could water our couches with our tears. — That we could repent in sack-cloth and ashes. — Oh that there were such hearts in us that we might repent, and recover our selves out of the snare of the Devil. — Oh that we could lay our sin to our hearts, that we could repent us of our wickedness, saying, what have we done? Oh that we could as *Ephraim* bemoan our selves thus, thou hast chastised us, and we were chastised, as a bullock unaccustomed to the yoke, turn thou us, and we shall be turned, thou art the Lord our God. Surely after we are turned we shall repent, and after we are instructed we shall smite upon our thigh, we shall be ashamed, yea even confounded, because we bear the reproach of our youth. — Oh that remembering our wayes, and all our doings wherein we have been defiled, we could loath our selves in our own sight for our iniquities, and for our abominations. —

Acts 3. 35.

Jer. 9. 1.

Psal. 6. 6.
Mat. 1. 21.

2 Tim. 2. 25.

Jer. 8. 6.
Jer. 31. 18, 19.

Ezek. 20. 43.

5. For Saving Knowledge.

Give us saving knowledge; give us thy Spirit of truth, who will guide us into all truth. — Incline our ears to wisdom, and our hearts to understanding, — that we may cry after knowledge, and lift up our voice for understanding, that we may understand the fear of the Lord, and find the knowledge of God, that we may be enabled to cry unto thee,

John 16. 13.
Prov. 22.

3.
5.

thee, our God we know thee. Hast thou not promised, saying, after those dayes I will put my Law in their inward parts; and write it in their hearts, and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them unto the greatest of them?—Oh that thou wouldst give us this knowledge, that thou wouldst fill us with this knowledge as the waters cover the Sea.—That thou wouldst give unto us the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of our understanding being enlighthned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints.—Dear Father, is not thy secret with the righteous? is not the secret of the Lord revealed to them that fear him?—O then give us this Unction from the holy one, that we may know all things.

6. *For love to God, Christ, Saints, Enemies.*

Give us a love of God, and of Christ, and of all things that belong to him, thou hast said, thou wilt circumcise our hearts, and the hearts of our seed, to love the Lord our God with all our heart, and with all our soul, that we may live.—Set us on fire, burn us; make us new and transform us, that nothing besides thee may live in us: O wound very deeply our hearts with the dart of thy love,—and that (because our sins, which are many are forgiven us) we may love thee not a little, but much.—Wilt thou (Lord) love the image, and shall not the image much more love the pattern? O that we were sick of love,—That our understandings, wills, and affections were all overflowed, overcome, and amazed, that our faintings were inflamed towards thee, and even melted into thee! O sweet Jesu, touch our souls with thy spirit, that vertue may go out of thee into us, and draw us unto thee: Let the savour of thy ointments (whose very breath is love) be ever in our nostrils; -- give us the flagons of the new wine of the Kingdom, which may lift up our souls above our selves in our loves, that we may forget the low and base loves of this world, and by an heavenly excess may be transported into an heavenly love, that we may imbrace Christ, who is the Lord from heaven, with a love like himself. ---- Nor do we desire onely the pleasures of love, and joyes of thy union, but that we may become generative and fruitful; far be it from us to love thee like an harlot, and not like a wife: O let us desire union with thee, and to bring forth fruit unto thee; we will not cease to cry unto thee, give us children or else we dye: ---- give us even fruits of thy spirit which may resemble thee, and be pledges to us of thy union with us. --- And that we may bring forth fruits wholly thine, and not anothers besides thee, O burn and consume whatsoever would grow one with our souls besides thee; O let the fire of thy spirit so wholly turn our souls into a spiritual fire, that the dross of the flesh and the world being wholly consumed, we may be spiritual, and so bring forth fruits onely to the spirit. --- But alas, sometimes it is, that the ointments of love are not seen or felt, and then our love cools; and if so, O then sweet Saviour look upon us in mercy; one look of thine will awaken our loves, and make us weep bitterly, that we loved thee so little, whom to love sufficiently, our best and mightiest loves are most insufficient.----Prevent our seeking with thy seeking, be thou present with us in thy providence and power, when thou seemest to be far off us in the taste of thy sweetness, & fruition of thy loves: and then when we have regained thee; we will hold more hardly, and keep more fastly, and love thee more vehemently, and provide a stock of loves in the summer against the winter, if it return any more. ---And give us also to love one another, as Christ hath loved us, --Make our love to abound yet more and more towards all men, especially them that are of the household of Faith.---Yea Lord, cause us to love our very enemies, to blese them that curse us, to do good unto them that hate us, and to pray for them that despightfully use us, and persecute us----

7. *For ardent Zeal, Patience, Perseverance, and all other Graces.*

Give us a zeal after God, and his truth, good causes, and good men---- Let us not rest contented with a luke-warm profession, being neither cold, nor hot: ----but make our soules to break for the longing that they have to thy judgment at all times----O that we were fervent in spirit, zealously affected alwayes in every good thing.---O that the zeal of thy house might even eat us up ---And that our zeal might provoke very many. --- O that thy word were in our hearts as a burning fire, ---that we were weary with forbearing, and that we could not stay ----

Give us the grace of patience; thou hast foretold us, that in the world we shall have tribulation,

Alti 14. 22 tribulation. — And through much tribulation we must enter into the Kingdom of God.
Heb. 12. 1, 2, 3. — Make us therefore run with patience the race that is set before us, looking unto
1 Pet. 4. 12, 13. Jesus the authour and finisher of our Faith, who for the joy that was yet before him
endured the Cross, despising the shame, and is set down at the right hand of the throne
of God. O help us to consider him, that hath endured such contradiction of sinners a-
gainst himself, lest we be wearied and faint in our minds. — Let us not think it strange
concerning the fiery tryal. — But rather rejoyce inasmuch as we are partakers of Christs
sufferings, that when his glory shall be revealed, we may be glad also with exceeding
joy. — O teach us to reckon with our selves that the sufferings of this present time
are not worthy to be compared with the glory which shall be revealed in us. — Hast
thou not said, that if we be reproached for the name of Christ, happy are we? — O
therefore that it may be given to us in the behalf of Christ, not onely to believe on him,
but also to suffer for his sake. — Help us to deny our selves, and to take up our crosse
daily, and follow our Saviour. —
Psal 37. 23, 24. Give us perseverance; and to this end make us to build on thy promises; thou hast
said, the steps of a good man are ordered by the Lord. — Though he fall, he shall not
utterly be cast down, for the Lord upholdeth him with his hand. — Thou hast said, to
your old age I am he, and even to hoary hairs will I carry you; I have made, and I
will bear, even I will carry, and I will deliver you. — For this God is our God for ever,
he will be our guide unto death. — O give us one heart, and one way, that we may
fear thee for ever, & make thou an everlasting Covenant with us, that thou wilt not turn
away from us to do us good: and put thy fear in our hearts that we may not depart
from thee. — Help us (Lord) to hold fast the profession of our faith without wavering.
— Confirm us unto the end, that we may be blameless in the day of the Lord Jesus
Christ. —
Rom 8. 24 Give us all other saving graces: — A lively hope that may save us. — Yea in these
Rom. 4. 18 times let us with *Abraham* against hope beleeve in hope. — A joy in the Holy Ghost,
Psal 97. 11 thou hast said, light is sown for the righteous, and gladness for the upright in heart.
Psal 147 11 — A filial fear, because thou takest pleasure in those that fear thee. — In that day when
Mal 3. 17 thou makest up thy jewels, they shall be thine, and thou wilt spare them as a man
2 Cor. 10. 4 spareth his son that ferveth him. — Humility, and lowliness in spirit; casting down
imagination, and every high thing that exalteth it self against the knowledge of God.
Isa. 11. 6, 7 — Meekness of mind, that the wolf may dwell with the lamb, and the leopard may
ly down with the kid, the calf, and the young lyon, and the fatling together, whilst a
little child may lead them. — Peace of conscience, and peace of God, that may keep our
Phil 4. 7 hearts and minds, that may guard or garrison our whole souls. —

8. For growth in grace.

And for our further assurance, O give an increase and growth to all these graces; O
do thou guide us continually, & satisfie our souls in drought. O make fat our bones, that
we may be like a watered garden, and like a spring of water, whose waters fail not. — O
let the sun of righteousness arise with healing in his wings, that we may go forth, & grow
up as the calves of the stall. — O that thou wouldst make our path as the path of the just,
even as the shining light, that shineth more and more unto the perfect day. — O that
thou wouldst be to us as dew unto *Israel*, that we might grow as the lilly, & cast forth our
roots as *Lebanon*, that our branches might spread, and our beauty be as the olive-tree,
and our sinell as *Libanon*. — Hast thou not said, I will pour water upon him that is
thirsty, and floods upon the dry ground, I will pour my spirit upon the seed, and my
blessing upon thy off-spring, and they shall spring up as among the grasse as the willows
by the water-courses? — O put into our hearts their ways, who go from strength to
strength, every one of them in *Zion* appearing before God.

9. For purifying, and power against sin.

Nor pray we only for remission, but cleansing: not only for pardon, & sense of pardon,
but for purifying, and power against sin, and deliverance from sin. — Holy God, thou hast
promised, that he that is left in *Zion*, and he that remaineth in *Jerusalem*, shall be called
holy, even every one that is written among the living in *Jerusalem*, when the Lord shall
have washed away the filth of the daughters of *Zion*, and shall have purged the blood of
Jerusalem from the midst thereof by the spirit of judgement and by the spirit of burn-
ing. — Holy God, thou hast promised, that thou wilt put thy law in our inward
parts, and write it in our hearts. — Holy God, it is thy promise, the first promise,
and

and the foundation of all other promises, that the seed of the woman should bruise the serpents head; that Christ should break the power and dominion of Satan. --- O that having these promises we could live by faith, that we could rest upon God, and believe, that God of his free grace in Christ will purge us from the filthy remainders of sin, and renew us more and more, after his own image in righteousness and holiness: surely Lord thou hast said it, and therefore it is no presumption, but true obedience to assure our selves of whatsoever thou hast promised, and entered into bond and covenant freely to give. He that believeth on thee, as the Scripture saith, out of his belly shall flow rivers of living water.---Christ is a fountain of grace, ever flowing, and ever full; and of his fulness we receive grace, for grace; there is no grace but from Christ, and no communion with Christ but by faith; O therefore that we could embrace him by faith for our Sanctification, that so we might be filled with the gifts of his grace in our measure. --- It is Christ is our wisdom, & sanctification, as well as righteousness & redemption;--- It is Christ who took upon him our nature, & sanctified it by his holy spirit, that we being made one with him might receive the self-same spirit (though in measure) to sanctify us.---O that our Jesus would justify our persons, & sanctify your natures, & enable us to those duties of holiness that he requires, that he would make us unto him a kingdom of Priests, an holy nation.

Heb. 10. 38. 1

Ephes. 4. 24

Job. 7. 18

Job. 1. 16

1 Cor. 1. 30,

Exod. 19. 6

10. Against all evil of sin, the world, flesh, and devil.

O Lord, we have many potent enemies that daily war against us the world, flesh and devil; and our strength is too weak to vanquish the allurements of this world, to repress the lusts of our rebellious hearts, to defeat the policies of Satan, much more to change and cleanse our own hearts, but Lord thou hast promised, O help us to believe, that God will aid, assist, and bless us in our endeavours, yea and do the whole work for us.--- Grant (Lord) that we may not love the world, nor the things of the world,---that our hearts may not be over-charged with surfeiting and drunkenness, and the cares of this life.---Grant (Lord) that we may not suffer sin to reign in our mortal bodies, that we should obey it in the lusts thereof; neither suffer us to yield our members as instruments of unrighteousness unto sin, but unto God, as those that are alive from the dead,--- that being now made free from sin, and become the servants of God, we may have our fruit unto holiness, and the end everlasting life.---Grant Lord, that we may be sober and vigilant, because our adversary the devil as a roaring Lyon walketh about seeking whom he may devour.---O make us strong in the Lord, and in the power of his might, that we may be able to stand against all the wiles of Satan.---VVhy Lord, we wrestle not against flesh and blood, but against Principalities and Powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places.---O therefore strengthen us that we may stand; having the girdle of truth, the breast-plate of righteousness, the shield of faith, wherewith we may be able to quench all the fiery-darts of the wicked. ---

1 John. 2. 15

Luke 21. 34

Rom. 6. 12, 13

22

1 Pet. 5. 8

Eph. 6. 10

Eph 6. 12

14,

15,

16.

11. Against all evil of punishment { National.
Personal.

Thou hast plagued our Nation; the stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands.---O heal the land.--- Let no evil befall us, neither let any plague come nigh our dwellings.---Our souls are among Lyons, our soul also is sore vexed, but thou O Lord, how long?----

Psal. 76. 5.

2 Chron. 7. 14

Psal. 91. 10

Psal. 6. 3

12. For the Catholick militant Church of Christ.

And as we pray for our selves, so for the Catholick Church of Christ. Let thy delight be to mount Zion, grave her on the palms of thy hands, let her walls be continually before thee; let her builders make haste, and cause her destroyers, and such as would lay her waste, to depart from her.---Thou hast said, I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day.--- And we have a promise, that the Lord will create upon every dwelling place of Mount Zion, and upon the assemblies, a cloud and smock by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.---Now Lord, make good thy word and look upon Zion the City of our solemnities, let thine eyes see Jerusalem a quiet habitation, a Tabernacle that shall not be taken down, let not one of the stakes thereof be removed, nor any of the cords be broken.

Isai. 49. 16, 17

Isaiab 17. 3

Isaiab 4. 5

Isaiab. 33. 20

13. For all that belong to Gods Election, though uncalled as yet.

Call home the Jews, thou hast revealed that they shall be grafted in again, and thou

Rom. 11. 33

art

26
Ar. os. 9. 11 art able to graff them in again, — as it is written, there shall come out of *Zion* the deliverer, and shalt turn away ungodlinefs from *Jacob*. — O that thou wouldst raise up the Tabernacle of *David* that is fallen, and close up the breaches thereof, and be gracious to the remnant of *Joseph*. — O that as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so thou wouldst seek out thy sheep and deliver them out of all places where they have been scattered in the cloudy & dark day, — and bring them to their own land, and feed them upon the Mountains of *Israel* by the rivers, and in all the inhabited places of the countrey. — Bring in the Gentiles; thou hast promised, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring their sons in their arms, and their daughters shall be carried upon their shoulders. — It is prophesied that the dayes shall come, (even the last dayes) when the Mountain of the Lords house shall be established in the top of the Mountains, and shall be exalted above the hills, and all Nations shall flow unto it. Yea Lord, the Gentiles shall come to thy light, and Kings to the brightness of thy rising, — the abundance of the Sea shall be converted unto thee; the forces of the Gentiles shall come unto thee. — Nay is it not at hand? Who are these Lord, that fly as a cloud, and as the doves to their windows? — O the matter of rejoycing! O the blessed dayes at hand! Sing O barren, thou that didst not bear, break forth into singing, and cry aloud thou that didst not travel with child, for more are the children of the desolate, then the children of the married wife. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not, lengthen thy curtaines, and strengthen thy stakes. — Blessed God, hasten these times, accomplish the prophecies, bring on the dayes, when violence shall be no more heard in our land, nor wasting, nor destruction in our borders, when thou shalt call our walls salvation, and our gates praise; when the Sun shall be no more our light by day, neither for brightness shall thy Moon give light unto us, but the Lord shall be unto us an everlasting light, and our God our glory. —

14. *Against the Churches incurable enemies.*

2*Thes. 2. 8, 9* Consume Antichrist with the spirit of thy mouth, and destroy him with the brightness of thy coming, even him whose coming is after the working of Satan with all power, and signs, and lying wonders. — VVe bless thee Lord, for that thou hast begun his downfall, we beseech thee at last bring in those ten horns of the beast that they may hate the whore, and make her desolate and naked, that they may eat her flesh, and burn her with fire. — Hasten the ruine of all other the Churches enemies, now it is that *Gog* and *Magog* are gathered to the battel, and the number of them is as the sand of the Sea; Lord, they are gone up on the breadth of the earth, and they have compassed the Camp of the Saints about, and the beloved City, O let fire come down from God out of heaven and devour them. —

15. *For the reformed Churches abroad, and at home.*

2*Jer. 2. 9, 10, 11* Look tenderly on these VVeitern Churches, *Germany*, the *Palatinate*, *Bohemia*, &c. Thine heritage O Lord, is unto thee as a speckled Bird, the Birds round about her are against her. — Many Pastors have devoured thy vineyard, they have troden thy portion under foot, they have made thy pleasant portion a desolate wilderness, they have made it desolate, and being desolate, it mourns unto thee. — Awake, awake, put on strength O arm of the Lord, awake as in the ancient dayes, in the generations of old, art not thou it that hast cut *Rahab*, and wounded the Dragon? art not thou it that hast dried the Sea, the waters of the great deep, that hast made the depth of the Sea a way for the ransomed to pass over? — Take pittie on *Ireland*, *Scotland*, &c. Shew thy marvellous loving kindness. O thou that savest by thy right hand to them which put their trust in thee, from those that rise up against them; keep them as the apple of thine eye, hide them under the shadow of thy wings. — Preserve that little flock, to whom thou hast promised, and reserved the Kingdom. — Have mercy on miserable, sinful *England*; dear Father, hast thou utterly rejected *Judah*? Hath thy soul loathed *Zion*? VVhy hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good, and for the time of healing and behold trouble; we acknowledge (O Lord) our wickedness, and the iniquity of our fathers, for we have sinned against thee, do not abhorre us for thy names sake, do not disgrace the throne of thy glory, remember, break not thy Covenant with us. — O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O our God. — O that ever it should be said of *England*,
Lord,

land, God hath forsaken his house, he hath left his heritage, he hath given the dearly beloved of his soul into the hands of her enemies. — Look down from heaven, and behold from the habitation of thy holiness, and of thy glory, where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards us? Are they restrained? Doubtless thou art our Father, though *Abraham* be ignorant of us, and *Israel* acknowledge us not, thou Lord art our Father, and our Redeemer, thy name is from everlasting. —

16. For Magistracy, Ministry, People.

Bless the Magistracy, and provide for us out of all the people, able men, such as fear God, men of truth, hating covetousness. — And that judgement may not be turned into gall, nor the fruit of righteousness into hemlock, give courage to our Rulers that they may execute justice truly in the gates. — Bless the Ministry, let their words be upright, words of truth. — As goads, and as nails fastened by the Masters of the Assemblies, which are given from one shepherd. — Set watchmen upon our walls, that shall never hold their peace day nor night, those that make mention of the Lord, let them not keep silence, nor give him rest till he establish, and make *Jerusalem* a praise in the earth. — And O let their doctrine drop as the rain, let their speech destill as the dew, as the small rain upon the tender herb, and as the shewers upon the grass, — to open the blind eyes, and to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. — Bless all from *Dan* to *Beersheba*, call them thy holy people, the redeemed of the Lord. —

17. For all afflicted in soul, or body.

Behold the tears of such as are oppressed, and have no comforter. — O Lord, thou hast at this time especially laid affliction on the loyns of many of thy servants, and hast made them drink of the wine of astonishment, — thou hast fed them with the bread of tears, and given them tears to drink in great measure. — And yet thou hast said, that howsoever two parts in the land shall be cut off and dye, yet a third part shall be left therein, and thou wilt bring the third part through the fire, and wilt refine them as silver is refined, and wilt try them as gold is tried; they shall call on thy name, and thou wilt hear them; thou shalt say, it is my people; and they shall say, the Lord is my God. — Lord, so it is, that a third part of the Land is now in the fire, and thou art refining them as silver is refined, and thou art trying them as gold is tried; Ask now, and see whether a man doth travel with child? Wherefore then (may we ask with *Jeremy*) do I see every man with his hands on his loyns as a woman in travel, and all faces are turned into paleness? Alas, for the day is great, so that none is like it, it is even the time of *Jacobs* trouble, but he shall be saved out of it. — Blessed be God for this promise; thou maist indeed sift the house of *Israel* among all Nations, like as Corn is sifted with a sieve, but the least grain shall not fall upon the earth. — Dear Father, look to thy afflicted ones, and speak to them as once to *Ephraim*; Is *Ephraim* my dear son, is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. — Come Lord, and take away thy wrath, make good thy promise that the Lord our God in the midst of us is mighty, he will save, he will rejoyce over us with joy, he will rest in his love, he will joy over us with singing. — O Lord, prepare us for the worst of evils, for death the King of terrors, that it may not come upon us as a snare. O make us know our end, and the measure of our days, that we may know how frail we are. — So teach us to number our days, that we may apply our hearts unto wisdom. — Come Lord Jesu, and be as the Roe on the tops of the Mountains, our life is hid with thee, O appear quickly, that we may quickly appear with thee in glory; thou hast given us some earnest of thy love, and the very voice of these earnest is come, Come Lord Jesu, come quickly. And is it not thy promise, surely I come quickly? O honey, and sweetness it self, to the soul that loves and longs for the coming of Christ, for her perfect happiness, consummate marriage. Amen. Even so, Come Lord Jesus. Amen, and Amen. —

Sect. 3. The third part of Prayer, is Thanksgiving for blessings

⌋ Spiritual.
⌋ Temporal.

1. **W**E bleſs God for our Election, with all the golden chain of Graces hanging on it. We give thanks to God, and the Father of our Lord Jeſus Chriſt, whereby we are beloved for the Fathers ſake, and for that golden chain of Graces hanging thereon, having predeſtinated us to the adoption of Children, by Jeſus Chriſt to himſelf, according to the good pleaſure of his will; ----- Having accepted us in the beloved, in whom we have redemption through his blood; ----- Having given us the forgivenefs of ſins, according to the riches of his grace; ---- Having quickned us who were dead in treſpaſſes and ſins : --- Walking in time paſt according to the courſe of this world, according to the Prince of the power of the air, the ſpirit that now worketh in the children of diſobedience : --- But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quicked us together with Chriſt : --- And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus, --- that in ages to come he might ſhew the exceeding riches of his grace unto us. ---

Col. 1. 3.
Rom. 11. 28.

Eph. 1. 5.
and 1. 6, 7.

Ephes. 2. 1.

2,
4,
5,
6,
7.

2. For his Word, Sacraments, Sabbaths, labours of the learned, &c.

Thou haſt ſhewed thy Word unto Jacob, thy ſtatutes and thy judgements unto Iſrael : Thou haſt not dealt ſo with all nations, and as for thy judgements they have not known them. --- Thou haſt been pleaſed by the fooliſhneſs of preaching, to ſave them that believe, by preaching at the firſt or ſecond rebound, by lively voyce, or printed Sermons. ---

Pſal. 147. 19,
20.
1 Cor. 1. 21.

3. For any power over ſin, Satan, or our own corruptions.

We acknowledge Lord, to thy glory, that all our ſtrength is in thee, and in the power of thy might.

Eph. 6. 10.

4. For our creation, preſervation, life, health, peace, deliverance, victories.

We bleſs thee for our creation after thine own image, ---- for our preſervation, by thy loving kindneſs and truth; ---- for our life once and again redeemed from deſtruction; ---- for our health once and again reſtored; ---- for our liberty, proſperity, peace in our walls and pallaces : --- for our food and raiment convenient for us; --- for deliverance from judgements national and perſonal, for a little moment diſt thou forſake us, but with great mercies haſt thou gathered us : --- For all the victories over thine and thy Churches enemies, well may we ſing, The Lord is our ſtrength and our ſong, and he is become our ſalvation; he is our God, and we will prepare him an habitation, our fathers God, and we will exalt him : --- Awake, awake, O my ſoul, awake, awake, utter a ſong : --- Give thanks unto the Lord, call upon his name, make known his deeds among the people; ſing unto him, ſing Pſalms unto him: and talk of all his wondrous works; glory in his name, let the heart of them rejoyce that ſeek the Lord : --- Let the heavens be glad, and let the earth rejoyce, and let men ſay among the nations, The Lord reigneth : O give thanks unto the Lord, for he is good, for his mercy endureth for ever : --- Bleſſed be the Lord God of Iſrael for ever and ever, and let all the people ſay Amen, praiſed be God.

Gen. 1. 27.
Pſal. 49. 11.
and 103. 4.
Jer. 30. 17.
Pſal. 122. 7.
Prov. 30. 8.
Iſa. 54. 7.
Exod. 15. 2.
Judges 5. 12.

2 Chron. 16. 8,
9, 10, 31, 34,
36.



CHAP. XV. SECT. 1.

Of the nature of Reading the

Scriptures,

What it is.



The second *Duty* in reference both to secret, private and publick Ordinances, is *Reading the holy Scriptures*, which is nothing else but a kind of holy conference with God, wherein we enquire after, and he reveals unto us himself and his will: when we take in hand therefore the Book of Scriptures, we cannot otherwise conceive of our selves then as standing in Gods presence, to hear what he will say unto us: So much the Prophet seems to imply, when he expresseth his consulting with Gods Word, by that phrase *of going into the sanctuary of God (i. e.) in going in unto God; as going into the Sanctuary is termed, 2 Sam. 7. 18. so by reading the word we come in unto God, we stand in the presence of God, to enquire at his mouth.*

*Psal. 73. 17.
2 Sam. 7. 18*

SECT. 2. Of fit times and seasons for Reading the Scriptures.

There is a season to every purpose under the Sun, saith Solomon; the observation whereof not only addes grace to every good action, but many times facilitates the work it self we have in hand: Now the times and seasons most convenient to this duty of reading the Scriptures, are (besides the Sabbath) left to Christian wisdom; onely we have general commands to be frequent and diligent in meditation of the Word, *Josh. 1. 8. Psal. 119. 97.* and the particular times may be either *uncertain and occasional, or constant and set.*

Eccles. 3. 11

For the first, we may have occasions to read the Scriptures, to resolve us in doubts, *Psal. 73. 17.* to comfort us in afflictions, *Psal. 119. 50.* to direct us in matter of advice, *Psal. 119. 24.* to guide us in our way, *Psal. 119. 105.* to assist us in temptations, *Eph. 6. 17.* such or the like occasions may make us to have recourse to the Word extraordinarily.

For the second, respect must be had both to order and proportion; for the former, viz. Order; godly men have accustomed to begin the day with religious exercises, as with prayer, *Psal. 5. 3. -- 55. 17. -- 88. 13.* now although Prayer and the Reading of the Word be two distinct exercises, yet they mutually help one another, and consequently are fit to be joyned together: And as we must thus begin the day, so it is very fit to close up the day with the same duties: The evening was Davids time, *Psal. 55. 17.* and Isaacs time, *Gen. 24. 63.* For the latter, viz. Proportion of time to be allotted for this exercise, it must indifferently respect both the duty, that we read all Scripture? and the person that undertakes it, for more time is required of Husbands, Parents, Magistrates, Ministers, then of others; though all must set apart some time for this duty; but that I may in generall commend the practice of this order and proportion to all, I shall compose a Calender, to shew how we may read all the Scriptures over in a year.

SECT. 3. *Of the manner of preparation before the Reading of the Scriptures.*

T Here is a double preparation needful, as first to the undertaking, secondly to the performance of the duty: 1. For the undertaking of the work, we had need to be prepared with a firm and constant resolution before we go about it, partly because of the sluggishness of our carnal natures to holy duties, and of our unconstancy and unsteadfastness in persisting and going through with them to the end; and partly because we know how dangerous it is to *put ones hand to the plough and look back*. Now the grounds upon which our hearts must be settled in the firmness of such resolution, must be drawn, —

Luke 9. 62

Pru. 30. 3

2 Pet. 1. 19

Psal. 119. 96, 97.

James 1. 21

Psal. 139 2
and 219. 168
Isa. 66. 2Psal. 119. 131
Pru. 27. 7Isa. 45. 19
Psal. 119. 90
Rom. 1. 16
2 Cor. 10. 5
Isa. 55. 10, 11Psal. 119. 18
and 119. 32 &
119. 36 & 119
112.
Job. 14. 16, 30

1. From the sense of our own blindness and ignorance, who of our selves have not the knowledge nor understanding of a man, as *Agur* acknowledgeth.

2. From assurance that this is the means ordained by God to help us out of ignorance: *We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in our hearts.*

3. From the delight which we may find in the use of it: This delight drew holy *David* to the continual meditation of it; the sweetness of the word arising out of its suitability to his sanctified nature, overcame *David*.

4. A mans heart (being thus confirmed, with a full purpose and settled resolution to undertake and continue constantly in the study of the holy Scriptures) must be more particularly prepared to the work it self.

1. By cleansing the heart of all superfluity and naughtiness; of all worldly thoughts and cares, of all unquiet passions of anger, fear, joy, sorrow, &c.

2. By awing the heart with due reverence of God before whom we stand, because he can find us out in all our failings, as *knowing our very thoughts afar off*, much more having all our ways, before him, and being one who will not forgive our wilful transgressions: Such considerations will cause us to receive the Word with that trembling of heart which God so much respects.

3. By stirring up in our selves a Spiritual appetite to the Word, such as *Job* found in himself, who esteemed the words of his mouth more than his necessary food; and *David* in himself, who opened his mouth, and panted, and longed for his Commandments; which appetite ariseth both from the sense of our emptiness (for the full soul loathes the honey-comb) and from the fitness of the word to supply unto us whatsoever we want and hunger after, as being the food of our souls.

4. By awaking our faith; and to this purpose we must consider, that it is the word of him that speaketh Righteousness, whose faithfulness is to all generations; and that God hath made it his power to salvation, mighty through him to cast down strong holds; and hath promised that it shall not return empty, but shall surely execute that for which it was sent.

5. By softning the heart, and making it pliable; and to this purpose we must cast aside our own wills and wisdoms, which stiffens our hearts against Gods counsels, and seek after the Spirit of tenderness, which is called, *The opening of the heart*, Acts 16. 14.

6. By lifting up the heart unto God in prayer, to open our eyes, to enlarge our hearts, to incline our heart to his testimonies, to keep them to the end, and (according to his promise) to send his Spirit, and to lead us into all truth: Some short effectual prayer to this purpose, to close up our meditations in this preparation of our selves to the reading of the Word, representing unto God our dependance on him alone, to prosper us in the use of his own Ordinance, seldom returns without a gracious answer.

SECT. 4. *Of the necessary Duties in Reading of the Scriptures.*

T He duty now fallen upon; it is good for our profiting to observe these particulars: —

1. That (in the beginning of our reading in the Bible, or of each book in the Bible) we view and read over some Analytical Table, that so we better mark the drift and scope of the holy Ghost, and that we may with singular ease and delight remember the same: To that purpose I have added such a Table in the end of this Chapter, which may well serve for the proposed ends.

2. That

2. That we attend diligently to what we read: Now there is good reason for this attention, 1. Because of the authority and wisdom of him that speaks; *A child must hear his father*, Prov. 4. 1. and a Subject must attend reverently to the words of a Ruler, *Job 29. 21.* yet none of them is our *Potter* as God is, *Isa. 63. 4.* nor made *us as he did*, *Psal. 100. 3.* nor consequently can challenge such respect from us as he may. 2. Because of the matter or subject which the *Scriptures* handle, not onely for the weight and importance of those high mysteries which are therein revealed, but for the great interest which we our selves have in those things, as containing our evidences and directions, which *we and our children must observe, that we may do them.* Pr v. 4. 1
Job 29. 21
Isa. 63. 4
Psal. 100. 3
John 5. 39
Dut. 29. 25

3. That we keep still *Jesus Christ* in our eye, in the perusal of the *Scripture*, as the end, scope and substance thereof: What are the whole *Scriptures*, but as it were the spiritual swadling-cloths of the holy child *Jesus*? 3. Christ is the truth and substance of all the types and shadows. 2. Christ is the substance and matter of the Covenant of Grace, under all administrations thereof; under the Old Testament Christ is veiled, under the New Covenant, revealed. 3. Christ is the centre and meeting-place of all the promises, for in him all the promises of God are Yea and Amen. 4. Christ is the thing signified, sealed and exhibited in the Sacraments of the Old and New Testament. 5. Scripture-Generalogies use to lead us on to the true line of Christ. 6. Scripture-Chronologies are to discover to us the times and seasons of Christ. 7. Scripture-Laws are our Schoolmaster to bring us unto Christ, the Moral by correcting, the Ceremonial by directing. 8. Scripture-Gospel is Christ's light, whereby we know him; Christ's voice, whereby we hear & follow him; Christ's cords of love, whereby we are drawn into sweet union and communion with him; yea, *it is the power of God unto salvation, unto all them that believe in Christ Jesus*; and therefore think of Christ still as the very substance, marrow, soul and scope of the whole *Scriptures*. 2 Cor. 1. 20
Gal. 3. 20
Rom. 1. 16

4. That we observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to our selves, for our particular use and occasions. I deny not but *all Gods testimonies are wonderful in themselves*, *Psal. 119. 29.* *All of them pure, ver. 140.* *All profitable to give understanding, ver. 130.* *And to cleanse our ways, ver. 9.* *And to make the man of God perfect to every good work,* *2 Tim. 3. 16.* Yet there are some things in Scripture more important than others, and some more useful then others, for some persons, times and occasions: and to this purpose, I have towards the end of this Chapter, composed some heads, or common places, for observation of such profitable things. Psal. 119. 129,
140, 130, 9
2 Tim. 3. 16

5. That we approve and assent to that we read, both because it is the truth of God, and because till our judgement approve it, we cannot believe it, nor possibly bring our hearts to yield to it true and sincere obedience: It is true, that every godly man at all times gives his assent, to every truth of God revealed unto him, yet that assent is not alike firm at all times, because the *evidence* by which he acknowledgeth it, is not alike clear at all times; but when it shines to us clearly, when men clearly discern the glory and beauty of those heavenly mysteries, and taste of the goodness of them, they cannot ravish readers with admiration, yea transport them with strong and heavenly affections of love, joy and desire, *Psal. 119. v. 97, 111, 131, 162.* observe, that it happens sometimes such spiritual raptures may seize on a man, even while he is reading the *Scriptures*; as the Disciples *hearts burned within them, whilst our Saviour talked with them, going to Emmaus*; and if so, then the heart opens it self to close with and draw in that ravishing object, which will necessarily inforce the soul to make a pause; And these pauses rather further then hinder us in our work, for a godly spirit quickned by such sweet refreshings, receives increase of alacrity, and is thereby strengthened to go on with much greater life, to the end of this holy exercise. Luke 24. 32

SECT. 5. Of Duties after Reading the Scriptures.

THE end of studying the *Scriptures*, is not onely knowledge, but practice; wherefore after we have read any part of the *Scriptures*, our special care must be

1. To recount and revolve in our minds those things we have read, and seriously to meditate on them.

2. To search out the true sense and meaning of the words, together with the scope unto which they are directed, and if our own understanding be too weak, we may do well to make use of other mens Writings or Conference.

3. To

3. To single out and apply what is of more special use to our selves in such sort, as if we were specially named in any Precept, Reproof, Promise, Commination, Consolation, or the like, which is the most effectual means to awaken and stir up affections, and to set on our endeavours, as manifestly appears in good *Josiah* his example, 2 *Chron.* 34. 20, 21.

4. To work those things upon our hearts, till they warm our affections: This is best done ---

1. By appropriating them unto our selves; for that which affects us, is that which most nearly concerns us.

2. By believing what we read as undoubtedly true; thus *David* believed, *Psal.* 119. 138. --- 151. --- 160.

Psal. 119. 63
by 119. 98, 99
and 19. 7

3. By loving those counsels of God which we embrace by faith, for their purity, perfection, righteousness, and especially for the usefulness and wonderful benefit of them to our selves; in quickning the spirit, in giving wisdom, in converting the soul; these eminent excellencies of the Word, cannot choose but make these heavenly counsels precious in our eyes, and bring the soul to delight in them exceedingly.

5. To advise about, and to resolve upon the means to bring all into practice, especially for those duties which are laid before us in reading the word, or some part of the word, at such a particular time.

6. To examine our ways, how near they come up to the rule, or come short of it; that on the one side we may be encouraged in conforming our practice to the Law, and withal rejoyce in the Grace of God, working in us with thankfulness; and on the other side, that we may be humbled and grieved for our failings, and driven to seek unto Christ, to make up our peace, and then look better to our ways for time to come, as *David* doth, *Psal.* 119. 131, 132, 133, 176.

SECT. 6. A Calender purposed to shew how we might read over the Scripture several ways once in a year.

IN reading the Scripture, we spake of a proportion of time to be allotted for this Exercise; and that we may so proportion our reading with the time, that we read all the Bible or Scriptures over in a year, I had composed a Calender, shewing how we might read it over several wayes.

1. By reading every day three Chapters or more in the Old Testament, and two or more in the New. 2. By reading three Chapters a day, and some more of the Psalms.

3. By reading strictly three Chapters a day of those that edifie most. 4. By reading two Chapters a day, most of the Old Testament, and all of the New. 5. By reading only one Chapter a day out of such Books as are principal, and a Rule for the rest: But every private Christian may with a little industry find out this, or some other Calender more beneficial to him; onely with this note, that after all these forms, it were not unprofitable; if he read at least every morning a Psalm, and every evening a Chapter of those that edifie most in their order, which is now the constant use of a weak Christian in his family duties.

Of late I am desired to set down these Calenders before mentioned, especially in reference to the fourth and fifth way. Indeed for the first three wayes they are common, and Christians I suppose will need no instructions, onely for the two last. I shall direct; as thus; for the fourth way, read all *Genesis*, excepting the tenth and thirty sixth Chapters; and of *Exodus*, read the first twenty Chapters; read also all the *Psalms*, dividing the 119th. Psalm into three parts; and all the Prophets; and all the Chapters of the New Testament; and they will in all amount to seven hundred and thirty, which is two Chapters a day for the whole year round. And for the fifth way, read all *Genesis*, excepting the tenth, and thirty sixth Chapters; and all *Isaiah*, excepting the 15, 16, 17, 18, 19, 20, 21, 22, and 23. Chapters; and adding thereto all the Chapters of the New Testament (which are two hundred and sixty) the whole summe will amount to three hundred sixty five, which is the number of the days of the year: or rather thus, read all *Genesis*, excepting the tenth, and thirty sixth Chapters; and all *Isaiah*, excepting the 15, 16, 17, 18, 19, 20, 21, 22, 23. Chapters; and all the *Psalms*, dividing the hundred and nineteenth Psalm into four parts; and all *Matthew*, *Acts*, *Romans*, *Hebrews*, *Revelation*; (all which I look upon as principal Books, and rules for the rest)

and they will amount in all to 365. Chapters; which also is the number of the dayes of the year.

SECT. 7. *Of heads or common places of Observations for Profitable things.*

I Declared before (Sect. 4.) that in Reading of the Scripture, it were good for our profiting to observe some special passages, where we find things represented unto us, either more weighty in themselves, or more proper to our selves, for our particular use and occasions; and to that purpose I shall now compose some heads or common places for observation of such profitable things: Some I know herein advise these four points; 1. That every Christian following this direction, should make a little paper-Book of a sheet or two, and write on the top of every leaf, the title that he would observe in his reading. 2. That he would observe such places as stare him in the face, that are so evident, that the heart cannot look off them. 3. That he set down under each title only the Book, Chapter and Verse, and not the words, for that would tire him in the end; only when he hath done his quarter-task, or years-task, then he may write out the choicest things, as he thinks good. 4. That he look not at the profit of this course the first week or moneth, but let him consider how rich it will make him at the years end; surely after he hath gathered them, he would not sell his collections for a great price, if it were but for the good they may do him in the evil day, when it shall come upon him: Of these I shall give you the experience of a weak Christian, the unworthiest servant of Christ, in the following Section and Paragraphs.

SECT. 8. *Common places observed by one in his private Reading of the Scriptures.*

1. **P**laces that in reading he found rebuke of corruption in his nature or practice.

Numb. 14. 11. *2 Chron.* 32. 26. *Isa.* 56. 11. --- 57. 17. *Jer.* 6. 13. *Ezek.* 34. 2, 3, 4. *Hosea* 7. 10. *Mar.* 7. 21, 22, 23. *Luke* 12. 15. *Rom.* 7. 23, 24. *Ephes.* 5. 4. *1 Pet.* 2. 1. *Rev.* 2. 5. --- 3. 15, 16, 17.

2. Places that hold forth comforts against the burthen of his daily infirmities, inward temptations and afflictions of Spirit.

Gen. 15. 1. *Exod.* 34. 6, 7. *Psal.* 18. 6. --- 23. 4, 5, 6. --- 34. 18. --- 42. 5, 11. *Hos.* 6. 1, 2. *Mic.* 7. 18, 19. *Luke* 7. 4. *Joh.* 17. 19. *Rom.* 6. 14. --- 16. 20. *1 Cor.* 10. 13. *2 Thess.* 3. 3. *1 Tim.* 1. 15. *Heb.* 4. 15, 16. *1 Pet.* 5. 10. *1 John* 1. 9. --- 2. 1, 2, 12. --- 5. 18.

3. Places that establish his heart against the fear of falling away.

1 Kings 6. 13. *Joh.* 8. 20. *Psal.* 15. 5. --- 16. 8. --- 37. 24, 27, 28, 31. --- 89. 33, 34, 35. --- 94. 14. *Isa.* 54. 10. *Jer.* 31. 3. --- 33. 20, 21, 25, 26. --- 32. 39, 40. *Hosea* 2. 19, 20. *Luke* 22. 32. *Joh.* 6. 39. --- 13. 1. --- 14. 16. --- 17. 22, 23, 26. *Rom.* 8. 35, 39. --- 11. 29. *1 Cor.* 1. 8, 9. *Eph.* 1. 13, 14. --- 4. 30. *Phil.* 1. 6. *1 Thes.* 5. 23, 24. *2 Thes.* 3. 3. *Heb.* 13. 5. *1 Pet.* 2. 6. *1 John* 3. 9. --- 5. 4.

4. Places that directed him in his particular calling.

Joh. 33. 23, 24. *Isa.* 49. 4, 5. --- 50. 4. --- 52. 11. --- 58. 1. 62. 1. 6, 7. **Jer.* 15. 19, 20, 21. --- 23. 22. --- 48. 10. *Ezek.* 3. 1, 18, 19, 20, 21. --- 33. 2, 3, 4, 5, 6, 7, 8, 9, --- *Mal.* 2. 7. *Mat.* 10. 16, 17, 18, 19, 20. *Acts* 20. 20, 21, 23. *1 Cor.* 1. 5. --- 14. 1. 12. *2 Cor.* 4. 5, 6, 7. --- 6. 3, 4, 5, 6, 7, 8, 9, 10. --- 12. 15. *Phil.* 2. 3. *1 Thes.* 2. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17. *1 Tim.* 1. 4. --- 4. 12.

5. Promises that comfort him against outward crosses.

Exod. 4. 31. --- 23. 25. *Judg.* 13. 23. *2 Chr.* 25. 9. *Psal.* 23. 1, 2. --- 37. 25. --- 119. 165. *Prov.* 1. 33. --- 3. 8, 10. *Isa.* 58. 8. *Dan.* 6. 16. *Luke* 21. 18. *Joh.* 16. 33. *Rom.* 1. 17. *2 Cor.* 4. 17, 18. *2 Tim.* 2. 11, 12. *Heb.* 13. 5, 6. *1 Pet.* 3. 14, 15, 16, 17, 18. --- 4. 12. 13, 14, 15, 16, 19. *Rev.* 2. 10.

6. Places

6. Places that hold forth his priviledges in Christ, above all the wicked in the world.

Gen. 3. 15.--7. 1, 23--12. 3.--15. 6.--26. 4.--28. 14.--32. 28. *Exod.* 19. 4, 5, 6. *Numb.* 23. 21--24. 5, 6. *Deut.* 26. 18, 19.--33. 29. *1 Sam.* 12. 22. *2 Chron.* 15. 4.--16. 9. *Job* 5, 19, to 27. *Psal.* 32. 7.--33. 18, 19.--34. 4, 5, 6, 7, 8, &c. *Isa.* 40. 31--41. 10, 14, 15, 16, 17, 18, 19, 20--53. 11.--54. 11, 12, 13, 14, 15, 16, 17. *Jer.* 33. 8. *Lam.* 3. 32. *Ezek.* 11. 19. *Dan.* 6. 23. *Zech.* 2. 8. *Mal.* 3. 17.--4. 2. *Mat.* 1. 21.--10. 30.--11. 28.--28. 20. *Luke* 11. 13.--19. 10.--21. 18. *John* 1. 12, 16, 29.--10. 28.--3. 16, 17.--14. 16, 17--17. 17, 19, 24. *Acts* 13. 39. *Rom.* 4. 5.--8. 30, 33.--10. 4. *1 Cor.* 1. 30. *2 Cor.* 5. 19, 21. *Gal.* 3. 13.--4. 4, 5, 6. *Eph.* 1. 3, 4, 5, 6, 7.--2. 14, 16.--*Phil.* 3. 21. *Col.* 1. 21, 22.--3. 4. *1 Thes.* 5. 23, 24. *1 Tim.* 1. 15. *Tit.* 2. 14. *Heb.* 1. 3.--9. 12, 26. *1 John* 1. 7.--2. 2.--3. 1, 2, 5. *Rev.* 1. 5, 6.

7. Places containing sweet passages, which melted his heart.

Gen. 22. v. 1, to 20.--24. throughout.--33. 1, to 12.--43. 1, to 31.--44. throughout.--45. throughout.--48. 1, to 12.--50. 1, to 12. *Deut.* 5. 22, to 30. *Judg.* 7. 9, to 23. *Ruth.* 2. 1, to 14.--3. throughout. *1 Sam.* 17. 22. to the end.--18. 1, 2, 3, 4, 5, 6, 7.--20, throughout.--24. 1, to 20.--25. 14, to 36. *2 Sam.* 15. 10, to the end. *Isa.* 57. 15, to 20. *Jer.* 31. 18, 19, 20. *Jonah* 2. 1, to 8. *Mark* 9. 14, to 25. *John* 11. 1, to 46.

8. Places that in reading the Scriptures he found sensible comfort in.

Exod. 14. 13.--19. 4, 5, 6.--24. 10, 11, 17.--34. 6, 7, 8. *Numb.* 14. 18. *Deut.* 5. 29.--10. 15. *1 Sam.* 30. 6. *2 Sam.* 12. 13. *2 King.* 20. 5. *2 Chron.* 12. 12.--15. 4.--20. 21, 22, 27, 28. *Job* 5. 11, 17, 18, 19.--33. 25, 26. *Prov.* 3. 12. *Psal.* 27. 13, 14.--31. 7.--37. 1, 2, 3, 4, 5, 6, 7, 8, 32, 33, 34.--57. throughout.--119. 103.--138, 7, 8.--139. 17. *Isa.* 29. 19.--30. 8, 19.--40. 1, 2.--42. 3.--48. 18.--49. 2, 13, 14, 15, 16.--52. 9.--54. 7, 8, 9, 10.--55. 7.--57. 15, 16, 18. *Jer.* 1. 9.--31. 3, 9, 20. *Hosia* 6. 1, 2.--11. 8. *Mich.* 7. 18, 19, 20. *Mat.* 5. 11, 12.--10. 26, 28, 29, 30, 31, 32. *Mark* 2. 17. *Luke.* 6. 22, 23. *Rom.* 8. 18, 31, 32. *2 Cor.* 7. 6. *Eph.* 5. 8. *Col.* 1. 13.--2 *Tim.* 3. 11. *Heb.* 10. 35, 36, 37, 38.--12. 5, 6, 7, 8. *James.* 5. 20. *1 John* 3. 12, 13, 14.

9. Places hard to be understood, of which he desired and endeavour after resolution, as (amongst the rest) all the Titles of the Psalms, especially of these Psalms, ———

3, 4, 5, 6, 7, 1, 9, 6, 22, 30, 34, 38, 39, 42, 45, 46, 50, 53, 56, 57, 60, 72, 88, 90, 92, 119, 120, &c.

10. Other several heads hath he noted in his private little Book, which onely I shall set down for others imitation: As ———

1. Places that hold forth *Experiences* (or the word written in our hearts) as the best Commentary.

2. Places that hold forth divers points of Religion, that a Christian may infallibly rest on, and live and dye in the assurance of them.

3. Places that justify a precise respect of the least sin.

4. Places that shew the godly have suffered all sorts of crosses, reproaches and slanders.

5. Choice Sentences, or memorable sayings.

6. Promises of the Churches flourishing in the last times.

But above all, those which concern our own particular, I esteem most precious, and of singular use.

SECT. 9. Of the Use of these Collections.

THe first head was; *Places that in reading, he found rebuke of corruption in his nature or practice:* The use hereof, is to open his eyes, and to let him see the anotomy of his corruptions, and plainly to perceive what things are in his nature, that God hath a quarrel against; so that now it is time, that as such a one is guided by the finger of God to know his corruptions, so, he should go to the Spirit of God for mortification.

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The second head was, *Places that hold forth comforts against the burthen of his daily infirmities, inward temptations, and afflictions of spirit*: The use hereof, is (when such a particular temptation comes) to eye the promises, and to betake the soul unto the Lord for succour promised: This is the voyce of Faith, *Be of good courage, here is a word of comfort, and there is help enough in heaven; the Devil may thrust sore at thee, but he shall not get the victory, for God is with thee; no question, but for these sins the Lord bestowes on thee a pardon, only be vigilant and watchful at all times, in all places, upon all occasions, against all sins, with all the degrees thereof, especially against sin of constitution, calling, company, corrupt education*: Indeed, this is the property of faith, both to rest on the promises, and to keep waking, for nothing is more wisely fearful then faith, nor more cautious and circumspect then holy fear.

The third head was, *Places that establish his heart against the fear of falling away*: The use hereof is, in case of any such doubt, to learn and think upon these precious places, that we may be settled in believing our perseverance. This will incourage and quicken us in our Christian course, stablish us in well-doing, and hearten us against the greatest difficulties: Their objection, who say, The doctrine of assurance of *not falling away*, doth set open a door to all licentiousness, is most false; for the more assurance of salvation in a mans soul, the more fear and trembling in a mans course; he who is best assured, hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holiness and fruits of grace are without.

The fourth head was, *Places that directed him in his particular calling*: The use hereof, is to consider the several Texts, as the crowing of Cocks, which ring in his ears. *When wilt thou arise? why tarriest thou so long? why stirrest thou so slowly? See how the Sun rejoiceth as a Giant to run his race, why then dost not thou sharpen thy self to the work, which God hath laid on thee? it may be thou meetest with many troubles, disgraces, oppositions, but what then? is not this Gods command? is not this a service to the Lord Jesus? doth not the Lord assist? and is not he Pay-master sufficient? it may be thy labour is in vain, thy work is without fruit, and what then? is not labour thy duty? and good success Gods work. what hast thou to do with thoughts about the blessing and success of thy labours? look thou to the duty, view the Texts well, and obey them, and leave the blessing of thy endeavours to the good will and pleasure of God: lay aside all care of the event, and roll thy burthen upon the Lord, who will sustain thee*: Thus these Texts cry upon him to submit to Gods direction, and to depend therein upon his help and assistance. This is the double duty we all owe, First to ask counsel at the Word, and to follow the determination of it; for a true heart is ever obediential, subjecting it self to the will of God, as the rule of holiness, acknowledging his sovereignty, subscribing to his wisdom as most absolute, and to his ways as most true, just and merciful. Secondly, To put over all our businesses into Gods hands, and in a manner out of our own, trusting in him for ability to the work, and for good success to come by them.

The fifth head is, *Promises that comforted him against outward crosses*: The use hereof, is to live by faith in afflictions; for then is faith in these promises the onely stay and support of the heart: *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living*: — This is my comfort in my affliction, for thy Word hath quickened me: In daily and lighter tryals, a man of mild and patient temper, may hold up the head, but when one deep calleth unto another, and the waves flow over our head, when nature yieldeth, and the heart fainteth, then to stand fast, and be of good courage, is the only property of faith, which is grounded upon the rich mercy of God, made over to us in these precious promises. I cannot deny, but distrust many times wrings from a Christian such voyces as these, *Were it any thing but this I could bear it*; but now if in conscience of his impotency, he will seek to Christ to make him able; and he will fasten himself upon him by a true and lively faith in these promises, he may find strength enough through his might, whereby to bear that comfortably, which otherwise he may find most intolerable. Faith drives a man out of himself, as not able to bear the least crosses as he ought, and through the power of God, it enableth him to bear that best with which God is pleased to try him.

The sixth head is, *Places that hold forth his priviledges in Christ, above all the wicked in the world*: The use hereof is, 1. To believe and to rejoyce in them: *All these priviledges are mine, will a soul say, the Lord hath given them for my portion, how then should I glory in God, triumph over death, sin and hell, through my Saviour?* 2. To live unto him who hath bestowed them on the soul: *And now, O Israel, (after all his kindness)*

Psal. 55. 22.

Psal. 27. 13.

Psal. 119. 49.

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Deut. 10. 12, 13

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2 Cor. 8. 12.

what doth the Lord require of thee, but to fear the Lord thy God, and to love him and serve him with all thy heart, and to keep his Commandments? Oh (saith the soul) how should I now think much of Christ? and speak much of Christ? and converse much with Christ? and do much for Christ? and suffer much for the Lord Jesus Christ? and if I cannot do much, how should I desire and will to do much, which is accepted as if I did it? how should I continually go to him, to enable me to do more then of my self I can do? nay, how should I mourn and lament for what I have not done, either through want of ability or will: This is the use of such glorious priviledges, to believe in Christ, and to live unto Christ.

Job 42. 5.

The seventh head was, *Places containing passages that even melted his heart*: The use hereof, is to call such passages to remembrance in times of mourning, onely be sure that our affections prove spiritual, and not meerly natural: I make no question but Davids longing after God, *Psal. 42. 1, 2.* his panting after the Word, *Psal. 191. 140.* his delight in the sweetness of it, *Psal. 119. 103.* his trembling at Gods presence, *Psal. 119. 120.* his grief for the breach of his Law, *Psal. 119. 136.* were spiritual affections; for they were raised by spiritual objects, so it is good for us to see to our affections, that they be raised by spiritual objects, and then they will prove singularly useful; it may be indeed that when a Christian peruseth over again the same Texts, he shall not have the like operation as before: all the godly find by their own experience, that those instructions, reproofs and consolations, which at sometimes awaken, wound and revive their spirits, at another time move them nothing at all; sometimes the spiritual sense is benum'd, and they hear only by the hearing of the ear; but at other times, when those senses are awakened, they taste and see, and feel the same, and consequently are affected, as Job was in that place, *Job 42. 5.* so if at any time we find these *meltings* stirred in us by a spiritual object, and that they are answerable to Gods dealings with us, and that we can rejoyce or mourn seasonably, when God calls us to either, *Eccles. 7. 14.* I take this to be an holy and happy use made of those places.

The eighth head was, *Places that in reading, he found sensible comfort and ravishing of heart in*: The use hereof is not onely for present, but whiles he lives in any distress, for then he may have recourse to these places, as to so many wells of joy; and if in his grief, one, or two, or ten will not comfort him, yet it may please God that some of them will have spirit and life in them; besides, it cannot but marvellously establish his faith, when he remembers in how many distinct places of Scripture the Lord was pleased to comfort his soul.

The ninth head is, *Places hard to be understood, of which he desired and endeavoured after resolution*: The use hereof, is specified in the very Title it self; and the resolution of the hard Texts cited (*viz.* those Titles of several Psalms) was by industry found out thus

PSAL. 3. The Title is, *A Psalm of David, when he fled from Absolom his son.*

In which three things are contained, 1 The Author thereof, *David King of Israel* who composed it. 2 The kind of the *Psalm*; which word [*Psalm*] is a word generally applyable to all those spiritual Hymns, without particular application to the Ceremonies of persons, time or manner of singing, as many others are; It was usually delivered to the whole Quire, on the Sabbaths and Festival days, to be sung by voyce, and to be fitted to the instruments, used to be played upon in the Temple. 3. The expression of the time, and occasion of the composing thereof; (*i.e.*) when he fled from Absolom: the story is set down, *2 Sam. 15.* Many were the troubles wherewith this good King was afflicted, especially after his sin in the matter of *Uriah*, but never any so grievous, as to be driven out of his own Kingdom by his own Son, and his subjects to fall away from him, and to follow his enemy, that sought his life and Throne.

Hereupon he makes his sorrowful complaint unto God in this *Psalm*, and appoints it to be sung in the Church for his own comfort, and instruction to himself and the whole Church in such times of calamities.

And to this his pathological moan, he joyns this word [*Selah*] as a note of the attention of the mind, and stop or pause in the song.

For understanding the meaning and use of the word [*Selah*] note, that *Selah* is an Hebrew word, and signifies as much as *Amen*, for ever *semper*, in *sempiternum*, in *seculum*, &c. *eternis æonibus, in æternum.*

Hierome observes, that the Jews used one of these three words in the end or conclusion

tion of their writings or sentences, or in the end of their prayers, *Amen*, *Selah* of *Salem*, which signifies peace: And it's noted to be a word to express an affirmation, or giving assent to that which is prayed or said, as *Amen* is, or else it imports a wish, vow or desire, that the thing spoken be certain or may be for ever, (i.e.) that it may be performed: And it is to be noted, that it is usually placed, when some special thing, worthy attention or observation, is spoken or delivered, or some desire to be performed, whether it be in the end, or in any sentence of the Psalm, Prayer, &c. that by a little stop or pause of the breath, the matter, worth or excellency of the thing may better be considered. And you shall not find it in any part of the Scripture, saving in the Psalms, and in the prayer of the Prophet *Habakkuk*, *Hab. 3. 3.* whereupon it's observed by *Druſius* and others, to be a word of note, used in those ditties and musick, to make a stop or stay, that the matter uttered may be better minded of the hearers, either to affirm it by their assent, or to desire the performance of what is sung by that intermission, which seems to be most probable, because the Greek Translators of the Hebrew Bible, express the word *Selah*, by the Greek word *διασπυα*, which signifies, a stop, or intermission, and so comes to be used in the *Psalmodie*, and is *richini Commutatio*, a change of the note, or *vicissitudo canendi*, or as some say, *alterius sensus exordium*.

PSAL. 4. *To the chief Musitian on Neginoth, a Psalm of David.*

The meaning is this, The Kingly Prophet *David* composed this Psalm, and delivered it to be sung and played in the Congregation, to him that was the chief Overseer, Master, and set over the rest of that musick or consort, upon the instrument called *Neginoth*, which sounded by playing on with the hand: To understand this the better, we may observe, that some instruments used in the Jewish Temple, were *νεγυατιν* windy, such as sounded by breath, and motion of the fingers; as Organs, that are blown with bellows, and all hollow instruments, as Trumpets, Rams-horns, Cornets, &c. such as the Priests and Levites used in the holy Ordinances, from the Hebrew word *Nechileth*, which signifieth bored through or hollow.

Others were *pulsatilia*, such as were played upon with the fingers onely, either by a quill or otherwise; as the Harp, Dulcimer, &c. and had strings; and of this sort was the instrument in the Title of this Psalm, called *Neginoth*; now to every one of these several kinds of instruments, there was one who excelled therein, appointed overseer, or chief of the consort, and to direct those under him in the song, as there was of such as were the fingers also for the song: Hence it is, that the Psalm being committed to be sung to the master of that Order, it's said, *To the chief Musitian, or to him that excelleth: A Psalm of David.*

PSAL. 5. *To the chief Musitian upon Nehiloth, a Psalm of David.*

The Title of this Psalm may be understood by that which is said in the Title of the Fourth Psalm, differing in nothing but in the name of the instrument, which was one of those that were hollow, and sounded by breath, as the Hebrew word shews, as afore, &c. Some of the Hebrew writers say, it was a Musical instrument, whose sound was like the buzzing of Bees, or in regard of the multitude of them, which are like an army for number, and for that the master of that Quire was appointed to pray for all *Israel*, as for all the Armies of the Israelites, against the Armies of the enemies, that came against them in multitude and noise like a swarm Bees; thereupon he gives the Title, *Super exercitus Psalmus Davidis*, &c. but improperly, the Title having no conformity with the substance of the Psalm, nor is it approved by our interpreters, &c. but the first followed.

PSAL. 6. *To the chief Musitian on Neginoth upon Sheminith, a Psalm of David.*

The meaning of this Title may be understood by that which is said afore in the fourth Psalm, saving that here is added [*upon Sheminith*] that is, it was played with the eighth tune, note or strain, and sung with a very clear and high voyce; we may better understand it by what is said, *1 Chron. 15. 21. Mattithiah Eliphaleb, and others were set over the base and tenor*; which is the *Sheminith* or the Eighth, or *Diapason*, as Musicians call it; the meaning is; this Psalm was to be ordered by the chief Musitian of that consort, to be sung and played upon the instrument *Neginoth*, with the highest and utmost strain of sound and voyce, or instrument of ten strings.

PSAL. 7. *Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.*

This was a Psalm of David, sung according to an ordinary song, the beginning whereof was *Shiggaion*, for it's usual with us also to make songs to be sung, according to the tune of some others that were made before.

Tremelius and some others, from the Hebrew word, which signifies *errare*, &c. titles it *Ode erratica*, a wandering sonnet, because it is mixt, and consists of divers forms and distinctions of voyce and sound in playing artificially, joyned to compleat the musick, as we see resembled in Prick-song.

And where it is said, *Concerning the words of Cush*, it shews the occasion of the Psalm, namely, That when David was most unjustly slandered by his enemies, and especially by *Cush*, &c. he makes his complaint unto God in this Psalm, desiring him to revenge his innocency. &c. and to be delivered from the persecution of *Saul* and his flatterers, such as this *Cush* was; [words] (i. e.) *Accusations*, &c. who this *Cush* was, is doubtful: *Hicrom* affirms it to be *Saul*, and gives his reasons for it: Others (which I think is more probable) think it to be some Courtier of *Ethiopia*, whom *Saul* entertained in his Court, and was his special favorite, as if he had been of his family or stock (for *Cush* is the name of, and taken for *Ethiopia*,) &c. this man for hatred against David, and flattery towards *Saul*, falsely accused him to *Saul*, and practised all the mischief he could against him.

PSAL. 8. *To the chief Musitian upon Gittith, a Psalm of David.*

The Title of this Psalm is diversly given, some thus, *To the chief Musitian, pro torcularibus, for wine-presses*; as if it was a prayer for fruitfulness of that fruit, &c. Others, that it was composed by David in the City of *Gath*, when he was banished; Others, that that kind of instrument was invented and used there: That which is most propable and agreeable with the Scripture, is, That *Gittith* was an instrument which *Jeduthun* and his posterity, being chief of the third Classis, or Order of Musitians, used to play upon, the custody whereof was committed to *Obèd-Edom* the Gittite, and his family, that was of the posterity of *Jeduthun*; who for himself and his brethren, for his time, ministred and used them in the holy service, 1 Chron. 16. 37, 38.

PSAL. 9. *To the chief Musitian on Muth-Labben, a Psalm of David.*

Muth-Labben was the beginning of a tune, after which this Psalm was to be sung by the Quire, which contains a Thanksgiving for his victory, and for the death of *Goliath*, the Champion of the Philistims against *Israel*; therefore some read the Title thus: *Magistro Symphonia de morte illius bellatoris* (i. e.) *Goliath*, &c. which typically is applied to Christ, as a song of joy of the Church and Saints of God, for Christs triumphant victory over the tyranny of Satan, and his Kingdom of sin and death: Some divide the words, and make *Muth-Labben* two distinct words, and make the sense to be this, *victori, super mortem filii, Psalmus David*, as if David had made it for the death of his Son, as *Seldan*; which sense *Austin* mislikes, and yields his reasons for the former, arguing from the substance of the Psalm, in that he mourned, and rejoiced not for his sons death, therefore the first sense is best.

PSAL. 16. The Title is, *Michtam of David* (i. e.) *A golden or excellent Psalm.*

The meaning is, it is a Psalm made by David, to be sung after a certain tune, named *Michtam*, well known among the Jews, which for the excellency, is compared to *Gold*, the beginning of which tune was *Michtam*; or else it is taken for a musical instrument of special esteem amongst them.

PSAL. 22. *To the chief Musitian on Aijelet Shabar; (i. e.) The hinde of the morning.*

Some take *Aijelet Shabar*, to be the name of some common song, or to be the beginning of some ordinary tune, according to which this Psalm was sung; that's the *Geneva* note, which may be so: But *Tremelius*, *Lyra*, and divers, take it to be otherwise, and better (as I think) who interpret those Hebrew words, *in, or at the dawning of the day*, as you would say, between break of the day and sun-rising; because at that time, the comfortable light or shine of the day begins to break forth.

The meaning of the Title being this, David made this Psalm, and appointed it to be sung in the Church by the Priests and Levites every morning, so soon as the day brake out;

out; at which time it was by the Law and Custom their duty to exercise their Ministry in the Quire, and to sing *Psalms*, 1 *Chron.* 9. 33. which service the Lord would have to be done by the Church, that their faith and expectation of Christ, might daily be renewed and had in memory, the prophecy of whose Kingdom and sufferings are represented in this *Psalms*, looking (as the day springs from on high) that Christ should visit them.

PSAL. 30. Title, *A Psalm or song of David, at the dedication of the House of David, which he composed to be sung at the dedication of his House.*

Which Title sheweth the occasion of this song, and time, when it was used, which was at such time as he had built and finished his house of Cedar upon Mount Sion, which many good Authors think probable, and follow.

Or else when he was returned to his house again in safety, after *Absalom* in his rebellion had profaned it, and defiled it by his incestuous wickedness with his Fathers Concubines, and so to purge it from all uncleanness, he dedicates it to the Lord, praying him to sanctifie and make it holy again, that it might be blessed and acceptable to himself, 2 *Sam.* 16. 22. which is the opinion of learned *Tremelius*, and the matter of the *Psalms* serves to imply as much; for it was a custom prescribed by the Law, *Deut.* 20. 5. that whosoever had built a new house, he should dedicate it unto the Lord, serve it from wickedness and sinful abuse, or (as you would say) make God the Landlord thereof.

And this dedication imports three things:

1. That the builder should devote it unto God, to testify that he would use it to holiness, and not to prophane or sinful uses.
2. To testify his thankfulness for the work finished.
3. To offer prayers and sacrifices, that God might continue and confer his blessings upon them in it.

PSAL. 34. *A Psalm of David, when he changed his behaviour before Abimelech, and he departed.*

This Title shews the occasion of the Psalm, rather than the ceremony thereof: the story is set down, 1 *Sam.* 21. 13. the sum is, *David* flying from *Saul* to *Achish*, King of *Gath*, who here is called *Abimelech*, for his safety; but being discovered by those about the King, and thereby in some danger, he changed his behaviour, *mutavit gustum suum*, some *vultum*, meaning that out of policy to free himself, he feigned a distemper, as if he had been mad before *Abimelech*, who after sent him away, and so escaped the danger he feared, and thereupon makes this Psalm of Thanksgiving for his deliverance. And it is to be noted, touching the name of the King, that here he is called *Abimelech*, which was a common name to all the Kings of that Countrey, as *Pharaoh* was to the Egyptians, *Cesar* to the Romans; and in *Samuel* he is called *Achish* King of *Gath*, which was his more proper name.

PSAL. 38. Title, *A Psalm of David to bring to remembrance.*

A Psalm which *David* made to be sung by the Quire upon the Sabbath, after the Lord had afflicted him with sickness, and grievous chastisements, to put himself (and others of Gods children in like case) in remembrance of his sin, which caused them; (which some think was the matter of *Urias*) and to admonish him of Gods goodness, who had delivered him from those punishments, and pardoned his sin.

Some apply this to the agonies of Christ; and his powerfull victory over sin, death, &c.

PSAL. 39. Title, *To the chief Musitian, even to Jeduthun, a Psalm of David.*
[*Magistro Symphonia Jeduthun.*]

This Psalm was composed by *David*, and appointed to be sung and played on instruments to *Jeduthun*, even to *Jeduthun* (i.e.) To that excellent Musitian, who for the excellency of his skill, was the chief of his Order, and father to those of his stock, which prophesied with a Harp, to give thanks and praise to the Lord, as 1 *Chron.* 25. 3.

PSAL. 42. Title, *To the chief Musitian, Maschil, for the sons of Corah.*

A Psalm committed to the *sonnes* (i.e.) posterity of *Corah*, of whom it seems *Heman* was

was chief, for the third Classis, or Order of those Musicians, to whom the holy service belonged, 1 Chron. 25. 5. All these were under the hand of the father; viz. Heman, who sung in the house of the Lord with Cymbals, Psalteries and Harps, &c. that it might not onely be kept, but sung by them in the tune beginning with the word *Maschil*, that both the singers and hearers might be instructed in the matter thereof, according to the signification of the word.

Some think the Psalm was made by the Sons of *Corah*, after his rebellion against *Moses*; to whom after their repentance, &c. God gave the spirit of prophecy, whereby they made divers *Psalmes*, whereof this was one, and therein foretold things to come of Christ, &c. which conceit *Augustine* mislikes, neither doth it agree with the matter of the Psalm; besides, the Hebrew letter *Lamech*, being prefixed to note the Dative case, shews it was made by *David*, for them to act by their Musick, and not of them; and that *David* in his banishment, to shew his grief and zeal for the House and Temple, and to quicken his faith and confidence in God for his comfort, made this Psalm for his own and the Churches instruction in the like calamity, and delivered it to *Heman* and his sons, to be used in the song.

PSAL. 45. Title, *To the chief Musitian, Shoshannim, for the sonnes of Corah, Maschil, a song of loves.*

Shoshannim was an instrument amongst the Jews, that had six strings, according to the Lilly that hath six leaves or stems, thereby called *Hexacorda*, upon which instrument this Psalm was delivered by *David* to be sung to, and played to by *Corah* and his posterity: it begins with the word *Maschil* (as afore) (i.e.) *To give instruction to Gods people, touching the spiritual marriage and love between Christ and his Church*, whereof *Solomons* marriage with *Pharaohs* daughter, was a figure and type; and likewise to shew the perfect love that ought to be between the husband and the wife; hence called, *A song of loves*, not unlike to *Solomons Canticles*: And some put this difference between a *Song* and a *Psalm*; that, where no instrument, but the voyce onely is; this, the contrary: others say, the *Song* is, when the instrument begins, and the voyce follows; a *Psalm*, when the voyce or ditty begins, and the instrument follows.

PSAL. 46. Title, *To him that excelleth upon Alamoth, or the chief Musitian for the sons of Corah upon Alamoth.*

Some understand this *Alamoth*, to be the tune of a song; I take it otherwise (after the best expositions) to be meant of an instrument, not a tune, the meaning being thus much, A Psalm committed by *David* to be sung, and to him that was chief of the sons of *Corah*, to be played upon the instrument called *Alamoth*, for 1 Chron. 15. 10. it is expressly said, That *Zachariah* played with Psalteries upon *Alamoth*, and then they played first upon that instrument, and so then sung the Psalm or ditty.

PSAL. 50. Title, *A Psalm of Asaph.*

Some think it is so called, for that *Asaph* was the authour of it, having the gift of prophecy, which is but a weak reason, because all the rest were endued with a propheticall spirit as well as he. *Augustine* and other learned Divines, take it to be so called, not for that *Asaph* made it, but because it was committed to him and his posterity to be the singers thereof, 1 Chron. 25. 2.

PSAL. 53. Title, *To the chief Musitian upon Mahalath Maschil.*

Hierome thinks *Mahalath* to signifie a tune of the whole Quire, or company of singers, and that *David* committed it to be sung by the whole company of Levites, &c. but others better take it to be an instrument, such as was made to sound by breath and blowing, by reason of the hollowness thereof; the rest is expounded before.

PSAL. 56. Title, *To the chief Musitian upon Jonath, Elem, Rechochim, Michtam of David, when the Philistims took him in Gath.*

The words of this Title in the original, have a double signification, and may be interpreted either metaphorically, a dumb Dove, for so *Jonath* signifieth, in a far or strange Countrey; So *Hierome*: or more properly, for a soul-suffering violence in a far Countrey; for howsoever usually the first word is interpreted, *Columba*, a Dove, yet it is taken also in the other sense properly, and in its natural signification, for soul-suffering violence; in both

both which senses *David* applyeth this Title to himself in his great distress: for *David* by a metaphor, compares himself to *dumb Doves in a far Countrey*; because when he was driven out of *Judea*, his own Countrey, by *Saul*, that sought his life, and from the worship of God, and forced to fly to *Gath* amongst the Philistims, yet with patience, meekness and silence, escaping, he neither sought revēge, though it was in his power, nor shewed any impatience, but betook himself in silence unto God, as if he had been dumb and mourning like a Dove; and we may apply this Psalm to Christ, of whom he was a type.

Or which is better approved by *Junius*, he referreth it (which sense the word likewise bears) to *the soul-suffering violence*, enclosed by a band or multitude of Philistims, enemies both to him and his God. Some read the words, *To the Master of the Harmony*, which is all one in sense, as *To him that excelleth*, or *chief Musitian*, *Michtam of David*; (i.e.) the excellency of this Psalm is as *precious as gold*.

PSAL. 57. Title, *To the chief Musitian, Altschith Michtam of David*, when he fled from Saul in the cave, or into the cave.

The general notes on this Title intimate, that the words are either the beginning of the song, *Desirey not*, or else words uttered by *David* in his extremity, staying and bridling his passion, &c. *Michtam of David*] as if he should say, This was the golden or excellent sonnet which *David* composed and delivered to the Levites to be sung, and after the tune of the Psalm beginning with *Altschith*, when he was in some wonderful fear and danger of death in the cave of *Adullam*, or *Engedi*, whither he was driven by *Saul*, and so compassed about by his guard, that he saw nothing but death in the cave, or destruction if he came out, and thereupon prayeth, that he would not *destroy*, (i.e.) *suffer him to be destroyed*, which was the occasion of this song: See the story, 1 Sam. 22. and 24.

PSAL. 60. Title, *To the chief Musitian upon Shushan-Eduth, Michtam of David*, to teach when he strove with *Aram Naharaim*, and *Aram Zobah*, when *Joab* returned and smote of *Edom* in the valley of salt, twelve thousand.

Shushan-Eduth is either the name of some instrument to be played upon in singing this Psalm, or the beginning of some song, so called according to the tune wherewith *David* would have this Psalm sung; or *Michtam* (i.e.) an excellent song which may be sung either upon the instrument or tune *Shushan-Eduth*, or that of *Michtam*.

Some titles have it *Magistro Symphonie in Hexachorda*, and then it signifies an instrument of six strings, upon which *David* would have this Psalm played, to testify unto the whole Church his faith, and the benefit of his victory given him by God, against the Aramites of *Mesopotamia*, and the other Aramites that inhabited *Zobah*, for which cause the word in *testimonium* is put in that Title: for further explication of the words declaring the time and occasion of the making this, see the story, 2 Sam. 8. and 1 Chron. 18.

PSAL. 72. Title, *A Psalm for Solomon, or of Solomon*.

Not that *Solomon* made it, or was the writer thereof, but that it concerned him, or was composed on his behalf by his Father *David*, when being ready to dye, he commends his son *Solomon*, created King, to God, &c.

PSAL. 88. Title, *A Psalm or Song for the sons of Corah, to the chief Musitian upon Mahalath-Leannoth, Maschil of Heman the Ezrahite*.

Heman and *Ethan* were brothers, endued with an excellent spirit of prophecy and wisdom, wherein they were compared with *Solomon*, 1 Kings 4. 13. *Heman* was the author that composed and made this Psalm, and *Ethan* the next Psalm, and committed them to be sung and played to the sons of *Corah*, to the chief of that company, upon *Mahalath-Leannoth*, which was the beginning of a song, after which he would have the Psalm sung, as some think, or else some instrument to which he would have the tune of it played and sung; and for the excellency of the matter contained therein, would have them preserved for a form of complaint unto the Church, in any private or singular distress (as in this Psalm) or in the time of affliction, or in persecution of Church or Common-wealth (as in the next.)

And it is to be noted, that some skilful in the holy tongue, affirm the Hebrew word *Mahalath*

Mahalah to be of divers significations, signifying both a musical instrument, or a Quire and company of Musicians, or infirmity; according to every of which acceptions it may be taken in this place, & applied to the instrument so called, to be sung by the whole company of the Levites; as well by voyce as playing, in times of affliction of that people or others.

PSAL. 90. Title, *A prayer of Moses the man of God (i.e.) A Psalm of prayer made by Moses.*

It is thought this Psalm or prayer was made by *Moses* for himself and the people; at such time as the Spies came back from viewing the Land of *Canaan*, murmuring and bringing an ill report thereof, for which the Lord threatned that they should not enter into the Land of promise.

PSAL. 92. Title, *A Psalm or Song for the Sabbath-day.*

This Psalm was made to be sung and used in the service of God in the Assembly, upon the Sabbath-day, when the people met for the publike exercises of the Church.

Some Hebrew writers say, it was made by *Moses*, in celebration of the memory of the Creation; there is no author thereof expressed in the Title.

This Psalm for the Sabbath, & 113, 114, 115, 116, 117, Psalms, which the Jews call their *Hallelujah*, or praises of God, were sung at the passeover, and are the Psalms or Hymnes which are mentioned in the Gospel, which were sung during the celebration.

PSAL. 119.

In this 119. Psalm, we find no less then ten several names or appellations, whereby *David* expresseth Gods revealed will; sometimes he calls it Gods *Law*, sometimes his *Way*, sometimes his *Word*, sometimes his *Precepts*, sometimes his *Commandments*, sometimes his *Judgements*, sometimes his *Statutes*, sometimes his *Promises*, sometimes his *Righteousnesses*, sometimes his *Testimonies*; but above all, notable it is, that there is not one Verse (excepting one, viz. 122.) in this long Psalm (containing according to the Hebrew Alphabet, two and twenty otonaries) where we may not find one or more of these ten words or names: Hence we may gather, if *David* were so exact throughout the Psalm, that in every division (according to the letters 22.) and in every subdivision (every verse beginning with the self same letter) he still makes mention of some one or more of these, so many appellations: O then, how were his afflictions inkindled, how was his love inflamed towards Gods holy Word!

PSAL. 120. The Title, *A Song of Degrees.*

The Title of this Psalm hath more relation to the ceremony and manner of singing, then to the matter and contents of the Psalm, and I do not find so many different opinions touching the reason of the Title in any other, as in this.

Some suppose this and the 14. others next following to be so called, for that they were sung in some high and eminent place: Some refer it to the extension or lifting up of the voyce in singing, or rising of the tune, that they might be better heard of the people; so *Calvin*: Some, that they were sung by the Priests and Levites, after the form and melody of some known and esteemed song, beginning with this Title: Some latter Expositors conceive nothing to be meant hereby, but the excellency of the Psalms above the rest, because those places are accounted chiefest, whereunto we do ascend by degrees, therefore the word is used in the plural number [degrees] as being choice Epigrams, as one would say, *Most excellent Sonnets*; because the Hebrews use to express the superlative degree or excellency of a thing, by substantives of the plural number as here, *A Song of degrees*, (i.e.) *an excellent Song*; so the Canticles of Solomon, called *A Song of Songs*, (i.e.) *excellent*; so the Lord is called, *The God of gods*, Deut. 10. 17. *Lord of lords*; Apoc. 19. 16. (i.e.) without all comparison, above all other gods or lords: *Daniel* called him a *Man of desires*, Dan. 9. 23. (i.e.) to be esteemed or desired above others; in this sense *Junius* takes it: Others think they were composed for Psalms of thanksgiving, at the return of the Jews from their captivity in *Babylon*; and in that *Jerusalem* was situated amongst hills, whence soever they came, they must rise or ascend to come to it, as they do that climb up an hill; these songs therefore were appointed to be sung at every ascent and cleft, as the places they went up did arise, and for this cause called *Psalms of Degree*.

Carolus Siggonius de rep. Hebraeorum (whose judgement is more to be approved, as

Deut. 10. 17
Apoc. 19. 16
Dan. 9. 23

more

more agreeable to the truth) understands them to be so called, for that they were sung by the Priests and Levites, upon the several stairs that went out of the great Court or Porch where the people were, into the higher or inner part of the Temple; whither none but the Priests might come; and in *Nehemiah 9. 4.* mention is made of the stairs *Neh. 9. 4.* whereon the Levites stood in the solemn feasts, crying unto God, &c.

For Solomon in building the Temple of Jerusalem, made certain Terraces, stairs or steps rising one above another, *2 Chron. 9. 11.* by which the Priests and Levites went up from that outward and great open Court or room adjoining to the Temple, *2 Chron. 4. 9.* (where the people prayed, brought and attended the Sacrifice, called, *John 10. 29* *Solomons porch*, or the Court of the people, because it was open to all the people) into an higher room or place in the Temple, called. *The inner Court*, or *Lords House*, *2 Chron. 24. 21.* or *Atrium Sacerdotale*, because none but the Priests must enter thither: Now upon every feast day, the Levites, or they of them appointed for the song, sung these *15. Psalms*, upon each stair one, being in number *15.* as they went up into that Court of the Temple, making a pause upon each stair, from whence they had the Title of *Psalms of degrees.* *2 Chron. 9. 11. 4. 9. John 10. 29 2 Chron. 24. 21*

This ceremony was used then as an outward means of preparation to the worshipping of God, to admonish all people to do it with chearful hearts, renewed and lifted up to him by faith, from whence *Cyprian* observes, that in the Church-Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, using this speech, *Surgam corda.*

Observations.

It may be observed, that in Titles many things seem strange, and hard unto us, because we know not (nor do the latter Jews of these times themselves) the particular instrument, form of singing, or the tunes used in *specie*, whether they be the same that we use in these dayes; or some resemblance of ours, in respect of the playing by the hand, or by breath; as *Decem-chorda*, an instrument of ten strings, is a resemblance of the Lute we use, &c. Cymbals, of our Cornets, &c. otherwise we know no more of theirs, then our songs, tunes or instruments are known to other strange nations and tongues, to whom we and our language is unknown and unheard of.

Again, where in some Titles it is said to be sung after such a tune, it is no more but as in our Psalms it is said, *This is to be sung after, or according to such a Psalm*, because neither their nor our Psalms have for every several Psalm a several tune, but the tune of one is or may be referred to another.

Thus much of such hard places in the *Psalms*, as the weak Christian spoken of, desired and endeavoured, after resolution in: For other difficult places of Scripture, because they would too much enlarge this Book, I purposely omit them.

SECT. 10. *Of the Analysis of the whole Bible, and especially (as in the first place) of the Old Testament.*

In reading of the Scripture (Section 4.) we spake of an Analytical Table, that so we might better mark the drift and scope of the Holy Ghost, and that we might with singular ease and delight remember the same: To this purpose I have annexed this Analysis, 1. of the whole Bible; 2. of the several parts.

The whole is divided into two Testaments. { Old.

New.

1. The Old Testament Christ divides into { the Law.

the Prophets.

2. The Law is in the Pentateuch of *Moses*, comprehended in this verse,

—*Genesis, Exod. Levit. Numerorum, Deuteronomi.*

3. <i>Isaac</i> ; in whom consider	{	His issue or kindred.	<i>Chap. 25.</i>
		His travels and troubles;	26.
	{	His Prophecies concerning the state of the Church in his two sons.	27.
		His journey thither.	28.
	{	His arrival and marriage.	29.
		His riches and children.	30.
	{	His journey thither.	31.
		His congress with <i>Esan</i> .	32, 33.
4. <i>Jacob</i> ; in whom consider his peregrination	{	Arrival ;	34.
		& there { His progress { <i>Dinah's</i> rape.	35, 36.
	{	with grief in { <i>Rachels</i> death.	37.
		{ <i>Joseph's</i> selling.	38.
	{	{ <i>Judah's</i> incest.	39, 40.
		{ Affliction.	41.
	{	{ Dignity and preferment.	42, 43, 44.
		{ The other Brethren.	45.
	{	His sending for by <i>Joseph</i> .	46.
		Travelling thither.	47.
	{	A bode there ;	48.
		where his { Prophefying.	49.
	{	{ Dying.	50.

Sect. 2. *Exodus* treats of the Lawgiving { *Ecclesiastical* } together.
to the Church generally { *Political*

	{	I. The deliverance of the people to whom the Law was to be given.	<i>Chap.</i>
		1. Occasion of it, The Tyranny of the Egyptians.	1.
	{	1. Birth.	2.
		2. Calling.	3.
	{	3. Assistant, <i>Aaron</i> .	4.
		4. Sayings to the King of <i>Egypt</i> .	5, 6.
	{	5. Signs which he wrought in <i>Egypt</i> ,	7.
		{ Confirming his calling.	8, 9, 10, 11.
	{	{ Confounding the King.	12.
		1. Departure out of <i>Egypt</i> .	13.
	{	2. Ratification of it by signs and observations.	14.
		3. Passage thorow the Red Sea.	15.
	{	4. Thanksgiving after they were over.	16.
		1. Provision of victuals and necessaries, <i>Quails</i> and <i>Manna</i> .	17.
	{	2. Defence and protection from their enemies, <i>Amalekites</i> .	18.
		3. Administration of justice by <i>Jethro's</i> counsel.	19.
	{	II. The delivery of the Law it self unto the people ; wherein consider	20.
		1. How it was given by God	21, 22, 23.
	{	1. The preparation before it.	24.
		2. Parts or kinds of it,	25, 26, 27.
	{	1. Moral, in 2. Tables of stone.	28, to 31.
		2. Judicial.	32.
	{	3. Ceremonial Feasts.	33.
		{ Tabernacles and instruments.	34.
	{	{ Priests & their garments.	53, ad fin.
		2. How it was taken and obeyed by the people.	
	{	1. Moral Law, { 1. Their transgression in the golden Calf.	32.
		{ 2. Reconciliation to God by <i>Moses</i> prayer.	33.
	{	{ 3. Restitution of the Law by the finger of God.	34.
		2. Ceremonial ; wherein is set down the building of the Tabernacle, from	

Sect. 3. *Leviticus* treats of holy observations and persons.

			Chap.	
1. Sacrifices or offerings their	{ 1. Sorts or kinds, distinguished by their	{ Matter, of which { <i>Animalia.</i> <i>Inanimata.</i>	1.	
			2.	
	{ Occasion for which they were	1. Good things from God.	3.	
		2. Evils done by men.	4, 5.	
	{ 2. Rites about them.		6, 7.	
2. Persons	{ 1. Publique; viz. the Priests, their	1. Consecration to their Office.	8.	
		2. Execution of their Office.	9.	
		3. Transgression in their Office.	10.	
	{ 2. Private, in respect of their sanctification.			
		{ 1. Particular, of one man; where observe the wayes whereby he is polluted—		
		{ viz. {	1. Eating.	11.
	2. Child-bearing.		12.	
	3. Leprosie.		13, 14.	
	4. Flux.		15.	
		{ 2. Common, of the whole Church in things		
{ 1. Necessary, about which consider	{ 1. Purificati- Ordinary. on for sins { Extraordinary.		16.	
			17.	
{ 1. The Laws which concern either	{ 2. Information of their lives.			
		{ 1. Oeconomical about marriages.	18.	
	{ 2. Political about their carriages.	19, 20.		
	{ 3. Ecclesiastical: which laws consider			
	{ 1. Persons.		21.	
{ 2. Things.			22.	
	{ 3. Times, { Days.	{ Years.	23, 24.	
				25.
	{ 2. Obligation of them by Promises and Threatnings.		26.	
	{ 2. Voluntary, Chap. last.		27.	

Sect. 4. *Numbers*, of Laws for most part Political, occasioned by the mustering of the people for their journey to *Canaan*.

Numbers. This story contains

1. Their preparation to the journey ; wherein			
1. Their mustering or numbering, which was either	{ Civil of the people that were	1. Numbered.	1.
		2. Ordered.	2.
	{ Sacred, of the Priests that were	1. Numbered.	3.
		2. Ordered.	4.
	{ Common to all, about sanctity in things	Necessary.	5.
		Voluntary.	6.
2. Laws given them, which are either	{ Particular for	1. The Tribes.	7.
		2. The Priests and Levites.	8.
3. Manner of their	{	1. Sanctification and order.	9.
		2. Progress or journey.	10.
2. Their journeys, which are distinguish'd by a story of eight murmurings of the people.			
1. For the tediousness of their journey.			11.
2. For loathsomeness of the Manna.			
3. For the emulation of <i>Miriam</i> and <i>Aaron</i> against <i>Moses</i> .			12.
4. For the sedition of the Spies who	{	Murmured	13.
		were plagued.	14.
{	{	reconciled.	15.
5. For the conspiracy of the three Levites, <i>Corah</i> , <i>Dathan</i> , and <i>Abiram</i> .			16.
6. For the indignation of the people at the former judgements ; wherein	{	Their Murmuring.	17.
{	{	Their reconciling	18.
7. For want of water.	{	Persons.	19.
		Manner.	20.
8. For wearisomeness of the way.			21.
3. Their stations or abode when they came near to <i>Canaan</i> , which hath two stories that concern			1. The

1. The people who were to inherit, considered as	1. Conquerors of their Enemies.	Chap. 22.
	2. Encountered by Magick Arts, <i>Balaam</i> .	22, 23, 24.
	3. Disordered with Idolatry and fornication.	25.
	4. Reconciled, and again mustered.	26.
	5. Furnished with a new Prince.	27.
	6. Instructed about } Necessary. 28, 29.	
	sacred things } Voluntary. 30.	
2. The inheritance it self, considered		
1. In a part of it	1. Conquered.	31.
	2. Disposed.	32.
	Where by digression their journeys are reckoned all together.	33.
2. The whole, wherein are set down	1. The Bounds or Division of the Land.	34.
	2. The Law, concerning the inheritance of the	
	{ Priests. 35.	
	{ People. 36.	

Sect. 5. Deuteronomy is a Repetition of the Law.

1. Preparation of the people to receive the Law by <i>Moses</i> .	1. Rehearsal of Gods blessings to them in peace.	1.
	2. Good success which they had in War,	2, 3.
	3. Council.	4, 5.
2. Promulgation of the law given to the people.		6, 7, 8, 9, 10, 11.
1. The propounding of it.	1. Moral Law, { generally. 12, 13.	
	2. Ceremonial Law.	14, 15, 16.
2. The expounding of it, namely, the	3. Judicial Law { Common to all. 17.	
	as it was either { Singu- { Priests. 18.	
	lar for { People. 19.	
	Civil justice. 20.	
3. Confirmation of the Law after it was given ----		21, to 27.
By {	1. Signs.	27.
	2. Promises and threatnings.	28.
	3. Renovation of the Covenant.	29, 30.
	4. The Election of a new Captain.	31.
	5. Prophecies.	32, 33.
4. Conclusion of all by the death of <i>Moses</i> .		34.
<i>Hitherto of the Law.</i>	Now of the Pro- { Historical, called the <i>Anterior Prophets</i> .	
	phets which { Doctrinal, called <i>Hagiographa</i> .	
	are either { Prophetical, called <i>Posterior Prophets</i> .	

SECT. 12.

Sect. 1. Of Prophets Historical. *Joshua*,

<i>Joshua</i> contains	1. His calling to the Government.	1. The sending of the Spies.	1.
		2. Their miraculous passage over <i>Jordan</i> , with the consequents.	2.
		3. The besieging and winning of <i>Jericho</i> .	3, 4, 5.
		4. Winning of <i>Ai</i> .	6, 7.
		5. Covenanting with the <i>Gibeonites</i> ignorantly.	8.
	2. His Acts in his Government	6. Victory over five Kings.	9.
		7. Battel with the remnant of the <i>Canaanites</i> .	10.
		8. All repeated.	11.
		1. Division of the land.	12.
		2. Dismission of the <i>Jordanians</i> .	13, to 21.
	2. In time of peace.	3. Celebration of the Parliament.	22.
		4. Death of <i>Joshua</i> .	23.
			24.
			Sect. 2,

Sect. 2. *Judges*: Story of the Jews under the Government of the Judges.

Judges contains	{	1. The occasion of that government.	{	Othniel, Ehud, Shamgar.	Chap. 1, 2.
					Deborah.
	{	1. Under Go- vernors,	{	Gideon.	4, 5.
				Abimelech.	6, 7, 8.
				Jephtha.	9.
{	2. Narration of the Peoples state.	{	Samson.	10, 11, 12.	
				13, to 17.	
		2. Without Governours; wherein of their monstrous sins and Civil wars. }		17	

Sect. 3. *Ruth*, a *Moabitish* woman; of her Piety.

Ruth Her contains	1. Conversion. 2. Conversation. 3. Marriage,	1.
		2.
		3.
	1. Procured. 2. Celebrated.	4.

Sect. 4. *Hitherto of the state of the Jews under Judges*:
Now under Kings till the Captivity.

1. As the Kingdom was united in Books of Sam: where the Kings are by	1. Election, 1. Sam. 2. Succession, 2. Sam.	
2. As it was divided, in the Books of Kings, under	Solomon, 1 Kings. Other Kings, 2 Kings.	
3. As it was in both states, more fully considered in the Books of Chronicles.		

Sect. 5. First Book of *Samuel*. Jews state under Kings Elect.

1. Samuel contains	1. Time of change of Government in Samuels days; whose birth is described. 2. Occasion of the change; viz. wickedness of the Sonnes of Eli, which is Threatned. Punished. 3. Story of the Kings.	1, & part 2
		2, 3.
		4, 5, 6, 7. 8.
1. Saul; of whose	1. Election, Confirmed by 2. Rejection, with the true causes of it.	9.
		10.
		11.
Prosperity,	His vocation to his Kingdom. Victory over Goliath.	12.
		13, 14, 15.
		16.
2. David vid his	1. His exile & banishment 2. His persecutions; wherein	17.
		18.
		19, 20.
Adversity,	1. The grievousness appears 2. The end of them.	21.
		22.
		23, to 27.
		27, to 30.
		31.
		Sect. 6.

Sect. 6. Second Book of **Samuel** under the Successive Kings.

			<i>Chap.</i>
	1. The tidings of <i>Saul's</i> death.		1.
	2. The unlawful Successor of } Promotion.		2.
	<i>Saul</i> , <i>Ishbosheth</i> , whose } Dejection.		3, 4.
2. <i>Samuel</i>	Inauguration.		5.
contains	3. The true } Successor	1. In Religious things.	6, 7.
	(<i>David</i>) } Good.	2. In war.	8.
	whose } Government.	3. In Political things.	9, 10.
	Bad, where	1. Committed.	11.
	his sins } 2. Confessed.		12.
		3. Punished with } Internal.	
		judgements } External.	
	1. <i>Ammons</i> incest.		13.
	2. <i>Absholoms</i> sedition.	The occasion.	14.
		beginning.	15.
		progress.	16.
		Issue.	17, 18, 19.
	1. The kinds of it,	1. Sedition of <i>Ziba</i> ,	20.
		2. Famine,	21.
		Thanksgiving.	22.
	2. Events of it,	Good as } Prophecy.	23.
		Evil.	24.

Sect. 7. **Kings** Two Books treat of the Kingdom as divided.

	1. The encrease of the Kingdom under <i>Solomon</i> , wherein	1. His institution to be King.	1.
		2. Conservation in the Kingdom.	2, 3.
		3. Administration of it:	
		Family	4.
1. <i>Kings</i>	Where his glorying in his	Buildings.	5, ad 9.
contains		Riches.	10.
		Sins of <i>Solomon</i> .	11.
	1. Occasion or causes,	Justice of God.	
	2. Begin-	1. Authors of the division, <i>Rehoboam</i> and	12, 13, 14.
	ners of it.	<i>Jeroboam</i> .	15.
		2. Their Successors, whose	
		reigns are handled	Briefly. More largely in reign of <i>Ahab</i> . ad finem.

Sect. 8. Second Book of **Kings**; of the decrease of the Kingdoms of *Israel* and *Judah*,

	1. Their continuance or defection together.		
		<i>Ahaziah</i> .	1.
		<i>Joram</i> .	2, ad 9.
	1. Of the Kings of <i>Israel</i> apart	<i>Jehu</i> .	9, 10.
		<i>Joash</i> .	11, 12.
		<i>Jehuahaz-Joas</i> .	13.
2. <i>Kings</i>	2. Of both Kingdoms together.		14, ad 18.
contains			18, ad 22.
	2. A special story of the defection of the Kingdoms of <i>Judah</i> ,	1. Their decay.	22, 23.
		2. Their repair.	24, ad finem.
		3. Their final destruction	

Sect. 9. First *Chronicles*.

1. <i>Chron.</i> contains	1. The beginning of the Kingdom of <i>Israel</i> , wherein	1. Genealogy of the world from <i>Adam</i> to <i>Jacob</i> .	1. <i>Chap.</i>
		2. Particularly of the Nation of <i>Israelites</i> in 12. Tribes.	1. <i>ad</i> 9. 9, 10.
	2. The Administration of the Kingdom,	1. Under <i>Saul</i> .	
		2. Under <i>David</i> , whose Entrance } Acts } are described	
	1. <i>David's</i> entrance into his Kingdom,	His inauguration.	11.
		His followers.	11, 12.
		Care of Religion.	13.
		Confirmation in his Kingdom;	14.
	2. <i>David's</i> Acts	1. In the progress of his reign	15, 16, 17.
		Good, for } War,	18, 19, 20.
		Evil.	21.
		2. Towards the end of his reign, in his old age.	
	1. His courses again for Religion.		22, <i>ad</i> 26.
	2. His order for the Common-weal.		27.
	3. The Parliament a little before his death, and events of it.		28, 29.

Sect. 10. Second *Chronicles*.

2. <i>Chron.</i> contains	1. The increase of the Kingdom under <i>Solomon</i> , whose	1. Vertues.	1.
		2. Buildings both Sacred. } Civil.	2, <i>ad</i> 7. 8.
		3. Condition and death.	9.
	2. The decrease in the reign of	1. Rehoboam. 10, 11, 12.	10, 11, 12.
		2. Abia. 13.	13.
		3. Asa. 14, 15, 16.	14, 15, 16.
		4. Josaphat. 17, 18, 19, 20.	17, 18, 19, 20.
		5. Joram. 21.	21.
		6. Ahaziah. 22.	22.
		7. Joash. 23, 24.	23, 24.
		8. Amaziah. 25.	25.
		9. Uzziah. 26.	26.
		10. Jotham. 27.	27.
		11. Ahaz. 28.	28.
		12. Hezekiah. 29, <i>ad</i> 33.	29, <i>ad</i> 33.
		13. Manasseh } 33	33.
		14. Ammon }	
		15. Josiah. 25.	25.
		16. Jehoaz. 26.	26.
		17. Jehoiachim } 36.	36.
		18. Jechoniah }	
		19. Zedechiah. }	

Sect. 11. *Ezra*, of the return of the people from *Babylon*.

1. Of the manner of it.		1, 2.
	2. Of the end of it; viz. Restoring of Religion and Government.	3.
3. Of the hinderance,	1. Raised by the	1. Samaritans.
		2. By the Governours of the Land of Canaan.
	2. Removed by	1. Cyrus.
		2. <i>Ezra</i> , of whose Journey. } Reformation which he wrought.

Sect. 12.

Sect. 12. *Jeremiah* treats of

Chap.

{	1. The repair of the buildings, the	{	1. Causes of it.	1, 2.	
			2. Work it self, which was	Begun.	3.
				Hindered.	4, 5, 6.
{	2. Reformation, Political and Ecclesiastical.	{	Finished.	7.	
				7, ad 14.	

Sect. 13. *Ezra* contains a story of a miraculous deliverance of the Jews.

{	The manner of it	{	1. The means of it; viz. <i>Ezther</i> .	1, 2.
			1. The greatness of the danger.	3, 4.
			2. Degrees of the deliverance	5.
{	2. Frustrating the advice of <i>Haman</i> .	{	1. The intercession of the Queen.	6, 7.
			3. Confirmation of the deliverance.	8.
			1. Revoking the Decree.	9.
{	2. Punishing adversaries.	{	2. Punishing adversaries.	10.
			3. Peace of the Jews.	
<i>Hitherto of the Books Legal and Historical</i>	Now of the Books Dogmatical or sapiential, which concern either	{	A singular subject, as <i>Job</i> .	
			A common subject, as <i>Solomons</i>	<i>David's</i> Psalms
			Proverbs.	Ecclesiastes.
			Canticles.	

SECT. 13.

Sect. 1. Of Prophets Dogmatical. *Job* contains

{	1. The occasion, his	1. Prosperity.	1.
		2. Adversity.	2.
		3. Sin.	3.
{	A Dialogue:	<i>Eliphaz.</i>	4, 5.
		<i>Job.</i>	6, 7.
		<i>Bildad.</i>	8.
{	The Disputants,	<i>Job.</i>	9, 10.
		<i>Zophar.</i>	11.
		<i>Job.</i>	12, 13, 14.
{	2. The sorts, & so observe the speeches of	<i>Eliphaz.</i>	15.
		<i>Job.</i>	16, 17.
		<i>Bildad.</i>	18.
{	The Moderators.	<i>Job.</i>	19.
		<i>Zophar.</i>	20.
		<i>Job.</i>	21.
{	An Epilogue.	<i>Eliphaz.</i>	22.
		<i>Job.</i>	23, 24.
		<i>Bildad.</i>	25.
{	The Moderators.	<i>Job.</i>	26, ad 32.
		1. <i>Elihu.</i>	32, 33.
		2. God.	34, ad 41.
			42.

Sect. 2. The **Psalms** are by the *Hebrews* divided into five Books.

Chap.

- | | |
|---|---|
| { | 1. From <i>Psal.</i> 1. to end of <i>Psal.</i> 41. concluded with <i>Amen & Amen.</i> |
| | 2. From <i>Psal.</i> 42. to the end of <i>Psal.</i> 72. shut up with <i>Amen & Amen.</i> |
| | 3. From <i>Psal.</i> 73. to the end of <i>Psal.</i> 89. closed with <i>Amen & Amen.</i> |
| | 4. From <i>Psal.</i> 90. to the end of <i>Psal.</i> 106. ending with <i>Amen, Hallelujah.</i> |
| | 5. From <i>Psal.</i> 107. to the end of <i>Psal.</i> 150. concluding with <i>Hallelujah.</i> |

This division seems to arise from the peculiar close of these five Psalms.

{	Others divide them into two parts, some	{	Directed from Man to God, as the Praying and Thanksgiving-Psalms.	{	The Exhortatory Consolatory Didactical Prophetical	}	Psalms.
			Directed from God to Man, as				

Sect. 3. **Proverbs** contains Rules of life,

- | | | | | | |
|---|---|---|----------------------------|---|-------------------------|
| { | 1. General, about piety, wherein | { | 1. What we must do. | } | 1, 2, 3, 4,
5, ad 10 |
| | | | 2. What we must avoid. | | |
| { | 2. Special, and so the life of man is informed by all sorts of Rules, | { | Political. | } | 10, ad fin. |
| | | | Oecono-
mical
Moral. | | |

Sect. 4. **Ecclesiastes** treats

- | | | | | | |
|---|---|---|---------------------------------|---|--------------------|
| { | 1. Of the vanity of all earthly things, proved by <i>Solomons</i> observations in | { | His own estate. | } | 1, 2,
3, ad 10. |
| | | | Conditions of all sorts of men. | | |
| { | 2. Rules to be observed in this vain life of ours. | } | | } | 10, 11, 12. |
| | | | | | |

Sect. 5. **Canticles.** Descriptions of the love 'twixt Christ and his Church.

- | | | |
|---------------|------------------------------|-------|
| In speeches { | 1. 'Twixt Christ and Church. | 1. |
| | 2. Church and Christ. | 2. |
| | 3. Church. | 3. |
| | 4. Christ. | 4. |
| | 5. Church. | 5. |
| | 6. Church and Christ. | 6. |
| | 7. Church. | 7, 8. |

These are the Books *Dogmatical*: Now follow Prophets { Four greater.
Twelve lesser.

SECT. 14.

Chap.

Sect. 1. *Of Prophets Prophetical.* **Isaiah** contains Prophecies.

1. Legal	1. Reproving and correcting sins	Of the Jews.	1, ad 11.
			11, 12.
2. Threatning	1. Enemies of Gods people	The particular Nations threatned.	13, ad 24.
			24, ad 28.
3. Jews themselves, whose captivity is denounced with mixt comforts in Christ.	1. Israelites.	The general uses of these threatnings.	28.
			29, ad 36.
2. Historical.	1. Deliverance from, and preservation in Captivity.	1. Of Christ.	36, ad 40.
			40, ad 49.
3. Evangelical, concerning their	2. Kingdom of Christ, about which he makes eight Sermons or Speeches	2. Of God.	49, 50, 51.
			52.
3. Evangelical, concerning their	2. Kingdom of Christ, about which he makes eight Sermons or Speeches	3. Of the Prophets expounding	53.
			54.
3. Evangelical, concerning their	2. Kingdom of Christ, about which he makes eight Sermons or Speeches	4. Of God	55.
			56, 57.
3. Evangelical, concerning their	2. Kingdom of Christ, about which he makes eight Sermons or Speeches	5. Of the Prophets	58, 59.
			60.
3. Evangelical, concerning their	2. Kingdom of Christ, about which he makes eight Sermons or Speeches	6. Of Christ.	61, 62.
			63, 64, 65.
3. Evangelical, concerning their	2. Kingdom of Christ, about which he makes eight Sermons or Speeches	7. Of the Church.	66.
			66.
3. Evangelical, concerning their	2. Kingdom of Christ, about which he makes eight Sermons or Speeches	8. Lastly, of God.	66.
			66.

Sect. 2. **Jeremiah** contains

1. A Prologue concerning the Prophets calling.	1. Jews either in	Judah, in the reign of	1.
			2, ad 21.
2. Sermons concerning the	1. Jews either in	Judah, in the reign of	21, ad 25.
			25, 26, 27.
2. Sermons concerning the	1. Jews either in	Judah, in the reign of	28, ad 35.
			35, 36.
2. Sermons concerning the	1. Jews either in	Judah, in the reign of	37, ad 43.
			43, ad 46.
2. Sermons concerning the	1. Jews either in	Judah, in the reign of	46, ad 52.
			52.
2. Sermons concerning the	1. Jews either in	Judah, in the reign of	52.
			52.

Sect. 3. Lamentations contain the mournings of this	Church.	1.
		2.
Sect. 3. Lamentations contain the mournings of this	Prophet.	3.
		4.
Sect. 3. Lamentations contain the mournings of this	Church.	5.
		5.

Sect. 4. **Ezekiel** contains

1. The Preface which concerns	1. God, and his Majesty.	1.
		2.
2. Prophecies themselves, which contain	2. The Prophet, and his Confirmation.	3.
		3.

- | | | | |
|---|---|---|----------------------------|
| { | 1. Objugation, or reproof of the impiety of the Jews, with their judgements, in 17. Sermons from. | | |
| | 2. Comminations against the enemies of the Jews, in eight Sermons from | 25, ad 34. | |
| | 3. Exhortations and encouragements to the Jews, to | { Repentance, and
Hope of delivery } | in six Sermons. 34, ad 40. |
| | 4. Consolations in one continued Prophecy of their Spiritual deliverance by Christ in visions. | | |

Sect. 5. Daniel contains

- | | | | |
|---|--|--|----------|
| { | 1. An History of things done in the Kingdoms both of the | { Babylonians and
Persians. } | 1, ad 7. |
| | 2. A Prophecie of things to be done, | | |
| | | { 1. Many calamities to be executed.
2. Final deliverance and glory of the Elect. } | 12. |

Sect. 6. Hosea is

- | | | | |
|---|--|---|--|
| { | 1. Parabolical; and so the Prophecy is | { Propounded.
Applied.
Repeated. } | 1.
2.
3.
4. |
| | | | |
| { | 2. Plain; and so is either a | { 1. Commination or invective
in three Sermons,
2. Consolation. } | { 1. In Chap.
2. In Chap.
3. In Chap.
5, 6, 7.
8, 9, 10.
11, ad 14. |
| | | | |

Sect. 7. Joel contains

- | | | |
|---|----------------------------------|----|
| { | 1. A Commination of Famine. | 1. |
| | 2. An Exhortation to Repentance. | 2. |
| | 3. A Consolation to penitents. | 3. |

Sect. 8. Amos contains

- | | | | | | | |
|---|--|---|-----------------------------------|--|---|--|
| { | 1. A Commination against | { 1. Enemies of Gods people.
2. Jews and Israelites, and that in } | { Plain words,
against their } | { Idolatry.
Violence.
Indignity, pride,
Inhumanity, luxury.
In a threefold type. } | 1.
2.
3.
4.
4, 5, 6.
7, 8, 9.
ad finem. | |
| | | | | | | |
| | | | | | | |
| { | 2. A Consolation, from the 11. verse of the 9. chap. | | | | | |

Sect. 9. Obadiah.

- | | | |
|---|---------------------|-----------|
| { | 1. Doth testify to. | 12. ver. |
| | 2. Dehorts to. | 17. ver. |
| | 3. Comforts. | ad finem. |

Sect. 10. Jonah.

- | | | | | | |
|---|---|---------------------------|---|----------------------|--|
| { | Describes the two callings of Jonas, in the | { First, the
Second, } | { Manner of it.
Effect of it, Prayer.
His Sermons to the Ninevites, and their Repentance.
The effect of their Repentance in Jonah. } | 1.
2.
3.
4. | |
| | | | | | |
| | | | | | |
| | | | | Sect. 11. | |

Sect. 11. *Micha* contains five Sermons.

		<i>Chap.</i>
{	1. Threatning against the whole Kingdom.	1, 2.
	2. Threatning against the Magistrates.	3.
	3. Consolations in God and the <i>Messias</i> .	4, 5.
	4. Commination.	6.
	5. Consolation again.	7.

Sect. 12. *Nahum*.

<i>Nahum</i> threatens destruction to the <i>Affyrians</i> , which is {	1. Propounded.	1.
	2. The means shewed.	2.
	3. The cause of their sins.	3.

Sect. 13. *Habakkuk*.

<i>Habakkuk</i> contains a {	Dialogue betwixt God and the Prophet.	1, 2.
	Prayer.	3.

Sect. 14. *Zephany*.

<i>Zephany</i> contains three Sermons, {	1. A Commination.	1.
	2. An Exhortation.	2.
	3. A mixture of both.	

Sect. 15. *Haggai*.

<i>Haggai</i> {	First, Exhorts to build the Temple.	1.
	Secondly, Comforts with Prophecy of Christs Kingdom.	2.

Sect. 16. *Zachariah* contains

{ 1. Types and visions,	{ 1. Hortatory,	Generally to all the People.	1, 2.
		Specially unto the Priest.	3, 4.
		2. Monitory.	5, 6.
	3. Consolatory.		6.
	{ 2. Speeches and Sermons,	{ 1. Doctrinal, of things present, about Gods service.	7, 8.
{ 2. Prophetical, of things that concern Christs }		Incarnation.	9, 10.
		Passion.	11, 12, 13.

Sect. 17. *Malachy*.

<i>Malachy</i> , {	1. Chides for {	1. Perfidioufness in Gods service.	1.
		2. Pollution of marriage, and blasphemy.	2.
	2. Comforts in the Promise of {	Christ	3.
		His forerunner.	4.

SECT. 15.

SECT. 15. Sect. 1.

- The New Testament contains Books {
1. Historical; viz. Four Evangelists and Acts.
 2. Doctrinal; in Epistle of Paul, James, Peter, John, Jude.
 3. Prophetical, in the Revelation.
- The Books for memories sake, comprised in these verses {
- Matthæw, Marcus, Lucas, Johannes, & Acta. Roma, Corin. Galatias, Ephesi. Philip. Colosenses, Theffalo. Timotheum, Tit. Philemon, Hebraeos. Jacobus, Petrus, Johannes, Juda, Revelat.*

Of Books Historical. *Matthæw* speaks of Christ in his

- | | | | |
|---|---|---|------------|
| | | | Chap. |
| { | 1. Person, as of | { Birth. | 1. |
| | | { Education. | 2. |
| { | 2. Office, | { 1. Into his preparation unto his | 3. |
| | | { Office in his | 3. |
| | { 2. Execution of his Office. | { Forerunner, John Baptist. | 4. |
| | | { Himself, Baptized. | 5, 6, 7. |
| | | { who was Tempted. | 8, ad 19. |
| { | 1. Prophetical in teaching, whose doctrine is | { 1. Briefly propounded. | 19, ad 24. |
| | | { 2. Largely expounded and confirmed, and so he | 24, 25. |
| { | 2. Reproves, & confuteth the practice & doctrine of the Pharisees. | | 26, 27. |
| | 3. Foretels, and prophesies the destruction <i>Urbis & Orbis.</i> | | 28. |
| | 2. Sacerdotal, in his Passion, and Sacrifice for the sins of the world. | | |
| | 3. Regal, in respect of the beginning and manifestation of it. | | |

Sect. 2. *Mark* treats of

- | | | | |
|---|------------------------------------|--|----------|
| { | 1. Christs life, and herein of his | { Forerunner. | 1 |
| | | { 2. Saying and doings | 2. |
| { | | { 1. Before his transfiguration, and so reports both his | 2, ad 9. |
| | | { Oracles. | 9. |
| | | { 2. In his transfiguration. | 10. |
| | | { 3. After Before he entred the City. | 12. |
| | | { it, and In his en- Disputation. | 13. |
| | | { that trance Prediction. | 14. |
| { | 2. Christs death, where | { 1. Antecedents before it. | 15. |
| | | { 2. Manner of it. | 16. |
| | | { 3. Consequents after it. | |

Sect 3. *Luke* treats of Christs

- | | | | |
|---|---------|--|-----------|
| { | 1. Life | { 1. Private, wherein | 1. |
| | | { 2. His birth and education. | 2. |
| { | | { 2. Publike, in preaching the Gospel, where his | 3. |
| | | { 1. Preparation to it. | 4. |
| { | | { Alone, by Teaching. | 5. |
| | | { Doing. | 6, 7, 8. |
| | | { 2. performance of it, and that either | 9. |
| | | { With o- Apostles Calls and instructs. | 10. |
| | | { thers, whom he Sendeth. | |
| | | { viz. his Seventy Disciples. | |
| | | | 2. Death: |

1. Antecedents of it : where consider the things he did and spake, <i>Chap.</i>	{	1. In his journey to <i>Jerusalem</i> , where he taught of	{	Inward worship of God,	{	Prayer.	11.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
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Sect. 4. *John* treats of Christs

1. Person.			1.	
	2. Office: which he performed in his journey to three Feasts:			
1. Of the Passeeover,	1. In <i>Cana</i> , from whence he sent out.	2.		
	2. While he abode at the Feast.	3.		
	3. In his return by <i>Samaria</i> .	4.		
2. Of Pentecost, where	1. He cured the Palsie.	5.		
	2. Fed the people.	6.		
3. Of Tabernacles, where note	1. His coming to <i>Jerusalem</i> .	7.		
	2. His abode there, his	Disputation.	8.	
		Works.	9.	
		Sermon.	10.	
	3. His departure thence.	11.		
4. To the Celebration of the true Passeeover, about his death.				
1. What went before it	1. His deeds,	12.		
	2. Washing his Disciples feet.	13.		
2 His speeches,	1. At supper-time.	14.		
	1. As they	1. Monitory.	15.	
		went to the	2. Consolatory.	16.
		garden	3. Supplicatory.	17.
2. The manner of it.	18, 19.			
3. Consequents of it; viz. his appearance	Conversing in <i>Judea</i> .	20.		
	to his disciples, Fishing in <i>Galilee</i> .	21.		

Sect. 5. *Acts* A History of the Apostles.

1. A general of all,	1. Of their assembling.	1.
		2.
		3.
	2. Of their gifts.	4, 5.
		8.
		9, 10.
	3. Of their sayings.	11.
		12.
		13, 14.
	1. Departure whereof the first Council at <i>Jerusalem</i> . 15.	
2. A special,	1. Peter, with <i>John</i> and othres.	1. In <i>Asia</i> . 16.
		2. In <i>Grecia</i> . 17.
		3. Return. 18.
	2. Stephen. <i>Chap. 6, 7.</i>	1. From whence he went. 18, ad 23.
		2. By what place. 19, 20.
		3. Whither he came.
	3. Philip.	1. To <i>Jerusalem</i> , and what befel him there. 21, 22, 23.
		2. To <i>Cesaria</i> , and what was done under <i>Felix</i> . 24.
		<i>Festus</i> . 25.
	3. At <i>Rome</i> . <i>Agrippa</i> . 26	
3. For the <i>Ephe- sians</i> , where		Chap. 27, 28.

SECT. 16.

Sect. 1. *Of Books Doctrinal.* Epistle to the Romans treats of

{	1. Justification.	Chap.
	2. Sanctification.	1, 2, 3, 4, 5.
	3. Predestination.	6, 7, 8.
	4. Good works.	9, 10, 11. 12, ad 16.

Sect. 2. I. *Corinthians.*

{	1. He reproves for	1. Schismes and factions, and heark'ning to ambitious Teachers.	1, 2, 3, 4, 5.
		2. Incest and fornication.	5.
		3. Going to Law.	6.
{	2. He disputeth about	1. Marriage.	7.
		2. Things indifferent.	8, 9, 10.
		3. Sacrament of Supper.	11.
		4. Right use of spiritual gifts.	12, 13, 14.
{	3. He concludeth about	5. Resurrection.	15.
		Collections, and matters of Salvation.	16.

Sect. 3. II. *Corinthians.* He

{	1. Apologizeth for himself against divers aspersions.	1. Holy life, and patience, and shunning needless society with the wicked.	1, 2, 3, 4, 5.
		2. To avoid judging ill of him.	6.
{	1. Exhorteth them to	3. To mercy and liberality.	7.
		4. To sincere respect of him and his Apostleship.	8, 9.
			10, 11, 12.
{	3. Concludeth.		13.

Sect. 4. *Galatians.* He

{	1. Reproves their backsliding.	1.
	2. Intreats of Justification.	2, 3, 4.
	3. Exhorts to good works.	5, 6.

Sect. 5. *Ephesians* treats

{	1. Of manner Of Faith.	1, 2, 3.
	2. Of Works.	4, 5, 6.

Sect. 6. *Philippians.*

{	1. A narration of his	1. Love to them.	{		1.
		2. Afflictions.			
		3. Desire of death			
{	2. He exhorts	1. To love and humility.	{		2.
		2. To weariness and progress,		Assurance and Sanctity.	
{	3. He concludes with	Particular Exhortations.	{		3.
		General Commendations.			
					4.

Sect. 7.

Colossians.

Treats of matters of { Faith.
Life.

Chap.

1, 2.

3, 4.

Sect. 8. I. *Thessalonians* treats

- | | |
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| 1. Of their Conversion. | 1. |
| 2. Of the means of it. | 2. |
| 3. Of the fruits of it, his { Love to them and }
Care for them. } | 3. |
| 4. Directions for their lives. | 4. |

Sect. 9. II. *Thessalonians*.

- | | |
|--------------------|----|
| 1. He comforts. | 1. |
| 2. He Prophecieth. | 2. |
| 3. He exhorteth. | 3. |

SECT. 10. I. *Timothy*.

- | | |
|--|----|
| 1. He confuteth the Erroneous Doctors. | 1. |
| 2. He exhorteth about Prayer and apparel. | 2. |
| 3. Informeth concerning the duty of Bishops and Deacons. | 3. |
| 4. Prophecieth of the last and evil times. | 4. |
| 5. Ordereth Church-Governors. | 5. |
| 6. Taxeth several abuses. | 6. |

Sect. 11. II. *Timothy*.

- | | | |
|---|----------------------------------|----|
| 1. He exhorteth him to perseverance. | 1. In the duties of his calling. | 1. |
| | 2. In Christian warfare. | 2. |
| 2. Prophecieth. | | 3. |
| 3. Chargeth about Preaching, and so concludeth. | | 4. |

Sect. 12. *Titus*.He treats of { Ministers.
Hearers.

1.

2, 3.

Sect. 13. *Hebrews* treats of

- | | | | |
|---|---------------|--------------------|------------|
| 1. Christ, and so of his | 1. Person, in | His Divine Nature. | 1. |
| | | His Humane Nature. | 2. |
| 2. Of the duties of Christians, and so of | 2. Office, | 1. Prophet. | 3, 4. |
| | | 2. Priest. | 5, and 10. |
| | | Faith. | 11. |
| | | Holy life. | 12, 13. |

Sect. 14. James treats

- { 1. Of patience, right hearing the Word, and true Religion.
 { 2. Of love, and Justification by Works.
 { 3. Of the tongue, and wisdom.
 { 4. Of contentions, and presumption.
 { 5. Of Oppression, and swearing, and prayer and admonition.

Chap.
 1.
 2.
 3.
 4.
 5.

Sect. 15. I. Peter hath in it a matter of

- { 1. Consolation.
 { 2. Exhortation, from *vers.* 13. of the 1. Chap. *ad*
 { 3. Dehortation, from 8. *vers.* of 3. Chap.

And these again { 1. Exhortation
 are handled, { 2. Consolation, from 12. *vers.*
 { 3. Dehortation, implicitly, with the conclusion.

1, *ad* 13. v.
 8. v. of 3.
ad fin 3.
 4. Chap. to 12. v.
ad fin 4.
 5.

Sect. 16. II. Peter.

- { 1. Exhorts to holiness.
 { 2. Threatens wicked Teachers and apostates.
 { 3. Prophecieth of the day of Judgement.

1.
 2.
 3.

Sect. 17. First Epistle of John,

- { 1. Of the benefits of Christ.
 { 2. Of the office of Christians in { Love.
 { Faith.

1.
 2, 3, 4.
 5.

SECT. 17.

Of the Book Prophetical. Revelations contains

- { 1. History of the state of the Churches then.
 { 2. Mystery or Pro- { 1. Of the World.
 phesy { 2. Of the Church { 1. Battels.
 in her { 2. Victories.
 { 3. Triumphs and eternal
 Glory.

2, 2, 3.
 4, *ad* 10.
 10, *ad* 17.
 17, 18, 19, 20.
 21, 22.

CHAP.



CHAP. XVI. SECT. I.

Of the suffering of Saints.

hitherto of *doing*, one Chapter I would adde of *suffering*; And the rather because of the times into which we are cast; or howsoever, be the times what they will, we cannot expect but that God will sometimes be honoured by the *Sufferings and afflictions of Saints*. There is a strict and near dependance and connection betwixt Christianity and the cross, and that from the pleasure and providence of God, and dispensation of things under the Gospel: Christ hath so ordered it, that we should not serve the Lord our God of that which costs us nothing, but that true Christian piety should bring *sufferings* upon us. This course of divine Oeconomy is so general and without exception, that the Apostle is clear, whom God loveth he chasteneth, and scourgeth every sonne whom he receiveth, if you endure chastening, God dealeth with you as with sons, for what sonne is he whom the Father chasteneth not? but if ye be without chastisement whereof all are partakers, then are you bastards, and not sons. Words of a large unlimited latitude, which I cannot discern any way in the world to soften, so as they may be supportable to him that hath no changes, that hath enjoyed an age of an uninterrupted, continued prosperity, without ever having the crosse on his shoulders. When this text is set down as an aphorisme of divine observation under the Kingdome of Christ, as an axiome of Gospel providence, there will be no safety in disputing or laboring to avoide the littler importance of it. Its true indeed, under the old Testament we find not any such Oeconomy, but promises of a long and happy life in a temporal Canaan to Gods servants; but under the Gospel 'tis quite contrary, through much tribulation we must enter into the Kingdome of God. Our way to Zion is through the valley of Baca, we cannot follow Christ, and be his disciples but upon these termes. All that will live godly in Christ Jesus must suffer persecution. And therefore we have learn't what to do, let us now learn how to suffer; it is not our duty onely that we should seek Gods honour, but that we should seek it in his own way; while God is pleased to offer us opportunities of *doing*, while we see his minde in improving us thus, let us follow it on with all our might, let no opportunity slip, do to the utmost that we can for God; but when we see his minde to lay us aside, and to use us in another way, although it be in a way of affliction, and grievous *sufferings*, let us now be as willing to yield to God in this, as in the former way. And for our help therein I shall direct: 1. How to prepare for *sufferings* before they come. 2. How to carry in *sufferings* when they are come. 3. What to do, and how to carry when *sufferings* and afflictions are gone.

Heb. 12. 6, 7, 8

Aks 14. 22

Psa'm 84. 6

Mat. 15. 24

2 Tim. 3. 12

SECT. 2. *Of the manner of preparation for sufferings before they come.*

What? are we now at ease? are these sun-shine dayes of peace? surely we should consider of the dayes of darkness which may be many. Oft-times we are thinking of, and seeking after great things when we should be preparing for suffering hard things. Be not deceived, the clouds seem to gather, and it's time for us to prepare. Now this preparation consists in these particulars. —

1. Make we account of afflictions: do not say, I shall never be removed: although we know not what particular afflictions shall befall us, yet make an account that an afflicting condition will be our portion. Thus did the Apostle. And now I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the holy Ghost witnesseth in every City, saying, that bonds and afflictions abide me. It is our wisdom thus to make account of afflictions, that when they come they may be no other

Aks. 20. 22, 23

then were expected before. As it is reported of *Anaxagoras*, that when news came to him of the death of his son, and it was thought he would have been much troubled at it, he answered onely thus, *I knew that I begat one mortal*: so when any troubles befall us, we should entertain them with these thoughts, *I knew my condition was to be an afflicted condition*: *I envied upon the ways of godliness upon these terms, to be willing to be in an afflicted condition, this is Gods ordinary way towards his people, it is Gods mercy that it is no worse, I expect yet greater tryals then these.*

2. Let us deny our selves, and so take up the cross: where Self is renounced, the cross is easily born; it is Self that makes the cross pinch. Now there is a sixfold Self that in this case must be denied. 1. *Self-opinion*, we must be willing to lie quietly under the truth, to be convinced and to be guided by it. 2. *Self-counsels*, and *self-reasonings*, we must take heed of conferring with flesh and blood, as it was the care of *Paul*, *immediately I conferred not with flesh and blood*; surely if he had, he would have been in danger. 3. *Self-excellencies*, our parts, our priviledges, our credits, and all those things that are great in our own eyes, and that make us great in the eyes of the world. 4. *Self-will*, we must not think it so grievous a thing to have our wills crossed, we must not expect to have our conditions brought to our wills, and therefore it is our wisdom whatsoever our conditions be, that we bring our wills unto them. 5. *Self-comforts*, those who give liberty to themselves to satisfy themselves to the utmost, although in lawful comforts, they will be unfit to suffer hardship when God shall call them thereunto. *I fear that neck* (said Tertullian) *that is used to pearl-chains, that it will not give it self to the sword.* 6. *Self-ends*, we must ayme at God, and not at our selves in all our waies; and then how easy will it be for us to bear crosses, considering that Gods ends do go on, though our ends be crossed?

3. Be we sure to lay a good foundation in a thorow-work of humiliation: The seed that fell upon the stony ground withered, and although for a while it was received with joy, yet when tribulation and persecution arose, *by and by he was offended*: Mark the expression, *by and by*, he was presently offended, and all because there was no depth of earth, there was not a thorow-work of humiliation. Some think the burthens of afflictions great, because they never felt what the weight and burthen of sin meant; but that soul which constantly exerciseth it self in the work of humiliation for sin, which burthens it self with the weight of its sins, and is willing to lye under sin for further breaking of Spirit, that soul (I say) will be able to endure crosses, and to stand under fore afflictions.

4. Be we careful to preserve our inward peace with God and our own consciences. If vapours be not got into the earth, and stirre there, all the storms and tempests abroad can never make an earthquake; so where there is peace within, all troubles and oppositions without cannot shake the heart. *Having peace with God, — we glory in tribulations.* We are not onely patient under them, but we glory in them. O then let that time that God gives us yet any respite from afflictions be spent in making up our peace with God, let us now labour to get clearer evidences, and deeper sense of his love; then shall we suffer any thing for God, O then we shall go through fire and water, then shall we triumph with the Apostle, *I am perswaded that neither life, nor death, nor principalities, nor powers, nor things present, nor things to come shall ever be able to separate me from the love of God in Christ Jesus.*

5. Labour we to see more into the fulness of all good in God. The Lord told *Abraham* that he was *God almighty*, as the onely means to strengthen him against whatsoever evils he was like to meet withal, in God is all the excellency, beauty, comfort, and good of the creature in a most eminent and glorious manner, and God takes infinite delight in communicating himself, in letting out his goodness to his creature: and if so, what is the loss of any thing to me, when I see where I can have it made up? what is any bitterness when I see such infinite sweetness to sweeten all? when tempests come upon mariners, and they be in narrow seas where they want sea-room, there is danger, but if they have sea-room enough there is no fear; thus if we are acquainted with the infinite fulness of good in God, we should see our selves safe in the midst of all tempests, we should feel our spirits quiet under the worst afflictions.

6. Do we humbly and cheerfully submit to our present condition whatsoever it is? Many cast about in their thoughts what they shall do hereafter if troubles should befall them, and yet in the mean time they neglect the duties of their present condition; Surely if we would go on humbly and patiently in the performance of the duties that

God

Gal. 1. 35

Mat. 13. 21

Rom. 5. 1, 3

Rom. 8. 38, 39

Gen. 17. 1

God now calls for, they would prepare us for whatsoever duties should be required hereafter. Master *Bilney* the martyr used to put his finger in the candle to prepare him for the burning of his whole body; a patient bearing of less troubles for the present, will prepare the heart for the bearing of greater afterwards.

7. Be we often renewing our resignations of all unto the Lord. Let us renew our Covenant with him to be at his dispose, that so when any trouble comes at any time, this resignation of heart and renewal of Covenant may be fresh upon our spirits. Experience tells us that sometimes immediately after a day of solemn humiliation, the soul thinks it could then do or suffer any thing, but in a little time after (except this be renewed again) the heart grows drossy, and cleaves to present things, and mingles it self with them again; the often renewing of this keeps the heart very loose from the creature.

8. Lay we up provision against an evil day. There is a threefold provision we should treasure up to prepare us for afflictions. 1. We should treasure up the consolations of God that he affords upon occasion, that at any time we feel in the performance of duties, in the exercise of graces, in the use of ordinances. 2. We should treasure up the experiences of Gods ways towards us, and his gracious dealings with us in former straits. 3. We should treasure up soul-supporting, soul-quickning, soul-reviving, soul-comforting promises, and that of several kinds, suitable to several afflictions, for we know not what kind of afflictions we may meet withal.

9. Labour we much to strengthen every grace; it is strong grace that is suffering grace; a strong wing will fly against the wind, but so will not every wing. It is true, a candle will hold light in the house, but if we go abroad in the aire there is need of a torch, there must be a stronger light there; weak grace may serve our turn to uphold us now, but in time of afflictions it had need be strong; a little grace will be soon spent then, as a candle is soon spent when it stands in the wind.

10. Set much before us the example of Jesus Christ and Gods people, who have endured very hard things. In the example of Christ, consider, 1. Who it was that suffered, he was the Son of God, the glory of the Father, God blessed for ever; when we suffer, nothing but base worms troden under foot to suffer. 2. What he suffered; even the wrath of God, and curse of the law; *he was made a curse* in the abstract, as the Scripture speaks, which was another manner of thing then any of our afflictions. 3. For whom he suffered; it was for us vile worms, wretched, sinfull creatures, who were enemies to him; we suffer for God who is infinitely blessed, to whom we owe all we are or have. 4. How freely he suffered; it was of his own accord, his own free grace moved him to it, he laid down his life, none could take it from him; but for us, it is not in our liberty whether we will suffer or no, we are under the power of another. 5. How meekly he suffered; he was a sheep before the shearer, his sufferings no way disquieted his spirit, but still it kept in a sweet quiet frame in the midst of all. Thus set we Christ before us, let these meditations be meat and drink unto us. In the example of Gods suffering-Saints, consider what precious choice-spirited men they were, how holy, how spiritual, how heavenly; what are we in comparison of them? Consider what they did, what they endured for the Lord Jesus Christ. To this purpose there's a notable chapter, *Heb. 11.* Read, and consider, is it not enough for us that we have such a cloud of witnesses, such a noble army of martyrs before us, and with us? *Heb. 11.*

Thus of preparations for afflictions before they come.

SECT. 3. Of the manner of bearing sufferings when they come.

IF any will come after me (saith Christ) let him deny himself and take up his crosse and follow me. This crosse is sufferings; in which condition one way or other we may be (if God so please) continually; the soul might say, *if I must bear this crosse, I hope it is but now and then*; any, saith Christ, let him take up his crosse daily; but if every day (may the soul say,) *I hope it is an easy crosse.* Nay saith Paul, it is a killing crosse, *I die daily*: yet (may the soul say,) if it be a killing crosse, *I hope there are refreshings some part of the day.* Not so neither, for thy sake, (saith David) *are we killed all the day long.* (i.e.) 1. In regard of the danger of death. 2. In regard of some beginnings that we suffer, 3. In regard of our willingness to undergo it. But though we tye not these *Mat. 16. 24*
Luke 9. 23
1 Cor. 15. 31
Psal. 44. 22

actual

Actual sufferings according to the letter, to every time and moment: yet certainly there is a time for that; And the duties that concern us when God now calls us to suffer afflictions are these. —

1. That we be willing to come under them.
2. That we contentedly submit our selves, and quietly behave our selves in them.
3. That we labour to improve them.

Sect. 1. *We must be willing to come under sufferings.*

Dan. 3. 18

IT was the honour of the three children in *Daniel*, that they yielded their bodies to those fiery flames they were cast into. Let us not seek to put off *sufferings* by distinctions; certainly the best policy in dangerous times is the greatest purity. The *Lacedemonians* were wont to say, *it was a shame for any man to fly in time of danger, but for a Lacedemonian it was a shame to deliberate.* How much more truly may this be said of a Christian, when God calls him to suffer? He should before-hand be so resolved, that it should be a shame for him even to deliberate. And yet by way of Caution, before we come under afflictions, let us look. 1. That our cause be good. 2. That our call be clear. 3. That our end be right.

1 Pet. 9. 15

1. Look that our cause be good. It is not for every cause that a Christian should engage into sufferings. *Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busy-body in other mens matters,* to suffer in these or the like cases is not Christian, neither will it be comfortable.

Phil. 1. 29

2. See that our call be clear. Christ calls not all to martyrdom; *To you it is given to suffer* (saith the Apostle) *not onely that you should believe in Christ, but also suffer for his sake.* Affliction is a gift of love, even as faith is; it's grace as well to bleed for Christ, as to believe in Christ. Let us be wise therefore to clear our call. For example, if truth suffers by our silence, then are we called to speak; if the saving of our life should be Christs denial, then are we called to dye; if we are before a Magistrate for the name of Christ, Christ then calls us not to be ashamed of him; if sin and suffering surround us so, as that we are necessitated to take the one, and to leave the other, then we may conclude that Christ calls us to suffering.

1 Cor. 13. 3

3. Let us eye our end in all our sufferings; if our end be *Self*, how should we expect comfort? some have dyed that their names might live; a *Roman* spirit can hold to suffering & death it self, an opposing spirit will put on some to dye rather then yeeld: the Apostle hath left it a clear thing, that 'tis possible to give *ones body to be burnt*, and yet to want true divine love. One may (I wish none did) suffer as much for selfish as sublime respects, (i.e.) for his own glory. O let us mind Christs glory, truths propagation, the maintenance of equity and righteousness in all our sufferings; And if so go on, fear not, flinch not; *if we draw back, his soul will have no pleasure in us.* What? are we shy of the waies of religion because of affliction? If such thoughts work in us at any time, take these considerations. —

Heb. 10. 38

1. At what low rate do we prize the waies of God, that such and such more low comforts must not be laid down for them, that such light afflictions must not be endured for the maintenance of them?

2. Consider if Christ had stood on such terms as to have said, *I could be content indeed that these poor creatures might be delivered from misery, but seeing such grievous sufferings must be endured for their deliverance, let them perish for me, I am not willing to save them on such hard terms as these;* O then what had become of us.

3. They who are so shy of suffering, may be forced to suffer in spite of their hearts, and what a sad thing will that be to them? What a sad thing was it to *Cranmer* after he had recanted for fear of sufferings, that yet he was forced to suffer? What a dark'ning was it to his spirit, to his cause, and to his good name?

4. Whatsoever prosperity we enjoy, when God calls us to suffer for him, it is cursed unto us: If we blesse our selves in our name, in our estate, our liberty, our life, and avoyd the way of suffering that God calls us unto, we deceive our selves, for there is no blessing in them, they are all accursed unto us.

5. All the duties of religion that now we perform out of a suffering condition are not accepted of God. We must not think now, having avoided suffering for Gods truth, that because we are willing to perform duties, therefore God now accepts of us;

no,

no, it was another work that God called us unto, *a work of suffering*; and seeing we have refused this, do what we can, God calls it as dung in our faces, and he regards it not; this is a sad condition, what joy can such a man have of his life, if he had but an illighted conscience?

6. What intollerable pride and delicacy is this in us that we will not venture the losse of any thing, the enduring of any thing for God and his truth? the least truth of God is more worth than heaven and earth; and what is our ease, our name, our liberty, our life to it?

7. How vile is the unbelief of our hearts who dare not trust God with our name, our estate, our liberty, how can we trust God with our souls, our eternal estate? How lightly do we regard the faithfulness, mercy, goodness, wisdom, power of God, working for his people in their suffering conditions? Of what little account are all those gracious blessed promises of God to us in this condition? Our base shyness, and cowardize of spirit is such, as if there were no God, no faithfulness, no mercy, no wisdom, no power to help us; as if there were no promise to support and releeve us.

8. How little love is there in our hearts to God, when we are so shy of any thing to be suffered for God? Love rejoices in suffering for the beloved: *The avoiding hell, and the getting heaven are no great things* (saies Chrysostome) *where the love of God is.*

Crysoft. de amore dei, et tolerantia in adversis

9. What is the issue of foul Apostacy? If we draw back from persecution, we draw on to perdition. Christ is not so sweet in his dealing with martyrs, but he is as dreadful in his discoveries to Apostates. Ask *Spira*, how doleful a condition denying is? Hee'l tell you, that he could feel no comfort in his heart, that there was no place there, but full of bitter torments and hideous vexings of spirit; hee'l tell you of Gods wrath burning in him like the torments of hell, and that his conscience was afflicted with pangs unutterable.

10. What honour should God have in the world? Where would there be any witnesses to truth against the rage and malice of the divel and wicked men, if all should do as we do? If there be any Christian blood left in us, if any spirit worthy of our profession, O be we ashamed of our baseness this way, and be not so shy of *sufferings*.

Sect. 2. *We must contentedly submit our selves, and quietly behave our selves in sufferings.*

Seeing we are now under an ordinance of God, take heed of the least murmuring or repining against God as if he were an hard master. If our spirits at any time begin to rise in such workings, let us charge our souls to be silent to God; it is a shame for a Christian not to be well skilled in that art, instructed in that mystery of Christian contentation; let us say with our Saviour, *Shall not I drink of that cup which my Father hath given me to drink? It is the cup of my Father,* and shall not I quietly and contentedly drink of that cup? Now we have an opportunity to manifest the power and excellency of our grace, to shew what our grace can enable us to do: strength of reason will go far in quieting and calming of the heart under afflictions, but grace surely where it is true, will go further; it will teach us to submit our selves, and to resigne our spirits unto God, to be willing that God shall deliver us when he will, and as he will, and how he will, so that our wills are melted into the very will of God. It is true, we may be sensible of it, and make our moan to God concerning it, and desire to be delivered of it, and seek it by all good and honest and lawful means; yet we must not murmur or repine, we must not fret or vex, there must not be any tumultuousness or unsetledness of spirit in us, there must not be any distracting fears in our hearts, nor any sinking discouragements, base shiftings, rebellious risings against our God. Now that we may attain this frame, this grace of contentment and quietness of spirit, observe these directions. —

1. Be we humbled in our hearts for the want thereof, or that we have had so little of this grace in us; there is no way to set upon any *duty* with profit, till the heart be humbled for the want of the performance of the *duty* before: many men when they hear of a *duty* that they should perform, they will labour to perform it, but first they should be humbled for the want of it. *Oh that I had this grace of contentment* (should every one say) *what an happy life might I live? What abundance of honour might I bring*

to the name of God? but O Lord, thou knowest it is far otherwise with me, I feel a kind of murmuring, and vexing, and fretting within me, every little crosse puts me out of temper and frame of spirit: Oh the boisterousness of my spirit! what a deal of evil doth God see in my heart? Oh the vexing, and fretting, and murmuring, and repining that is in me!

Gen. 35. 18

2. Pore not too much upon our sufferings. Many men have all their thoughts taken up about their crosses and afflictions, they are ever thinking or speaking of them; when they awake in the night their thoughts are on them, and when they converse with others (nay it may be when they are praying to God) they are thinking on them. Oh, no marvel though we live discontented lives, if our thoughts be alwaies poring on such things, we should rather have our thoughts on those things that may comfort us. It is very observable of Jacob, that when his wife dyed in child-birth, *his wife called the child Benoni*; that is a *sonne of sorrows*. Now Jacob he thought with himself; if I should call this child *Benoni*, every time that I name him, it will put me in mind of the death of my dear wife, which will be a continual affliction unto me, and therefore I will not have my child have that name: and so the text saith, that *Jacob called his name Benjamin*, that is, *the sonne of my right hand*. Now this is to shew us thus much, that when afflictions befall us we should not give way to have our thoughts continually upon them, but rather upon those things that may stir up our thankfulness to God for his mercies. It is the similitude of Balil, *it is in this case as it is with men and women that have sore eyes*, now it is not fit for those to be alwaies looking on the fire or on the beams of the sun, but on some things that are suitable, upon such objects as are fit for one that hath sore eyes, as upon green colours, or the like; So men or women that have weak spirits must not ever be looking upon the fire of their afflictions, upon those things that deject them or cast them down, but they are to look upon those things rather that may be suitable for the healing and helping of them. It will be of great use and benefit to us if we lay it to heart, not to be poring alwaies upon afflictions, but upon mercies.

Numb. 14. 3

1 Cor. 13. 5

3. Let us make a good interpretation of Gods waies towards us, if possibly we can. Should our friends alwaies make bad interpretations of our waies towards them, we would take it ill. It is ill taken of the spirit of God when we make ill interpretation of his waies towards us; and therefore if we can make any good interpretation of Gods waies towards us, let us make it. *Ex. Gr.* If any affliction befall us: let us think thus, *It may be God onely intends to try me by this? It may be God saw my heart too much set upon the creature, and so intends to shew we what there is in my heart; It may be God saw that if my estate did continue I should fall into sin, & so the better my estate were, the worse would my soul be; It may be God intended onely to exercise some grace in me; It may be God intends to prepare me for some great work which he hath for me to do; thus we should reason.* It is usual with many otherwise to interpret Gods dealings, just as they did in the wilderness, *God hath brought us hither to slay us, or to fall by the sword*, this is the worst interpretation that possibly we can make of Gods wayes: Oh why will we make these worst interpretations when there may be better? *Love thinketh no evil.* Love is of that nature, that if there may be ten interpretations made of a thing, if nine of them be naught, and one good, love will take that which is good, and leave the other nine: and so though there might be ten interpretations presented to us concerning Gods waies towards us, and if but one be good, and nine naught, we should take that one that is good, and leave the other nine. Oh retaine good thoughts of God. Take heed of judging God to be an *hard Master*, make good interpretation of his waies, and that will futher our contentment in all our afflictions.

Mat. 8. 20

Marke 3. 22
John 8. 48

4. Let us look upon all our afflictions as sanctified in Christ, and sanctified in a Mediatour. This is to see all the sting, and venome, and payson of them to be taken out by the vertue of Jesus Christ the Mediatour between God and man. *Ex. Gr.* Would a Christian have contentment? say then, what is my affliction? Is it poverty that God strikes me withal? Christ had not an house to lay his head in, *the foxes had holes, and the fowles of the aire had nests, but the son of man had not an hole to lay his head in.* O then how is my poverty sanctified? I see by faith, the curse, and sting, and venome of my poverty taken out by the poverty of Jesus Christ. Christ was poor in this world to deliver me from the curse of my poverty. Again, am I disgraced, dishonoured? Is my good name take away? Why Christ had dishonour put upon him, he was called *Beelzebub, a Samaritan*, and they said he had a devil in him. All the foul aspersions that could be, were cast upon Christ, and this was for me, that I might have the

the disgrace that is cast upon me be to sanctified to me. Again, am I jeered and scoffed at? Why so was Jesus Christ when he was in his greatest extremity, they could put thorns on his head, & a reed in his hand, and bow the knee before him, and mock him, and say, haile King of the Jews. How then may I attain contentment in the midst of scorns and jeers? By considering that Christ was scorned, and by acting faith upon that which Christ suffered for me. We see many Christians lie under grievous pains and extremities very chearfully, and some wonder at it, why this is the way that they get it, viz. by acting their faith upon what pains Jesus Christ suffered: are we afraid of death? Let us exercise our faith upon the death of Christ: are we troubled in soul? Doth God withdraw himself from us? Let us exercise our faith upon the sufferings that Christ endured in his soul when he was in his agony, and when he sweat drops of blood. And this will bring contentment to our souls.

5. Let us fetch strength from Christ to bear all our burdens. Now this is done by going out of our selves to Jesus Christ, and by acting our faith upon Christ, and by bringing the strength of Christ into our souls. A man may go very far with the use of reason alone to help him to contentment, but when reason is at a *non-plus*, then set faith on work: This is above reason: It would be a ridiculous thing in the schools of philosophy to say, *if there be a burthen upon you, you must fetch strength from another*; for another to come, and to stand under the burthen they would easily grant, but that any one shou'd be strengthened by anothers strength, that is not near him in outward view, this they would think most ridiculous: O but true believers find contentment in every condition by getting strength from another; There is strength in Christ, not only to sanctifie us and save us, but to support us under all our burthens and afflictions. And Christ expects when we are under any burthen, that we should act our faith upon him, to draw vertue and strength from him. O sweet consolation! If a man have a burthen upon him, yet if he have strength added to him, if the burthen be doubled, yet if his strength be trebled, the burthen will not be heavier, but lighter then it was before to his natural strength; so if our afflictions be heavy, and we cry out, *Oh we cannot bear them!* Yet if we cannot bear them with our own strength, why may we not bear them with the strength of Jesus Christ? Do we think that Christ could not bear them? or if we dare not think but that Christ could bear them, why may not we come to bear them? Some may question, can we have the strength of Christ? yes; That very strength is made over to us by faith, for so the Scripture saith frequently, *The Lord is our strength, God is our strength, and Christ is our strength*, and therefore is Christs strength ours, made over unto us, that we may be able to bear whatsoever lies upon us. This was Pauls prayer for the Colossians, *that they might be strengthened with all might, according to his glorious power unto all patience and long suffering with joyfulness*. 1. Here's strengthening. 2. Here's strengthening with all might. 3. Here's strengthening with all might according to the glorious power of God in Christ. 4. Here's the end, unto what? It is unto all patience and long-suffering with joyfulness. Oh you that are now under sad and heavy afflictions more than ordinary, look upon this Scripture, and consider how it is made good in you, that so you may with comfort say, *Through Gods mercy I find that strength coming into me, that is here spoken of in this Scripture*.

Psalms 28. 7
Psalms 42. 2
Psalms 118. 24
Esaï 12. 2
Heb. 3. 19
Col. 1. 11

6. Let us fetch Contentment from the Covenant, and from the particular promises in the Covenant for the supplying of every particular want. There is no condition that a godly man can be in, but there is some promise or other in the Scripture to help him in that condition: and this is the way of his Contentment to go out to the promise, to plead the promise, to fetch from the promise that which may supply. But hath faith warrant to believe whatsoever we find in the promise literally? I dare not say so, but howsoever it may act upon it, and believe that God will make it good in his own way. *But I am in affliction, and here is a promise that God will deliver me out of it, I act faith upon it, but I am not delivered; what good now is there in this promise to me?* I answer, 1. Notwithstanding our non-deliverance, yet now we are under the protection of God more then others are. 2. Notwithstanding the affliction continues, yet the evil of the affliction is now taken away. 3. Notwithstanding God makes use of this affliction for other ends, yet he will make it up to us some other way, which shall be as good. q. d. *Let me have your health, your liberty, your life, you shall not lose by it, I will make it up to you some other way*.

Object.

Sol.

7. Let us by faith realize the glorious things of heaven to us. Faith (we know) is the substance of things hoped for, and the evidence of things not seene. Faith makes the King-
Y y dom

H b. 11. 1

2 Cor. 4. 16, 17

dom of heaven, and the glory that is to come as now present: Hence the martyrs had such contentments in their sufferings, *Though we have but an hard breakfast, (say some) yet we shall have a good dinner, we shall presently be in heaven. Let us but shut our eyes, (said others) and we shall be in heaven presently. It is but a little cloud, (said Athanasius) and it will be presently over. We faint not (said the Apostle) why? Because these light afflictions that are but for a moment, work for us a far more exceeding and eternal weight of glory.* The Saints in their afflictions see heaven by them, and that contents them. As the mariners though they were troubled before they could see land, yet when they come nigh the shore, and see such a land-marke, that contents them exceedingly: So the godly though they may be tossed in the midst of waves and stormes, yet seeing the glory of heaven before them, they content themselves. One drop of the sweetness of heaven is enough to take away all the fower and bitter of all the afflictions in the world.

Psal. 51. 10

1 Sam. 1. 18

8. Pray for this grace of Contentment. It is Gods gift, and it is a soul-businesse; it is an inward, quiet, gracious frame of spirit; which comes not so much from any outward arguments, or any outward thing, as from the disposition of our own hearts; that contentment that comes meerly from external arguments, will not hold long; if it be habitual and constant, it ever comes from the gracious temper of a mans own spirit, and therefore we had need to pray that God would *create in us clean hearts, and that he would renew right spirits (or constant spirits, (as it is in the original) within us.* All the rules and helps in the world will do us little good, except we get a good temper within our hearts, you can never make a ship go steady with propping of it without; you know there must be ballast within the ship that must make it go steady; And so there is nothing without us that can keep our hearts in a steady constant way, but that that is within us; grace is within the soul, and that will do it. O pray we to God *to create this Christian contentment within us, open we our hearts unto God, and then with Hanna we shall come from prayer, and look no more sad.*

Sect. 3. How we must improve sufferings.

Perdidisti
utilitatem
calamitatis
Aug. de
civitate
Dei. l. 2. c. 33.

WE must not onely be contented under Gods afflicting hand, but we must labour to thrive under it. Certainly there is a blessing in every Ordinance of God, if we have wisdom and care to draw it forth, and to make it our own. *Austin cries out against such who did not profit by afflictions: You (saith he) have lost the profit of this calamity.* As it is a sign of great wickedness to turn blessings into curses, so it is a sign of great grace to turne curses into blessings; by this improvement we shall not onely get water, but honey out of the Rock. But how should we improve our afflictions.

*Twenty several lessons

1. Learn we those lessons which God usually teacheth his people in a suffering condition. I shall onely present those * three which are most comprehensive. —

are reckoned up. — as 1. Compassion towards them which are in a suffering condition, Heb. 5. 2. 2. A prizings of our outward mercies, and comforts more, and yet a doting upon them lesse, Deut. 8. 10, 11, 12. 3. Self-denial, and obediencial submission to the will of God, Jam. 1. 3. 4. Humility and meekness of Spirit, Job. 33. 17. 5. A discovery of unknown corruptions in our hearts, Deut. 8. 2. 6. Prayer, Isa. 26. 16. 7. Acquaintance with the Word, Psal. 119, 25, 50, 103. 8. The need of sound evidences for heaven, Psal. 25. 8. 9. What an evil thing it is to grieve the Spirit, Jer. 44. 4. 10. Communion with God, Psal. 88. 8, 18. 11. The exercise and improvement of grace, Revel. 13. 10. 12. The life of faith, Heb. 2. 3, 4. 13. A trusting God more, and our selves lesse, 2 Tim. 1. 8, 9. 14. A knowing of God in his holiness, justice, faithfulness, mercy, al sufficiency, Psal. 9. 9, 10. 15. A minding the duties of a suffering condition, more then safety, Acts. 9. 6. Mich. 6. 9. 16. A minding the priviledges, and advantages of a suffering condition, Matth. 19. 29. 17. A minding and endeavouring after the one thing necessary, Luke 10. 42. 18. Time-redemption, Eph. 5. 16. 19. A vallowing of Christs sufferings, 1 Thel. 1. 10. 20. A prizings and longing after heaven, Phil. 1. 23. Case, correction, instruction.

But those there
lessons within
named are most
comprehensive.

1. The sinfulness of sin; what is sin but an evil against God; punishment is an evil against the creature, but sin is a contradiction to the will of God; whence we may safely conclude that there is more evil in the least sin, then there is in the greatest punishment, even

even hell it self; the hell that is in sin, is worse then the hell that is prepared for sin: now in affliction sin is layd open before a mans eyes in such sort as he is inforced to plead guilty of the evil of it; *As many as I love, I rebuke and chasten*, the greek words signifie, *I convince and correct*, Revel. 3. 19.

2. The emptiness of the creature; in our prosperity we stick in the creature, and dote upon the creature, as if there our happiness and comfort were bound up: but in the day of adversity, God convinceth us of our mistakes, by causing us to see the emptiness and vainty of all sublunary contentments; we begin to find the world to be but a guilDED emptiness, a meer nothing.

3. The fulness of Jesus Christ, there is an infinite fulness in Jesus Christ, *it pleased the father that in him should all fulness dwell*; but we are not alwayes in a capacity either to receive, or to see that fulness; and the reason is, because in our prosperity we fill our selves so full with the world, that it fears with Christ now as it did when he was born, *there is no roome for him in the Inne*; but now when God spreads sack-cloth upon all the beauty and bravery of the creature, and so hydeth pride from man, then we can discover beauty and excellency in Christ, infinitely transcending all the beauty and excellency in the world; when the soul is *under the stayers, and in the clefts of the rocks*, then she can sing, *My beloved is white, and ruddy, the chiefest among ten thousands*.

2. Be jealous of our selves, lest that our sufferings should passe away unsanctified. Be we more afraid of the affliction leaving of us, then of its continuing upon us; lay out our strength more for a sanctified use of it, then for deliverance from it, that we may say with David, *It is good for me that I have been afflicted, that I might learn thy statutes*.

3. Labour to know Gods mind in our afflictions. The man of wisdom sees Gods name upon this rod, and he understands what God intends, viz. whether he sends them for sin, or for some other ends. Onely observe, though God sends afflictions sometimes for tryal and other ends, rather then for sin, yet it is sin that makes us capable of such a way of tryal; were we not sinful, God would not deal with us that way, therefore it is good in all to be humbled for sin. But here two questions are to be discussed,

1. How we may discern Gods ends in our afflictions.
2. If it be rather for sin, how we may find out the particular sin?

For the first, Gods ends in afflicting us may be discerned thus. —

1. If the affliction be extraordinary, and come in an extraordinary way: and upon examination we find our selves not guilty of any special evil besides daily incurfions, then we may comfortably hope Gods intentions are not specially for sinne, but for some other end: so it was in Job, and Joseph.

2. We may know from the work of the affliction, which way it intends, and how God follows it; whether in it God settles not sin upon our heart for humiliation more then ordinary; or whether the work of Gods Spirit be not rather for the stirring up of the exercise of some other grace: For God in his dealings with his people will work for the attaining the ends he aims at.

3. Much may be learn't from the issue of an affliction; when God comes chiefly for tryal, in the issue his grace does much abound towards his servants, as it did in Joseph and Job; What honour was Joseph advanced unto? and how had Job given him *twice as much as he had before*? But when the affliction is for sin; it doth not use to have such an issue; it is well if the sinner may be restored into such a comfortable condition as he was in before: When David was afflicted for his sin, some skars stuck by him after his deliverance, he scarce ever was brought into that comfortable condition he was in before.

For the second, If the affliction be for sin, how may we find out the particular sin? I answer. —

1. Look what sins and afflictions the Word hath coupled together; although every sin deserves all kindes of afflictions, yet the Word joynes some special correction to special transgressions; as God sorts several promises to several graces, so he sorts several afflictions to several sins.

2. Consider what sins and afflictions Providence couples in respect of similitude: God often stamps the likenesse of the sin upon the judgement, *Judg. 1. 7, 8.*

Y y 2

3. Enquire

3. Enquire at the mouth of God by prayer and humiliation, as *David* did, *2 Sam.* 21. 1. and as *Job* did, *Job.* 10. 2. and as those in *Jeremiah* did, *Jer.* 16. 10, 11.

4. Harken to the voyce of conscience; that is Gods officer is our souls; especially after humiliation and seeking of God, then listen to the voyce of conscience, for as it is with an officer whom you would have search the Records, if you would have him diligent indeed in the search, you must give him his fee, else he will do the work but slightly; So we must give conscience, Gods Register his fee; (*i. e.*) we must let conscience have much prayer and humiliation which it calls for, and then it will tell us Gods minde more fully.

4. When we have found out our sins, Let us, 1. take notice of Gods displeasure against us. 2. Let us be humbled for it. 3. Let us stir up our hearts against it with indignation. *This is that which hath caused me all this woe, that hath brought upon me all this trouble and smart.* As the Jews took hold on *Paul* crying, *Men of Israel help, this is the man that teacheth every where against the people:* So should we take hold on our sin that we have found out, and cry to the Lord; *Help O Lord, this is that sin that hath made the breach, this is that sin that hath been the cause of so much evil unto mee.* As we read of *Antonius*, after *Julius Cesar* was murdered, he brought forth his coat, all bloody and cut, and laid it before the people: *Look here* (sayes he) *you have your Emperours coat thus bloody and torne.* Whereupon the people were presently in an uproar, and cryed out to slay those murderers; thus the looking upon our afflictions, and considering what mischief sin hath done us, our hearts should be raised to fly upon our sin with indignation, and not be satisfied without the destruction of that which would have destroyed us.

Act 21. 28

Phil 4 14

5. Let us promise and covenant Reformation, and begin the work while the affliction is on us. Do something now presently, do not put off all till the suffering be over, till we be recovered, or delivered, and think, *then I will do it.* There is much deceit of the heart this way; many miscarry in their vows to God upon this ground, because they put off all till they be out of their affliction: for by that time, the impression that was upon their spirits is abated, their hearts are cooled, and so the duty is neglected. Wherefore do something presently, and be alwayes in doing, till that which was vowed be fully performed.

James 5. 13

6. Let every affliction drive us much to God in prayer. *Is any man afflicted, let him pray.* It is a similitude of *Chrysostome*; *As clouds darken the heavens, and cause lowering weather, but being distilled into drops, then sweet sun-shine, and fair weather follows; So sorrows and cares in the soul cloud the soul, till they be distilled in prayer into tears, and poured forth before the Lord, but then the sweet beams of Gods grace comes in, and much blessing follows.*

Isa. 27. 5

Psal. 32. 5

Isa 25. 16

Isa. 27. 9

7. Let us not cease to seek and sue till we have some assurance that we have made our peace with God; This is that the Lord looks for at our hands in all our crosses, and the chief end he aymes at in afflicting his children, to cause them to seek him more diligently, and to get better assurance of his favour; *Let him take hold of my strength* (saith God) *that he may make peace with me, and he shall make peace with me.* This is done these three waies. 1. By acknowledging unto God freely our manifold sins, and so justifying him in his judgements, as *David* did, *I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin.* *Selah.* 2. By praying for, and seeking assurance of his favour in the pardon of our sins. *Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.* 3. By forsaking our sin whereby we had provoked him. *By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.* It is good that we practise all these three wayes, and never cease practising, till God hath assured us that he is at peace with us.

8. Let us now (if ever) try, exercise, and improve our faith, wisdom, zeal, patience, and all other graces of the Spirit.

1. Let us try our graces: What graces? 1. Our Faith; It is an easie matter to trust God when our barnes and coffers are full, and to say, *Give us our daily bread,* when we have it in our cup-boards; but when we have nothing, when we know not how nor whence to get any thing in the world, then to depend upon an invisible bounty, this is a true and noble act of Faith. 2. Our Wisdom: *Plato* being demanded how he knew a wise man? Answered; when being rebuked, he would not be angry, and being praised, he would not be proud; our disposition is never well known to our selves, until

we be crossed. 3. Our zeal; A little water cast upon the fire makes it burn hotter and brighter; So should afflictions make us more zealous and fiery for God, and for good causes, and for good men; The wicked in afflictions are many times furious, but never zealous; they are often like wild beasts that grow mad with bating, if crosses or losses rush in upon them, they fall to the language of *Jobs* wife, *Curse God and die*, or to that of the King of *Israels* Messenger, *Why should I serve God any longer?* 4. Our Sincerity; Thus was *Jobs* sincerity discovered by Satans malice; after all his losses, he says no more but, *The Lord giveth, and the Lord taketh. — In all this did not Job sin with his lips.* 5. Our Patience: When it is calme weather, the Sea is quiet and still as any River, but let the winds arise once, and we shall see a difference: for then the Sea foams, and rages, and *casteth out mire and dirt.* We are that indeed which we are in temptation; if we cannot abide a drawing plaister to drain away corrupt blood and humours, how should we abide cutting off joynts and members? how *pulling out eyes*, which repentance must do?

2 King 6 35

2. Let us exercise our graces. Affliction gives opportunity for this; it calls forth whatsoever grace there is in the heart to the exercise of it. The Apostle speaking of *Saints-sufferings*, saith thus, *Here is the patience and the faith of Saints.* (i.e.) Here is matter for their *patience and faith* to be exercised about; this calls for the working of their *patience and faith*; and so for other graces, as *humility, self-denial, love to God, meekness, waiting on Christ, loving our enemies, not resisting of evil, fervent prayer*, O what mighty prayers, and lively stirrings of Spirit are there many times in afflictions? *They powered out a prayer when thy chastening was upon them*, our prayers do but drop out before, now they are *powred out.* And this is it that many times makes God to afflict us, because God delights much to see the exercise of our graces: When spices are beaten, then they send forth their fragrant smell; so when Gods servants are in afflictions, then their graces send forth their sweetness in the activeness of them, grace is ever better for wearing.

Recl. 13. 10

Isa. 25. 16

3. Let us improve our graces. Every branch in me (saith Christ) that beareth fruit, he purgeth it that it may bring forth more fruit. This is the end of Christs purging us, that we may be more fruitful; as vines are made more fruitful by pruning, so are Gods people by the pruning-knife of afflictions; Now they find more peace, more assurance, more strength, then ever they did before; Never such sweet joy, never such full assurance, never such use of faith, and patience, and love as in the forest and longest afflictions; Is it thus with us now? O this may be a sweet seal to our souls of their sincerity ever after afflictions. Gods people never thrive so much in grace, as when they are watered in their own tears; *Manasses* his chain was more profitable to him then his Crown. There is a great deal of difference (could *Luther* say) betwixt a *divine* in outward pompe, and a *divine* under the crosse; They that are afflicted do better understand Scripture, but those that are secure in their prosperity read them as verses in *Ovid.* But what graces must we improve? I answer, every grace, onely I shall instance in these. 1. Our spiritual wisdom. To this purpose God is said to *open the ears of men*, even by their afflictions. We are best instructed when we are afflicted: *It is good for me that I have been afflicted* (said *David*) *that I might learn thy statutes.* *Algerius* a martyr could say, that he received more light in the dark dungeon, then ever he received before in all the world. And *Luther* professed, that he never understood some of *Dauids Psalms* till he was in affliction. When all is done (said he) tribulation is the plainest and most sincere divinity. Prayer, reading, meditation, and temptations make a divine. 2. Our patience. To this purpose, *We rejoyce in tribulation* (said the Apostle) *knowing that tribulation bringeth forth patience.* My Brethren (saith *James*) *count it exceeding joy when ye fall into diverse temptations, knowing that the tryal of your faith bringeth forth patience.* The malice of our enemies both proves and improves our patience. See it exemplified in *David*; when *Shimei* cursed, and cast stones at *David*, and called him murtherer, and wicked man; poor afflicted *David* was so far from revenging it, or suffering others to revenge it, that he makes that very thing an argument of his patience, which was the exercise of it. Behold my sonne (saith he) which came forth of my bowels seeketh my life, how much more now may this *Benjamite* do it?

John 15. 2

Job 33 16

Psal. 119. 71

Rom. 5. 3

James 1. 23

3. Our faith. To this end God afflicts us that our faith may increase: As it is said of the palme-tree, that it groweth higher, and stronger, and more and more fruitful, by how much the more weight it hath hanging upon it: or as it is said of the *Lion* that she seemes to leave her young ones till they have almost killed themselves with roaring and houlings, but at last gasp she relieves them,

2 Sam. 16. 18

Iſa. 13. 1

them, whereby they become the more courageous; So it pleaseth the Lord sometimes to leave his children. *Out of the depths have I cryed unto thee (saith David) and then, and not till then it follows, the Lord heard me.* The Lord saw him sinking all the while, yet lets him alone till he was at the bottome, and then hearing him, *David* is stronger in faith. This is the height of faith, and the worth of faith; to have a strong confidence in God, even in the worst of affliction, this is thank-worthy: *hope in a state hopelesse, a love to God when there is nothing but signes of his heavy displeasure, heavenly mindednesse when all worldly affaires draw contrary way, is the chief praise of faith.* What made our Saviour say to that woman of *Canaan*, *O woman great is thy faith*; but this, in that neither his silence, nor his flat denial could silence her? Such a faith had *Job*, though he kill me, yet will I trust in him. Here is faith to the purpose; to love that God who crosseth us, to kisse that hand which strikes us, to trust in that power which kills us, this is the honourable proof of a Christian, this argues faith indeed.

Math. 15. 28

Job 13. 15

Job 1. 21

Isaiah 24. 15

1 Peter 4. 16

14.

9. Be we thankful to God for our afflictions. Thus *Job* was; notwithstanding he was bereaved of his estate, of his children, and in a great measure given up into the hands of Satan; yet he blesteth the Lord, *The Lord giveth, and the Lord taketh away,-- blessed be the name of the Lord.* And this is the meaning of the Prophet, *Wherefore glorifie ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the Sea.* And thus adviseth the Apostle, *If any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.* And a little before, *If ye be reproacht for the name of Christ, happy are ye, for the spirit of glory, and of God resteth on you.* As *Noahs Dove* hovered over the water, and found no place to rest her foot on, untill she returned to the Arke; So doth the Spirit of God, (as it were) hover over the souls of men, it wanteth rest, and when it sees a soul that suffers for the truth, there it lights, there it rests, *The Spirit of God and of glory there resteth upon you.* A Christian is more bound to be thankful for the opportunity of exercising one grace, then for all the prosperity in the world; Now there are some graces that cannot be exercised but only in affliction; the Saints in heaven never exercise patience, and without affliction the Saints on earth have no opportunity to exercise patience: But what? have we the opportunity of exercising that grace that we had not before? be we thankful to God.

Isa. 12. 3

Lam. 1. 12
vers. 2.

Colos. 1. 24

2 Tim. 2. 12

10. Let us with joy draw water out of the wells of Salvation: Let us comfort our selves in our suffering condition: We should not onely be thankful, but joyful. Me thinks I hear some suffering Saint sigh and say, *What? is it nothing to you, all ye that passe by? I weep sore in the night, and my tears are on my cheeks; among all my lovers there is none to comfort me, all my friends have dealt treacherously with me, they have heard that I sigh, and there is none to refresh me.* I stand for Christ, but there is none stands by me, I own him, but none owns me. Bleeding Christian, bear up, though men forsake thee, yet Christ will own thee; though men as Swallow-shallow friends do leave thee in the winter of afflictions, yet Christ as a constant friend abides; It is thy glory that thou sufferest for Christ, rejoyce as *Paul* did in thy sufferings, sith in them thou fillest up that which is behind of the afflictions of Christ. Know this for thy comfort, that thou that sufferest with him, thou shalt also reign with him. In the mean while, what sweetnesse doth thou feel from Christ? It is thy priviledge, and surely thou mayst, I hope thou dost expect more then ordinary sweetnesse from thy Saviour, seest thou not heaven clear over thee? doth not Christ lead thee gently, the cup in thy hand, though it taste bitter to the flesh, doth not the Spirit make it sweet? What's that in the bottome of thy bloody cup? is it not love? are not thy draughts of suffering sweeter and sweeter? What glory is that which rests upon thee? is not Christ with thee in the fire, and doth not he passe with thee through the water? in this thy storm of wind and raine, doth not the Sun shine? *Ah no, I suffer for Christ, and yet I am without Christ, could I but have his presence, I should slight persecutions; did he smile, I should laugh at my foes frownes; were I but in the light of him, I could sing in this darknesse; did I but enjoy the least of his love, I could triumph in the flame of their wrath; but ah, alas, woe, &c.* Stay O soul, speak not out thy sorrows too speedily, Christ cannot be long away, harke! He comes leaping over the mountains, see how the clouds fly away: surely the Sun will shine presently, he cannot be long away; thy very sins shall not, therefore thy sufferings cannot separate between him and thee; *Why sayest thou O Jacob, and speakest O Israel, my way is hid from the Lord, hast thou not heard? hast thou not known the everlasting God, the Lord, the Creature of the ends of the earth? He fainteth not, he giveth power to the faint.* Sing ye sufferers,

Isa. 41. 27, 28

sufferers, rejoyce ye prisoners of hope, the Lord whom ye look for, and long after, he is with you, he cannot be absent from you? Christ is in your prisons (though it may be you are not aware of it) however, *Cast not away your confidence for he that shall come will come, and will not tarry. Now the just shall live by faith.* ('tis spoken to sufferers) *But if any man draw back, my soul shall have no pleasure in him.*

Heb. 10. 25
37, 28

But that I may draw out many arguments for your comforts, consider of these particulars.

1. Christ is especially present with his suffering-Saints. Thus run the Promises, *I will be with him in trouble, and will deliver him. Fear not O Israel, when thou passest through the water, I will be with thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.* Oh what sweet promises, what flaggons of wine are these to comfort the distressed soul! As Cesar said to the trembling Mariners, *Be not afraid for you carry Cesar*: So may I say to poor persecuted, afflicted Christians, be not afraid, for he that is your King is in you, for you, with you. Upon this ground David comforted his soul, *Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod, and thy staffe comfort me.* When Paul was bereaved of his sight, then (as some conceive) he was rapt into the third heaven, and heard those words from Christ not fit to be uttered. When Stephen was at the bar, and the shower of stones was ready to fall upon his head, then he saw heaven it self open, and the Son of man standing at the right hand of God. When the three children were in the furnace, Christ was there to make the fourth, *I saw four men loose walking in the midst of the fire, and the forme of the fourth is like the Son of God.*

Isa. 43. 1, 2

Psal. 23. 4
2 Cor. 12. 4

Acts 7. 56

Dan. 3. 25

2. Christ is not only present, but supportingly present with his in their sufferings. *Thou art with me* (saith David) *thy rod and thy staffe comfort me.* Though all men forsook Paul when he was to answer before Nero, *Notwithstanding* (saith Paul) *Christ the Lord stood by me, and strengthened me.*

Psal. 23. 4

2 Tim. 4. 16, 17

3. Christ gives his Saints cordials suitable to their sufferings. *They shall put you out of the Synagogue* (saith Christ,) *and kill you.* 1. They shall excommunicate you, now as suitable to this Christ told them that he went to prepare mansions for them in his Fathers House. 2. They shall kill you, now as suitable to this Christ tells them that their lives should be as sure as his, *Because I live, ye shall live also.* Thus Christ hath suitable cordials; if men frown, he hath smiles; if men disgrace, he hath honours; if you lose perishing riches, he hath durable, unsearchable. Whatsoever you suffer losse in, he will make it up.

John 16. 2

John 14. 2

John 14. 19

4. Christ sympathizeth with his suffering-Saints. *In all their affliction he was afflicted, and the Angel of his presence saved them.* Christians, suffer when and where you will, Christ suffers then, and there with you. Had persecutors eyes, they would see this, and they would be afraid of this. *If we perish, Christ perisheth with us,* could Luther say; *Suffering-Saints!* Christ so loves you, as that he suffers with you; are you in dungeons? Christ is there too: are you with Job on the dung-hill? Christ there sits by you; Every drop of blood that you bleed, goes to the heart of Jesus Christ; the Baptisme of affliction wherewith ye are baptized, is Christs; Count not, call not that yours, which is his, surely he rather suffers in you, then you for him; or if you will say, you suffer for him, yet know he sympathizeth with you in those sufferings.

Isa. 63. 9

5. Christ ordereth all the sufferings of his Saints for quality, quantity, and duration. 1. For quality, Christ orders to some mockings, bonds, imprisonments; to others stoning, sawing, killing with the sword; Christ tells Peter by what death he should glorify him. 2. For quantity, *Thou tellest my wandrings,* he means the wandrings whilest he was persecuted, such wandrings as the Apostle means. *They wandred about in sheeps skins, and goats skins, being destitute, afflicted, tormented.* David must not wander a step more then Christ would: nor shall Saints weep a tear, nor bleed a drop, nor bear a stripe more then Christ will number out. 3. For duration, he orders that too, *Ye shall have tribulation ten dayes.* The Gentiles shall tread the holy City under foot forty two moneths. The viruesses shall ly in the streets three dayes, and an half. So many days, moneths, years, Christ orders all.

John 21. 19

Psal. 56. 8

Heb. 11. 37

Revel. 2. 10

Revel. 11. 2, 3

6. Christ often gives to his Saints most glorious visions in their grievous sufferings: Was it not thus with John, and Stephen? And how many Martyrs have spoke of such spiritual visions, visits, incomes, which they have had in prisons, the like unto which they never found nor felt at other times? We give our rings, jewels, chains, net-works to

Revel. 1. 12

Acts 7. 54, 55

to our children if they be in pains, which we lock up in closets and cabinets at other times, Christ gives cabinet-comforts lockt up, and unusuall discoveries to his members in prisons and dungeons, of which many have had sweet and gracious experiences.

7. Christ rewards all the sufferings of his Saints. *To you that have continued with me in my temptation, I appoint unto you a kingdom, as my Father hath appointed unto me. For our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. And Blessed is the man that endureth temptations, for when he is tryed he shall receive the crown of life. Tortures are but trading with God for glory, said Gordius: and persecutors are but my fathers gold-smiths (said Bernard) who are working to adde pearls to the crowns of Saints. Christians! comfort your selves with these words.*

Luk. 22. 29. 30

2 Cor. 4. 16. 17

Rom. 8. 18

James 1. 12

SECT. 4.

Of the manner how to carry our selves when sufferings and afflictions are gone.

THe duties that concern us when affliction is gone, are these.---

1. That we treasure up all the experiences we have had of God, and of our own hearts in the time of our afflictions: keep we them fresh in our hearts, and work them upon our own spirits, and make use of them as God offers occasion.

2. Whatsoever we wished that we had done then, be sure now to set about, and never rest till it be done, that when affliction comes again, it may not find it undone, if it doth it will make the affliction very bitter unto us: if this rule were well observed, we should have glorious reformatiions.

3. Be we careful to performe the vowes we have made in our afflictions. Most hypocrites have many good motions, and purposes, and seem to be new men in their afflictions, but when Gods hand is removed, they return to their old Byas again, yea become worse then before, onely the elect are better for their afflictions afterwards; *Before I was afflicted, I went astray, but now I have kept thy word.*

Exod. 9. 34

Psal. 119. 67

4. Take heed of trusting to our own promises that we have made to God for obedience, rather then to his promises that he hath made to us for assistance.

5. Often call our selves to account after the affliction is over, what is become of it? how was it with me then? and how is it now? have I more peace now then I had then? and how comes it about? hath my peace grown upon good ground, so as it may hold? I had workings of Spirit then, what are become of them? have I been faithful to God and to my own soul?

6. In stead of all other rules, be sure to observe this. Sit we down and reflect upon our own selves, turn we in upon our own hearts, and examine our selves thus. --- Have teachings been mixt with chastenings? have instructions accompanied corrections? hath the rod budded? hath God discovered to me the sinfulness of sin, the emptiness of the creature, the fulness of Christ? is no evil like to the evil of sin? no good like to Jesus Christ? is the world become an empty vanity, a mockery, a nothing in mine eyes? can I say, it is good I have been afflicted? and can I point out that good, and say, this I have got by my sufferings? can I say, I know divine truths more inwardly, more clearly, more experimentally, more powerfully, more sweetly, then ever? can I say, I have quietly submitted, and I have endeavoured to improve my sufferings to Gods glory, and my own good? Thus if we question, our hearts will give the answer, either in the affirmative, or in the negative. If in the affirmative; then fall on these duties. As ---

Psal. 116. 12

1. Study to be thankfull, say with David, *what shall I render unto the Lord?* consider how great things God hath done for our souls. As 1. God hath done more for us, then if he had never brought us into affliction and trouble, or then if he had brought us out the very same day on which he sent us in: prevention and deliverance may be in wrath, but this is in love. 2. God hath doubled his mercy and loving kindness to us; hath commanded deliverance and instruction too: a hoisted mercy; yea as deliverance and instruction were the return of prayer, a treble, a multiplyed mercy; which should greatly indear the heart to God, and make it sing with David, *I will love the Lord, because*

because he hath heard the voice of my supplication. 3. God hath sealed up our adoption and son-ship; if ye endure chastening, God dealeth with you as with sonnes, for what sonne is he whom the father chasteneth not? our Patmos in this case hath been our Paradise, wherein he hath given us his loves. 4. God hath consecrated our sufferings; afflictions have taken orders, as it were, and stand no longer in the ranke of ordinary providences, but serve now in the order of gospel-ordinances: a prison, a bed of sickness, is turned into a schoole, into a Temple, wherein God hath taught us into his own likeness. 5. As God hath consecrated our sufferings, so he hath consecrated us also by our sufferings; ye have need of patience, that when you have done the will of God, you may inherit the promises; when we have done Gods will, all is not done, there is somewhat to be suffered, and therefore we have need of patience, to carry us through the suffering part of our work, as well as the doing, that so being perfect, we may inherit the promises. 6. God hath crowned us with the blessing; Blessed is the man whom thou chastenest and teacheest: by this means God turns the crown of thornes into a crown of gold, and sets it on our head, and now brings us forth wearing this crown, and shews us to the world as a monument of free grace. O then say with David, what shall I render unto the Lord for all his benefits towards me? God himself gives the answer, I will deliver thee, and thou shalt glorifie me. Psalms 116. 1
H. b. 12 7

2. Study how to preserve and maintaine that sweet gracious frame of heart, into which God hath brought us by afflictions: it is a duty which we should practise as oft as we come from the word, or from any other divine ordinance: If an ordinance-frame, if a gracious impression be on our hearts, we should rejoyce in it, and blesse God for it, and labour to keep up such a frame in our hearts, till our next solemn approach unto God. But how much more should this be our care and study, when we come out of Gods furnace, that solemn ordinance of affliction, to labour and maintaine that melting frame of heart, that warmth, and heate, that life, and vigour, which we have brought with us out of affliction? Look to your selves that ye lose not those things which God hath wrought in you. And to that purpose, 1. Be often reading over the lessons which God hath taught us, frequently revive the remembrance of them in our hearts, and work the impressions of them upon our hearts. 2. Renew often upon our souls the remembrance of the sharpness and bitterness of the affliction: the Church found great advantage this way. Remembring mine affliction, and my misery, the wormewood and the gall, my soul hath them continually in remembrance, and is humbled in me. The meaning is this; the people of God among the Jews that desired to keep close to God after their great deliverance from Babylon, experience a serious and constant remembrance of those seventy years sufferings, to be an excellent perservative to that humble and gracious frame of heart, which God wrought them into in their captivity, and yet that is not all; as remembrance of affliction preserved humility, so humility strengthened faith; this I recall to minde, therefore have I hope, by the kindly operation of the remembrance of former dispensations, she began to conceive good hope through grace, that God had not chastened her in wrath, but love. 3. Call often to mind the sad discourses and reasonings, the fears and tremblings which we have had in our bosoms in the times of suffering. I forget prosperity (said the Church) and I said, my strength and my hope is perished from the Lord: So Jeremiah, waters flowed over mine head, then I said, I am cut off. Thus David, I said in my passion. And Jonah, I said, I am cast out of thy sight. Thus should we call to mind our Saids; (i. e.) we should sit down, and recount the impatiences, and short-spiritednesses, the murmur, and unbelief, the love of a present world, the fear of death, the hard thoughts of God, all the irregularities and distempers of our own spirits in the time of tribulation: doubtlesse it would be of singular use, as to humble our souls, and to check corruption, so to endear and preserve the teachings of God upon our souls. Good and upright is the Lord, therefore will he teach sinners in the way, q. d. I sinned against the Lord in my affliction, by my impatience, unbelief, unhumblednesse, &c. yet he was pleased not altogether to leave me without the teachings of his Spirit, not because I was good, but because he was good; not because I pleased him, but because mercy pleased him; not because I was upright before him, but because he was upright, true, and faithful to his own promise: good and upright is the Lord, and therefore he hath taught me, though I was a sinner in the way. 4. Attend constantly, and conscionably upon the ministry of the Word. The truth is, the Word and the rod teach the same lessons; the rod many times is but the words remembrancer; and therefore as the rod quickens the word, so the word back again will revive and sanctifie the teachings of the rod; they mutually help to set on H. b. 10. 36
Psalms 94. 12
Psalms 116. 12
Psalms 50. 15
2 John 8.
Lam. 3. 19
Lam. 3. 17
Lam. 3. 14
Isaiah 31. 21
Jonah 2 4
Psalms 25. 8

Psal. 68. 28

one another with deeper impressions. 5. Feed that frame of heart which God hath taught us into: meditate much upon *the sinfulness of sin, the emptiness of the creature, the fulness of Christ, the exquisiteness of his sufferings, the severity of the last judgement, the torments of hell, the joyes of heaven, the horror of eternity, rich in meditation, and rich in grace.* 6. Be much in prayer: *Strengthen O God (prays David) that which thou hast wrought in us.* Accordingly was that prayer of Luther, *confirm O Lord in us what thou hast wrought, and perfect the work thou hast begun in us to thy glory, So be it.* These are the means to preserve a good frame of heart.

Jer. 31. 18

2. But on the other side, if our heart answer in the negative; that our *chastening*s have had no divine *teachings*, our God hath not discovered to us *the sinfulness of sin, the emptiness of the creature, the fulness of Christ*; either the rod was dumb, or we were deaf; affliction hath left us as it found us, as ignorant, as unhumiliated, as unsensible of sin, as worldly, as strange to Christ, and our own hearts; as regardless of eternity, as fit for sin as we were before; as devoid of grace, as unthankful, as uncomfortable as ever; O it is sad! and therefore, come, *rowle we our selves in the dust before the Lord, smite upon our thigh, sigh with the breaking of our loynes, and cry out with Ephraim, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; I have felt the blows of God, but that is all: I have received no more instructions then a brute beast: or if I had, I have quickly lost it; it is like the untimely fruit of a woman that never saw the sun.* Truly we have cause to sit down, and even wish for our affliction againe: God hath put himself into our hands (as it were) and we have let him go without the blessing of saving instruction: how may we even wish, that we were in prison againe, in our sick bed againe, in banishment againe, &c. however humble our selves greatly before the Lord, and wrestle mightily for the after-improvings of God upon our hearts; pray, *turne me Lord, and I shall be turned, for thou art the Lord my God; what affliction hath not done, Lord do thou; set omnipotency on work, and it shall be done; turne me, and I shall be turned; that so our souls may yet speak to the praise of free grace, after that I returned I repented, and after that I was instructed, I smote upon the thigh, I was ashamed, yea even confounded, because I did hear the reproach of my youth.* Urge the Lord, as Sampson did after his victory, *thou hast given this great deliverance into the hand of thy servant, and shall I now dye for thirft, and fall into the hand of the uncircumcised? Say we, Lord, thou hast given thy servant this great deliverance from danger and death, and shall I now perish for want of divine improvement, and go down to hell among the uncircumcised? teach me thy way O Lord, and I will walke in thy truth. — teach me to do thy will, for thou art my God, thy spirit is good, lead me into the land of uprightness.* In a word, desire the Lord, that he would do all the work, and then take all the glory.

Jer. 31. 9

Judg. 12. 18

Psal. 86. 11
Psa'm 143. 10

Thus much of the *Sufferings of Saints.*



CHAP. XVII. SECT. I.

Of Preparatives to

Fasting.



Therto of *duties ordinary*; now follow the *extraordinary*, *Fasting* and *Fasting*: but because the Book is swollen bigger then I had purposed it, and that much of the extraordinary is contained in the *ordinary duties*, I shall therefore deliver in few words what I have to say of these *duties*.

The first of these is *Fasting*, in which there is required something

Antecedent.
Concomitant.
Subsequent.

1. The *Antecedent*, or preparation thereto, consists in these particulars: ---

1. Take but a moderate supper the night before; for if a man glut himself over night, he will be more unfit for the duty of humiliation the next day.

2. Immediately after supper, all servile works of our calling laid aside, begin the preparation, and continue so long as we can conveniently sit up, even longer and later then on other days: *From even to even shall ye celebrate your *Sabbath*, saith God; and therefore then set the time allotted apart for that holy work, propounding to our selves the end of our intended Fast, resolving to keep it to God according to his will, adding serious petitions to God in our prayers, in that behalf.

Lev. 23. 32
*I speak not
this in refe-
rence to our
Lords day;
indeed the

seventh day Sabbath among the Jews began at evening, and so ended the next day evening, according to the beginning and ending of natural dayes from the Creation (as it is said) the evening and morning made the first day, but our Lords day beginneth in the morning from the resurrection of Christ on the morning on that day, and that's not without a mystery, that the Legal Sabbath began with darkness, and the Evangelical began with light.

3. When we awake that night, let not our thoughts be upon worldly business much less upon any wicked thing, but let them be holy, such as may tend to the furtherance of the holy actions to be done the next day.

4. Arise early the day of our Fast, this agrees well with a fasting-day; it is probable, that for this cause some lay on the ground, others in sack-cloth, in the nights of their fasts, not only to express, but to further their humiliation, by keeping them from sleeping over-much or over-sweetly.

2 Sam. 12. 16
Joel 1. 13

5. In the morning (after some renewing of our preparation, and prayer for Gods spiritual grace to enable us to sanctifie a Fast that day) apply we our selves to the main work of the day, of which in the next Section.

SECT. 2. Of the duties required in Fasting.

IN the action of *Fasting* there are duties $\left\{ \begin{array}{l} \text{inward.} \\ \text{outward.} \end{array} \right.$

1. The inward duties are $\left\{ \begin{array}{l} \text{general.} \\ \text{more special.} \end{array} \right.$

1. The *duties* that more generally concern the nature of the day, are such as these: ---

1. In the true spiritual *Fast*, there must be *fasting* from sin, or the forsaking of all our sins; for whiles we abstain from lawful things, we are admonished much more to abstain from all things that are utterly unlawful at all times: It is the Lords complaint,

Z z z

Behold,

Behold, ye fast for strife and debate, and smite with the fist of wickedness, ye shall not fast as ye do this day. It is plain, the Lord will endure no Fast of those that go on still in their wickedness.

2. The word and prayer must be added : *I fasted and prayed before the God of Heaven, said Nehemiah : --- And they stood up in their place, and read in the Book of the Law of the Lord their God, one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God :* But whereas prayer is a daily and ordinary exercise of the Saints, it is manifest, that by Prayer coupled with Fasting, is understood a special and peerless kinde of Prayer, wherein two things are required : 1. Fervency of desire; now we must not onely pray, but *cry unto the Lord*; yea, as the Ninevites speak, *We are to cry mightily unto him* : For the use of our outward abstinence, is but the wing of prayer, wherewith it might more easily fly up to heaven. 2 In such a prayer there should be an assurance of faith : The Lord hath made a gracious promise in many places to this Ordinance, 2 Chron. 7. 14. Isa. 58. 8, 3. Joel. 2. 18, 19. and let all the Fasts of the Church of Christ, both in the Old and New Testament, be looked at, as Judges 20. 23. Ezra 9. 6. Esth. 4. 16. Acts 13. 2, 3. and it will appear, that the end of their fasts (kept in any measure of truth and sincerity) was a fast, and the issue of their mourning, great rejoicing; all which may serve wonderfully to strengthen our faith in this holy performance.

3. Works of mercy must be added, *Is not this the fast that I have chosen, to loose the bands of wickedness, to deal thy bread unto the hungry, to bring the poor that are cast out, into thine house, and when thou seest the naked, to cover them ?* In all our fasts this must be observed, that the poor may have the gain of our fasting; *If their loyns and bowels bless us, the Lord also will bless us abundantly.*

4. We must ever in these days of humiliation, renew our Covenant with the Lord; and not onely unfeignedly purpose, but faithfully promise amendment of life; this making, renewing and keeping our Covenant, is the life and sum, and the one most necessary things in this excellent and extraordinary exercise of fasting and prayer.

2. The particular duties; wherein we must seriously exercise our souls on such a day, are these : ---

1. In a right survey and full comprehension of all our vileness, iniquities, transgressions, and sins.

2. In a right apprehension of Gods dreadful wrath and flaming vengeance against sin.

3. In a feeling sense of our own unspeakable, and inconceivable misery by reason thereof.

4. In a vile and base conceit and esteem of our selves, abhorring our selves in dust and ashes.

5. In an inward sorrow, renting of the heart, bleeding of the soul, accompanied with an outward bewailing, with a plentiful and heart-piercing confession of all our sins before Gods gracious throne.

6. In a resolute hatred, dislike and aversion in the will; in an impregnable resolution and strong reasoning of the mind; in a constant endeavour and watchful opposition against sin.

7. In an hearty grieving that we cannot perform all these more heartily, sincerely and soundly.

2. The outward duties consist especially in outward abstinence : As ---

1. From full sleep, whence that exhortation in some sense, *Watch unto prayer, Col. 4. 2. 1 Pet. 4. 7.*

2. From costly apparel, from ornaments, and better attire, *Exod. 33. 4, 5, 6. Jonah. 3. 6.*

3. From matrimonial Benevolence, from that society which God hath sanctified by his Word to married persons, *1 Cor. 7. 5. Joel. 2. 16.*

4. From bodily labors and worldly business, *Lev. 16. 29, 31. --- 23. 22. Joel 1. 14. --- 2. 15.*

5. From food wholly; and yet this total abstinence from meat and drink is not so strictly required, but that they whose health cannot bear it, may in case of true necessity, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spiritual exercise and duty; indeed we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Hosea 6. 6. Mat. 12. 7.*

6. From

6. From all carnal delights and pleasure of this life, *Joel* 2. 16. *David* and *Daniel* would not anoint themselves at such a time, *1 Sam.* 12. 20. *Dan.* 10. 3. and all these outward duties are to be observed. 1. Partly as helps to our humiliation, in renouncing the hinderances thereof. 2. Partly as signs of our humiliation, whereby we acknowledge our selves unworthy of these delights. 3. Partly as evidences of our repentance, in that by way of godly revenge, we deprive our senses (which have all sinned) of their several delights.

SECT. 3.

Of the duties after Fasting.

WHEN all is done and performed, observe these particulars :—

1. Take heed of inward pride, and resting in the performance : Spiritual pride is that worm that will breed in the best fruits of the Spirit, that poison which the Devil (that hellish spider) will suck out of the best flowers in Gods Garden; and if he can but prevail over us to be self-conceited with our enlargements, or to trust to that service we have done, he hath what he looks for, and deprives us of all the comfort of our humiliation : Labour therefore as much as we can, to humble our selves with a through view of our failings in the best of our performances; and for our enlargements, consider we the fountain of them, which is not any ability of our own, but the good Spirit of God, breathing where and when it listeth, and setting out our strait hearts, which otherwise would be utterly closed and shut up; let Christ have the glory of all our abilities, who hath given us his grace, but will not give his glory to another.

2. Hold the strength which we have got that day as much as we can; keep we still our interest and holy acquaintance, which we have gotten with God, and with the holy exercises of Religion; unloose not the bent of our care and affections against sin, and for God : It is a corruption of our nature, and it is a policy of Satan to help it forward, that (like some unwise warriors when they have gotten the day of their enemies) we grow full of presumption and security, by which the enemy taketh advantage to recollect his forces, and coming upon us unlook'd for, gives us the foil, if not the overthrow; we are too apt, after a day of humiliation, to fall into a kind of remissness, as if then we had gotten the mastery; whereas if Satan fly from us, if sin be weak'ned in us, it is but for a season, and but in part, and especially if we stand not upon our watch, Satan will take occasion to return, and sin will revive in us.

Luke 4. 13
Mat. 12. 44

3. Wait upon God for return; we must not presume that presently upon the work done, God must great our asking; as hypocrites that could say, *We have fasted, and thou hast not regarded it*; we may and must expect a gracious hearing, upon our unfeigned humiliation; *All things whatsoever ye shall ask in prayer, believing, ye shall receive*, but as for when and how, we must wait patiently; it is true, faith secureth us of good success, *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us*; but faith neither prescribeth unto God how; *For who hath directed the Spirit of the Lord? or being his counsellor, hath taught him?* nor yet doth it make haste, *Behold, I laid in Zion for a foundation a stone, a tryed stone, a precious corner stone, a sure foundation; he that believeth shall not make haste*: Faith waits Gods leisure, when he in his wisdom judgeth it most seasonable, that is the time.

Isaiah 58. 3
Matth 21. 27
1 John 5. 14
Isa. 40. 13
Isa. 28. 16

And thus much of our duty before, in, and after Religious Fasting.



CHAP. XVIII. SECT. I.

Of the Duties to be performed
before *Thanksgiving* or *Feasting*.

Psal. 103. 1, 2



The second duty extraordinary, is *Holy Feasting* or *Thanksgiving*; and the preparation thereto consists in these particulars:—

Gen. 32. 9, 10

Psal. 15. 17

1. In the stirring up of our selves to the performance of this duty: *Bless the Lord, O my soul, and all that is within me, bless his holy name: Bless the Lord, O my soul, and forget not all his benefits.*

2. In meditating on Gods undeserved bounty towards us, and of our own unworthiness to God: *O God of my fathers, --- which saidst to me, --- I will deal well with thee: I am not worthy of the least of all the mercies, and all the truth which thou hast shewed unto thy servant.*

3. In craving the assistance of Gods Spirit (because of our selves we are unable) to open our lips, that we may shew forth his praise.

SECT. 2. Of the Duties required in *Thanksgiving*.

IN the action of *Thanksgiving* there are duties } *inward.*
outward.

1. The inward duties are } *χαρις. Thankfulness.*
χαρά, Cheerfulness.

1. *Thankfulness* of the soul, which implies { *Mindfulness.*
Acknowledgment.
Affection.

1. We must mind, and therefore we are often stirred up to remember Gods benefits, *Deut. 6. 12. --- 8. 18. --- 32. 18. Psal. 103. 2.*

2. We must acknowledge Gods goodness, *James 1. 17. Deut. 8. 18.* and our beholdingness, in respect of our own nullity and unworthiness, *1 Cor. 4. 7. 1 Chron. 17. 16.*

3. We must prize and esteem Gods benefits, endeavouring to amplify them, in respect of their greatness, excellency, profit, necessity, sufficiency, acknowledging therein Gods wisdom, power, goodness, fatherly providence and bounty towards us, *Psal. 103. 5, 6. Marke 7. 37. Rom. 8. 28.* and this acknowledgement, if it be effectual, will work affection in the heart, a sense of Gods goodness and bounty towards us, causing us to love God, and to be obsequious towards God in all the duties of *Thankfulness*.

2. *Cheerfulness* and *alacrity* of Spirit; as the Lord loves a *cheerful giver*, so a *cheerful Thanksgiver*, *χαρις* thanks, comes of *χαρις* to rejoyce *χαρις* must be *αγαχαρις* with joy, *Phil. 1. 4. James 5. 13.* The Holy Ghost in many places hath joyned them together: *I will be glad and rejoyce in thee, I will sing praise unto thy name, O thou most high? --- Rejoyce in the Lord, O ye Righteous, for praise is comely for the upright: --- It is a good thing to give thanks unto the Lord, and to sing praises unto the name, O most high; --- For thou Lord hast made me glad through thy work, I will triumph in the works of thy hands.*

Psal. 9. 2
Psal. 33. 1
Psal. 92. 1, 2

2. The outward duty, is to express our inward *Thankfulness* and *Cheerfulness*. Our *Thankfulness*, by celebrating and praising the name of God, by extolling his goodness, by recounting his mercies, and by exciting others to praise the Lord: Our *Cheerfulness*, by making a joyful noyse and singing unto God: *Sing aloud unto God our strength, make a joyful noyse unto the God of Jacob: --- Make a joyful noyse unto the Lord, all ye Lands, serve the Lord with gladness, come before his presence with singing: To this purpose we may sing the Psalms in the end of this Book, or some such other.*

Psal. 82. 1
Psal. 100. 1, 2

SECT. 3.

SECT. 3.

Of the Duties after Thanksgiving.

THe Duty after, consists in these particulars:—

1. In referring the benefits and gifts received, to the glory of God the giver, in the good of his Church.
2. In seeking to glorifie God who hath been so gracious unto us, by bringing forth the fruits of a godly life: *Herein is my Father glorified that ye bear much fruit.* John 15. 8
3. In honouring the Lord with our substance, and acknowledging him to be the chief Lord of all we possess: *Honour the Lord with thy substance, and with the first fruit of all thy increase.* Prov. 3. 9

SECT. 4.

Of Psalms suitable to this duty, translated by Mr. W. B.

Psalms 100. to the tune, *Have mercy, &c.*

All men of moral birth,
 that dwell in all the earth,
 2. O make a noyse to God with joys,
 and serve the Lord with mirth.
 O come before his throne
 with singing, every one;
 3. For certainly the Lord most high,
 even he is God alone.

He made us, and not we;
 nor we our selves, but he.
 His folk, and flock, and pasture stock
 he made us for to be:
 4. With praise come to his gate,
 and to his courts relate
 His laud and fame, and blest his name:
 his honour celebrate.

5. For God is good for ever,
 his mercy faileth never.
 His truth doth last all ages past,
 and constant doth persever.

PSAL. 108. 1. part.

O God I fix my heart,
 my glory bears a part.
 And as my tongue, so shall my song
 praise thee with musicks art.
 2. Wake Harp and Psalterie.
 right early wake will I:
 3. Thy praises Lord, will I record,
 the people standing by.

I'll praise thee with my song,
 the nations all among:
 4. To heavens high, to clouds of sky,
 his truth and mercies throng.
 5. Exalted be thy name
 above the heavens frame.
 Let earth below the trumpet blow
 of thy renowned fame.

PSAL. 150.

Praise, praise the Lord most high
 within his sanctuary,
 In topmost tower of his great power,
 with praise him magnifie.
 2. Praise him for acts renown'd,
 with excellency crown'd;
 According to his greatness, do
 praise him with trumpet sound.
 3. O praise him chearfully,
 with Harp and Psalterie:
 4. And let the dance his praise advance,
 and Timbrels melody
 Praise him with joynt consents
 of stringed instruments.
 5. The Organs bring, loud Cymbals ring,
 each one his praise presents.
 5. High sounding Cymbals ring,
 let every breathing thing
 The praise record of this great Lord,
 and Allelujah sing.

Allelujah, and again Allelujah; Amen, Allelujah.

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U L T I M A.

THE L A S T T H I N G S.

In reference to the
FIRST & MIDDLE THINGS:

OR, CERTAIN Meditations

ON
*Life, Death, Judgement, Hell, Right
Purgatory, and Heaven.*

Delivered

By I S A A C A M B R O S E, *Minister
of Christ at P R E S T O N in Amounderness
in Lancashire.*

*Deut. 32. 29. O that they were wise, that they understood this,
that they would consider their latter end.*

*Ecclus. 7. 36. Whatsoever thou takest in hand, remember the
end, and thou shalt never do amiss.*

L O N D O N,

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Lifes Lease.

GEN. 47. 9.

Few and evil have the dayes of my life been.



When Pharaoh was Egypts King, Joseph Pharaohs Steward, and Jacob Josephs father, there was a great famine, which Pharaoh had dreamed, Joseph foretold, and Jacob suffered: God that sent Joseph to Pharaoh, brings Jacob to Joseph, the same providence so disposing of all, that yet some food must be in Egypt, when nothing was found in all the land of Canaan: Thither come and welcome (as you may see in the story:) Pharaoh salutes Jacob with this question, *What is thy age? How many are thy dayes? How many? alas, but few: What are they? alas, but evil:* Thus we find Jacob at his Arithmetick; the bill is short, and the number but a cipher: Will you hear him cast his accounts? First, they are *dayes*, and without all rules of falshood, by subtraction few, by addition full of *evil*: contract all, and this is the sum of all, *Few and evil have the dayes of my life been.*

This Text, briefly, is the Lease of Jacobs life; God the chief Lord enrich his substance, yet limits the grant of his time: will you question the Lease? for what time? no more, but *my life*] saith Jacob: but a life? what years? no years, but *dayes*] saith Jacob: but dayes? how many? not many, but *few*] saith Jacob; but few? how good? not good, but *evil*] saith Jacob: who can blaze the armes of life, that finds not in it Crosse and Crofset? the lease, but a *life*] the term, but *dayes*] the number, *few*] the nature, *evil*] nay, when all is done, we see all is out of date; the dayes are not, but are past, they *have been*;] *Few and evil have the dayes of my life been.*]

We must, you see, invert the Text, and begin with that on which all hangs; it is but *my life*] saith Jacob.

Life.

Would you know what is that? take but a view of *Nature*, and *Scripture*, and these will sufficiently describe our life.

First, *Nature*, whose dimme eye sees thus far: what is it but a *Rose*, saith *Tifernas*? which if you view in its growth, the cold nips it, heat withers it, the wind shakes it; be it never so fair, it withers; be we never so lively, immediately we die and perish.

A *Rose*? that is too beautiful! *Life* is but *grasse*, saith *Plantus*, green now, withered anon; thus like the flower that is cut in Summer; as soon as we are born, Death is ready with his Sythe; as soon as we are dead, Angels gather in the Harvest, on whose wings we are carried to that Barn of Heaven. *Grasse*? no, saith *Philemon*, *Life*, is no better than a *counterfeit picture*: what if the colours be fair, and the resemblance near? the shadow of death, and the Curtains of our grave will darken all. A *picture*? that is too honourable; *life* is (a worse resemblance) but a *Play* saith *Luscinus*; we enter at our birth, and act all our life; presently there is an *exit*, or a back return, and away we go, shutting all up with a sudden Tragedy. A *Play*? that is too large. *Anonymus* being asked what was *life*? he *shews himself a little, then hides himself again*; his meaning was this, our *life* is but a little *shew*; and no sooner are we seen, but immediately are we hid and gone. A *shew*? that is too pleasant; *life* is nothing but a *sleep*, saith *Philonius*; we *live* secure, and *Dormice-like* we slumber away our time;

A a a 2

when

Uc rosa Passia:
no languet
adepta iugo
Tifernas.
Uc herba sol-
stitialis, Plantus:
"o liG- i liG-
dandus Po-
lemon.
cena est
ludus quoque
vita: Luscin.
Cum p-rum-
per so osten-
differ, mox se
abcondit
Anonymus:
Rudol. Agric.
Tu quietis
securus; & in
modum gliris
sepulcrus jaces.
Philonius.

ἀνέστη εἰκελὶ
νείσοι. Aristophanes.
σικὰς ἔρας
ἀνδρῶν &
Pind. in Pyth.
Vita quid nisi
mortis imigo?
Cato.

when all is done, as if all this were too little, we sleep again, and go from (our grave) the bed, to (that bed) our grave. *A sleep?* that is too quiet; it is nothing but a dream, saith *Aristophanes*; all our worldly pleasures are but waking dreames, at last Death rouzeth our souls that have slept in sinne, then lifting up our heads, and seeing all gone, we awake sorrowing. *A dream*, or the dream of a shadow, saith *Pindarus*; the worst, the weakest dream that can be imagined; sure one step further were to arrive at deaths door; and yet thus far are we led by the hand of *Nature*: nay, if you will, lower; death succeeds life, and life is but the image of death, saith *Cato*. Here is a true picture of our frailty, life is like death; indeed so like, so near together, that we cannot differ each from other.

See here the condition of our life; what is it but a *Rose*, a *Grasse*, a *Picture*, a *Play*, a *Shew*, a *Sleep*, a *Dream*, an image of *Death*? such a thing is life, that we so much talk of.

Use.

And if *Nature* give this light, how blind are they that cannot see lifes frailty? you need no more but mark the *Destinies* (as Poets feign) to spin their threads: one holds, another draws, a third cuts it off; what is your life but a thread? some have a stronger twist, others a more slender: some live till near rot, others die when scarce born: there's none endures long; this thread of life is cut sooner or later, and then our work is done, our course is finished. Are these the Emblemes of our life? and dare we trust to this broken staffe? how do the Heathen precede us Christians in these studies? *Their books were skulls, their desks were graves, their remembrance an hour-glasse*. Awake your souls, and bethink you of mortality; have you any priviledge for your lives? are not Heathens and Christians of one Father *Adam*? of one mother *Earth*? the Gospel may free you from the second, not the first death; only provide you for the first, to escape the second death. O men, what be your thoughts? nothing but of *Goods* and *Barnes*, and many *Years*? you may boast of *Life*, as *Oromazes* the Conjuror of his Egge, which (he said) included the felicity of the world; yet being opened, there was nothing but *Winde*: Think what you please, your life is but a *Wind*, which may be stopt soon, but cannot last long by the law of *Nature*.

2.

But secondly, as *Nature*, so *Scripture* will inform you in this point. The life of man is but of little esteem; what is it but a *Shrub*, or a *Brier* in the fire? *As the crackling of thornes under the pot, so is the (life or) laughter of the fool; momentany and vanity*, Eccles. 7. 6. Nay, a shrub were something, but our life is lesse, no better than a leaf; not a tree, nor shrub, nor fruit, nor blossome: *We all fade as a leaf, and our iniquities like the winde have swept us away*, Isa. 64. 6. Yet a leaf may glory of his birth, it is descended of a Tree; *Life* is a *Reed*, sometimes broken, at least shaken; so vain, so infirm, so inconstant is the life of man: *What went you out to see? a reed shaken with the winde?* Matth. 11. 7. Nay a reed were something, our life is baser, indeed no better than a rush or flag. *Can a rush grow without mire? though it were green, and not cut down, yet shall it wither before any other herb*, Job 8. 11, 12. What shall I say more? what shall I cry, a rush? *All flesh is grasse, and all the grace thereof as the flower of the field; the grasse withereth, the flower fadeth, surely the people is grasse*, Isa. 40. 7. I am descended beneath just patience, but not so low as the life of man; as all these resemble life, so in some measure they have life: but life is a *smoke*, without any spark of life in it: thus cries *David*, *My dayes are consumed like smoke, and my bones are burnt like an hearth*, Psal. 102. 3. Yet is here no stay, the smoke ingenders clouds, and a cloud is the fittest resemblance of our life: *My welfare passeth away as a cloud (saith Job) And our life shall passe away as the trace of a cloud, & come to nought, as the mist that is driven away with the beams of the Sun*, Job 30. 15. Neither is this all, clouds may hang calm, but life is like a tempest, it is a cloud, and a winde too; *Remember that my life is but a wind, and that mine eye shall not turn to see pleasure*, Job 7. 7. Nay, we must lower, and find a weaker element; it is not a winde, but water, said that woman of *Tekeab*, *We are as water spilt on the ground, which cannot be gathered up again*, 2 Sam. 14. 14. yet is water both a good and necessary element. Life is the least part of water, nothing but a foam, a bubble: *The King of Samaria (that great King) is destroyed as the foam upon the water*, Hof. 10. 7. I can no more, and yet here is something lesse, a foam or bubble may burst into a vapour, and *What is your life? it is even a vapour that appeareth for a little time, and afterwards vanisheth away*, Jam. 4. 14. Lesse then this is nothing, yet life is something lesse, nothing in substance; all it is, it is but a shadow, *We are strangers and sojourners as all our fathers were; our dayes are like a shadow upon the earth, & there is none*

Eccles 7. 6
Esa. 64. 6

Matth. 11. 7.

Job 8. 12

Esa. 40. 7

Psal. 102. 3

Job 30. 15

Job 7. 7

2 Sam. 14. 14

Hof. 10. 7

Jam. 4. 14

none abiding, 1 Chron. 29. 15. See whither we have brought our *life*, and yet ere we part, we will down one step lower; upon a strict view we find neither *substance* nor shadow, only a meer nothing, a very *vanity*: Behold, thou hast made my *dayes* as an *hand's breadth*, and mine age is nothing in respect of thee; surely every man living is altogether *vanity*, Psal. 39. 5.

1 Chr. 29. 15

Psal. 39. 5

Lo here the nature of our life, it is a *shrub*, a *leaf*, a *reed*, a *rush*, a *grasse*, a *smoak*, a *cloud*, a *winde*, a *water*, a *bubble*, a *vapour*, a *shadow*, a *nothing*.

What mean we to make such ado about a matter of *nothing*? I cannot choose but wonder at the *vanity* of men, that run, ride, toil, travel, undergo any labour to maintain this *life*, and what is it when they have their desire which they so much toil for? we live, and yet whilst we speak this word, perhaps we die. Is this a land of the living, or a region of the dead? We that suck the Air kindle this little spark, where is our standing, but at the *gates of death*? Psal. 9. 13. Where is our walk, but in the *shadow of death*? Luke 1. 79. What is our mansion-house, but the *body of death*? Rom. 7. 24. What think ye? Is not this the *region of death*, where is *nothing but the gate of death*, and the *shadow of death*, and the *body of death*? Sure we dream that we live, but sure it is that we die; or if we live, the best hold we have is but a *lease*: God our chief Lord may bestow what he pleaseth; to the rich man wealth, to the wise man knowledge, to the good man peace, to all men somewhat: yet if you ask, Who is the Lessor? God. Who the Lessee? Man. What is leased? This world. For what terme? *My life*.] This Jacob tells Pharaoh, as the Text tells you; Few and evil have the *dayes of my life* been.

Psal. 9. 13

Luke 1. 79

Rom 7. 24

An non & Ræc
regio mortis,
ubi porra
mortis, umbra
mortis, &
corpus mor-
tis?

This is the *lease*, and now you have it, let us see what *use* you will make of it.

It is a bad *life* some live; Come (say they) and let us enjoy the pleasures that are present, and let us cheerfully use the creatures as in youth, let us fill our selves with costly wine and oymments, and let not the flower of life passe by us. What a *life* is here? Can it be that pleasures, wine and oymments should have any durance in this vail of misery? Suppose thy *life* a continued sence of pleasures: hadst thou *Dives* fare, *Solomons* robes, *Dauids* throne, *Cræsus* wealth; livedst thou many years without any cares, yet at last comes death, and takes away thy soul in the midst of her pleasures: alas, what is all thy glory, but a snuff that goes out in stench? Couldst thou not have made death more welcome; if he had found thee lying on a pad of straw, feeding on crusts and crumbs? Is not thy pain more grievous, because thou wast more happy? Do not thy joyes more afflict thee, then if they had never been? O deceitful world, that grievest if thou croffest; and yet to whom thou art best, they are most unhappy!

Use. 1.

Wisd. 2. 5, 7

But to speak to you who have passed the pikes and pangs of the *New-Birth*; would you have *life* indeed, and enjoy that joy of *life* which is immortal? then head, revive, watch and awake from sin: were you sometimes dead in sin? O but now live in Christ, Christ is the *life*, John 14. 6. Were you sometimes dumb in your dying pangs? O but now abide in Christ, Christ is the *Word of life*, John 1. 1. Are you as yet babes in Christ, feeble and but weak through *lifes* infirmities? Why, then use all good means, eat and be strong, Christ is the *bread of life*, John 6. 48. Here is a *life* indeed, would you not thus live for ever? then believe in God, and in Jesus Christ whom he hath sent, and this is *life eternal*, John 17. 3. O happy *life*, which many a man never dreams of! So much they strive to protract this brittle *life*, which but adds more grief, that they forget Christ; nay, they forget their Creed, which begins with true *life*, God: and ends with *life* never-ending, *Life everlasting*. Others that hope for heaven, fix not their thoughts on earth; if you be Gods servants, lift up your hearts above, for there is *life*, and the *God of life*, the *Tree of life*, and the *Well of life*, the *life of Angels*, and the *Life everlasting*.

Use. 2.

John 14. 6

John 1. 1

John 6. 48

John 17. 3

One sand is run, and the Text is lessened; but as you have the *lease*, so you may now expect to know the *date*: the *lease* is but a *life*, the *date* lasts but *dayes*.

Dayes.]

Not weeks, nor moneths, nor years; or if a *year*, the best Arithmetick is to reduce or break it into *Dayes*: so we have in it the last translations, *The dayes of the year*.

Here then is the } Summe, a Year.

Fraction, Dayes.

First, a *Year*; in the *Spring* is the youthful spring of our age, in the *Summer*, is the aged

aged time of your youth; in the *Autumn* is the high noon, or middle of our age, when the Sun (which is our soul) rules in the Equinoctial line of our life; in the *Winter* we grow old and cold, the nips of frost strip the tree of our life, we fall into the grave, and the earth that nourished us, will then consume us. See what is man! a *Spring of tears*, a *Summers dust*, an *Autumns care*, a *Winters wo*: Read but this map, and you need travel no further to enquire of life.

The first quarter is our *Spring*, and that is full of sinne and misery; the Infant no sooner breathes, but he sucks the poyson of his parents: in *Adam* all sinned, and since his time all were defiled by his sin. Is it not *Natures* rule, that *Every man begets one like himself*? And is it not Gods rule, that *Every sinner begets another no better than himself*? How may a foul vessel keep sweet water? or how may an earthly sinner beget an heavenly Saint? we are all in the same state of sinne, and so we fall into the same plunge of sorrow: The childe in his cradle sleeps not so secure, but now he wakes, and then he weeps; cold starves him, hunger pines him, sores trouble him, sicknesse gripes him, there is some punishment, which without sinne had never been inflicted. It is wonderful to consider, how *Nature* hath provided for all creatures; birds with feathers, beasts with hides, fishes with scales, all with some defence, only man is born stark naked, without either weapon in his hand, or the least thought of defence in his heart; birds can flie, beasts can go, fishes can swim: but infant-man, as he knows nothing, so neither is he able to do any thing: Indeed he can weep as soon as born, but not laugh (as some observe) till fourty dayes old: so ready are we born to wo, but so farre from the least spark of joy. O meer madnesse of men, that from so poor, naked and base beginnings, can perswade our selves we are born to be proud!

Psal. 25. 7

Job 13. 26

Ecclef. 11. 9

And if this be our *Spring*, what (think ye) is our *Summer*? Remember not the sinnes of this time, prayes *David*, *Psalm*. 25. 7. and why? *Their remembrance is bitter*, saith *Job*, *Job* 13. 26. If mirth and melody should never meet with end, this were an happy life; Rejoyce, O young man, in thy youth, let thine heart chear thee in the dayes of thy youth, walk in the wayes of thine heart, and in the sight of thine eyes; but remember, for all these things God will bring thee to judgement, *Ecclef.* 11. 9. This judgement is the damp that puts out all the lights of comfort: could not *Solomon* have given the reins, but he must pull again at curb? Must youth rejoyce; But for all this remember? what a bar stands here in the very door of joy? alas, that we should trifle thus with toyes; which no sooner we enjoy, but in grievous sadnesse we repent our follies. The Wise man that gave liberty to his wayes, what cries he but *Vanity*, and after, *Vanity of vanities*; and at last, *All is vanity*? What was the wisdom of *Achitophel*? a vain thing: What the swiftnesse of *Hazael*? a vain thing: What the strength of *Goliath*? a vain thing: What the pleasures of *Nebuchadnezar*? a vain thing: What the honour of *Haman*? a vain thing: What the beauty of *Abfalom*? a vain thing. Thus if we see but the fruit that growes of sin, we may boldly say of laughter, *Thou art mad: and of joy, What is this thou doest?* *Ecclef.* 2. 2.

Ecclef. 2. 2

And if this be our *Summer*, what may be our *Autumn*? an hour of joy, a world of sorrow; If you look about you, how many miseries lie in wait to ensnare you? there is no place secure, no state sufficient, no pleasure permanent; whither will you go? The Chamber hath its care, the House hath its fear, the Field hath its toil, the Country hath its frauds, the City hath its factions, the Church hath its Sects, the Court hath its envy; here is every place a field where is offered a battel: or if this were better, consider but your states; the Beggar hath his sores, the Souldier hath his scars, the magistrate hath his troubles, the Merchant his travels, the Nobles their crosses, the great ones their vexations; here is every state a Sea, tossed with a world of tempests: or yet if this were happier, bethink you a little longer of your fleeting joyes; the sweet hath its sower, the Crown hath its care, the World hath its want, Pleasure hath its pain, Profit hath its grief, all these must have their end: here is a dram of sugar mixt with an Ephra of bitter. Is this man-hood, that is subject to all these miseries? Nay, what are these in comparison of all it suffers? It is deformed with sin, defiled with lust, outraged with passions, over-carried with affections, pining with envy, burthened with gluttony, boiling with revenge, transported with rage; all mans body is full of iniquity, and his soul (the bright image of God) through sin, is transformed to the ugly shape of the Devil.

And if this be our *Autumn*, what (I pray) is the *Winter*? then our Sun grows low, and we begin to die by degrees; shew me the light which will not darken, shew me the

the flower which will not fade, shew me the fruit which will not corrupt, shew me the garment which will not wear, shew me the beauty which will not wither, shew me the strength which will not weaken: behold, now is the houre that thy lights shall darken, thy cheeks wrinkle, thy skinne be furrowed, thy beauty fade, and thy strength decay. Here is the ambition of a long life; thy lease lies a bleeding, and death raps at the door of thy heart to take possession: O forcible entire! will not pleasures delay? cannot riches ransom? dares not strength defie? Is neither wit nor wealth able to deceive nor bribe? what may rent this house, that the soul may but lodge there one night longer? Poor soul, that dies (or departs) in unremedied pangs! our sins may run on score, and repentance forget her days of payment. Yet our lease shall end, the date expire, this body suffer, and the soul be driven from her house and harbour. See the swift course of our mortal Sun, at North and South, in our mothers Womb and tomb both in one year.

Consider this, ye that forget God, you have but a year to live, and every season yields some occasion to tell you, ye must die; In childhood, what is your chest of clouts, but a remembrance of our winding sheets? In youth, what is your mirth and musick, but a summons to the knell? In manhood, what is your house and enclosure, but a token of the coffin? In age, what is your chair or litter, but a shew of the beer, which at last shall convey you to your graves: Man, ere he is aware, hath drest his herse: every season adding something to his solemnity. Where is the Adulterer, Murtherer, Drunkard, Blasphemer? Are you about your sins? look on these objects; There is a Sunne now setting, or a candle burning, or an houre-glasse running, or a flower decaying, or a Traveller passing, or a vapour vanishing, or a sick man groaning, or a strong man dying; be sure there is something pulls you by the sleeve, and bids you beware to commit such enormities: Who dares live in sinne, that considers with himself he must die soon? And who will not consider, that sees before his eyes so many a remembrancers? Alas, we must die, and howsoever we passe from childhood to youth, from youth to manhood, from manhood to age; yet there is none can be more than old: here is the utmost of our life, a Spring, a Summer, an Autumn, a Winter; and when that is done, you know the whole Year is finished. Use: Senectutem nemo excedit

The summe is a Year,] the Items are Dayes.] And what Dayes can ye expect of such a Year? my Text, in relation to these dayes, gives us two attributes, the first is few, the second is evil; if you consider our dayes, in regard of the fewnesse, (which this word seems rather to intimate) you may see them in Scripture brought to fewer and fewer, till they are well near brought to nothing.

If we begin with the beginning, we find first, that the first man Adam had a lease of his life in fee, and (as Lawyers say) To have and to hold, from the beginning to everlasting: but for eating the forbidden fruit, he made a forfeiture of that estate: of this he was forwarned, In the day that thou eatest thereof, thou shalt die the death, Gen. 2. 17. And this he found too true, Because thou hast eaten of the tree, whereof I commanded thee, Thou shalt not eat; — what then? amongst other curses this was one, Dust thou art, and to the dust thou shalt returne, Gen. 3. 19. After him, the longest life came short of the number of a thousand yeares; The dayes of Methusalem (saith Moses) were nine hundred, sixtie, and nine yeares, Gen. 9. 27. and had he come to a thousand, which never was attained by man; yet a thousand years are but one day with God, 2 Peter 3. 8. yea, but a yesterday, saith Moses; A thousand years in Gods sight, are but as yesterday, Psalm 90. 4. But what speak I of a thousand yeares? no sooner came the flood, but the age of man (of every man born after it) was shortened half in half. These are the generations of Sem (saith Moses) Gen. 11. 10. to wit, Arphaxad, and Selah, and Eber, none of which there could reach to the number of five hundred yeares; the longest liver was Eber, and yet all his dayes, before and after his first-borne Peleg, were but foure hundred, sixty, and four yeares, Gen. 11. 16, 17. nay, as if half a thousand were more than too much, you may see God halfe their ages once again: Peleg lives as long as any man after him, and yet his daies were neither a thousand, nor half a thousand, nor half of half a thousand; no, no more than two hundred, thirty, and nine yeares, Gen. 11. 18, 19. but this was a long life too: If we come to arrive at the time of Jacob, we shall find this little time well-near halfe again; when he spoke this text, he tells he was one hundred and thirty yeares old, and after this he lived no longer than seventeen yeares more; so that the whole age of Jacob was but (sevenscore and seven) an hundred forty and seven yeares, Gen. 47. 28. Nay, to leave Jacob a while, and to come

Psal 90. 10

come a little nearer our selves, in *Moses* time we find this little time halfed again, he brings sevenſcore to ſeventy; *The dayes* (ſaith he) *of our age are threſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow, ſo ſoon paſſeth it away, and we are gone;* Psal. 90. 10. Here is *halfe of halfe*, and if we *half* it a while, ſure we ſhall *half* away all our time: nay, we have a cuſtome goes a little further, and tells us of a number a great deal ſhorter, we are fallen from ſeventie to ſeven, in *lifes leaſes* made by us. Nay, what ſpeak I of years, when my text breaks them all into *dayes*? *Few and evil have the dayes been*, ſo our former tranſlation, without any addition of *years* at all: and (if you mark it) our *life* in Scripture is more often termed *dayes* than *years*: The book of *Chronicles*, which writes of mens lives, are called according to the interpretation, *Words of dayes*: to this purpoſe we read, *David was old, and full of dayes*, 1 Chron. 23. 1. and *In the dayes of Jehoram, Edom rebelled*, 2 Chron. 21. 8. So in the New Teſtament, *In the dayes of Herod the King*, Matth. 2. 1. and, *In the dayes of Herod the King of Judah*, Luke 1. 5. In a word, thus *Job* ſpeaks of us, our *life* is but *dayes*, our *dayes* but a *ſhadow*; *We know nothing* (ſaith *Job*) and why ſo? *our dayes upon earth are but a ſhadow*, Job 8. 9.

1 Chron. 23. 1

2 Chron. 21. 8

Matth. 2. 1

Luke 1. 5

Job 8. 9

Lo here the length of our little life, it is not for ever; no, *Adam* loſt that eſtate, and he that lived longeſt after *Adam*, came ſhort of the number of a *thouſand years*: nay, that was *halfed* to ſomewhat leſſe than *five hundred*, and that again *halfed* to little more than *two hundred*; *Jacob* yet *halfe* it again to a matter of *ſevenſcore*, and *Moses* *halfe* that again to *ſeventie*, or a little more: nay, our time brings it from *ſeventie to ſeven*: nay, *Jacob* yet brings it from *years* to *dayes*, *Few and evil have the dayes* of the year of my life been.

1. Uſe.

Teach us, O Lord, to number our *dayes*, that we may apply our hearts unto wiſdom, Psal. 90. 12. *Moses* Arithmetick is worthy your meditation; learn of him to number, pray to God your teacher, think every evening there is one *day* of your number gone, and every morning there is another *day* of miſery coming on, evening and morning meditate on Gods mercy, and your own miſery. Thus if you number your *dayes*, you ſhall have the leſſe to account for at that *day*, when God ſhall call you to a final reckoning.

2. Uſe

But miſerable men, who are not yet born again, their *dayes* run on without any meditation in this kinde: What think they of, but of *long dayes*, and *many years*? And were all their *dayes* as long as the day of *Joſhua*, when the Sun ſtood ſtill in the miſt of Heaven, yet it will be night at laſt, and their Sun ſhall ſet like others. True, God may give ſome a liberal time, but what enemies are they to themſelves, that of all their *dayes* allow themſelves not one? If any man long after life, and to ſee good *dayes*, let him refrain his tongue from evil, and his lips that they ſpeak no guile. How live they that would needs live long, and follow no rules of piety? many can poſt off their conversion from day to day, ſending Religion afore them to thirtie, and then putting it off to forty, and not pleaſed yet to overtake it, promiſe it entertainment at threſcore; at laſt death comes, and allows not one hour: In youth theſe men reſolve to reſerve the time of age to ſerve God in; in age they ſhuffle it off to ſickneſſe; when ſickneſſe comes, care to diſpoſe their goods, loathneſſe to die, hope to eſcape, martyrs that good thought. O miſerable men! if you have but the *Leaſe* of a farme for twenty years; you make uſe of the time, and gather profit; but in this *precious farm of time*, you are ſo ill husbands, that your *leaſe* comes out before you are one penny worth of grace the richer by it. Why ſtand ye here all the day idle? there are but a few hours or *dayes* that ye have to live; at laſt comes the night of death, that will ſhut up your eyes in ſleep till the day of doom.

1 Pet. 3. 10

Mat. 20. 6

Luke 6. 42

Matth. 5. 12

You ſee now the term of our *Leaſe*, our *life* laſts but *Dayes*. And although we live many *dayes*, yet in this thy day, ſaith Chriſt; and, Give us this day our daily bread, ſay we, as if no day could be called thy day but this day: if there be any more, we ſhall ſoon number them; my text tells you they are not many, but few; *Few and evil have the dayes of my life been*.

Few.]

O Ur *Leaſe* is a *Life*, our *Life* is but *Dayes*, our *Dayes* are but *Few*. The Phoenix, the Elephant, and the Lion fulfil their hundreds; but man dieth when he thinks his

his Sun yet riseth, before his eye be satisfied with seeing, or his ear with hearing, or his heart with lusting; death knocks at his door, and often will not give him leave to meditate an excuse before he comes to judgement: Is not this a wonder to see dumb beasts outstrip mans life? The Phoenix lives *thousands* (say some) but a thousand years are a long life with man: *Methushalem* (you saw) the longest liver, came short of this number; and yet, could we attain to so ripe an age, what are a thousand years to the dayes everlasting? If you took a little moat to compare with the whole earth, what great difference were in these two? and if you compare this *life* which is so short, with the life to come, which shall never have end, how much lesse will it yet appear? *As drops of rain are unto the Sea, and as a gravel-stone is in comparision to the sand; so are a thousand years to the dayes everlasting.* But will you have an exact account, and learn the just number: It was the Arithmetick of holy men to reckon their dayes but *Few*; as if the shortest cut were the best account. The Hebrews could subduct the time of sleep, which is half our life: so that if the dayes of men were *threescore years and ten*, here's *five and thirty years* struck off at one blow. The Philosophers could subduct the time of weakness, which is most of life; so that if *vivere* be *valere*; that onely a true life, which enjoys good health, here's the beginning and the ending of our days struck off at the second blow. The Fathers could subduct all times not present, and what say you to this account? were the dayes of life at noon, man grown to man-hood? look ye back, and the time past is nothing; look ye forward, and the time to come is but uncertain: and if time past, and time to come stand both for ciphers, what is our life but the present? and what is that but a *moment*? Nay, as if a *moment* were too much, look at Scripture, and you will see it brought to a lesser passe: *Job* (for his part) goes about to subduct the time of his birth, which is the bud of life; *Let the day perish* (saith he) *wherein I was born; nay, let it not be joynd unto the dayes of the year, nor let it come into the count of moneths,* *Job 3.6.* *Solomon* could subduct not onely childhood, but the time of youth too, which is the strength of life: *Take away grief out of thine heart and cause evil to depart from the flesh; for childhood and youth both are but vanity,* *Eccles. 11. 10.* *Paul* could subduct the time of sinne, which is the joy of life; *She that lives in pleasure* (lives not, say she) *is dead while she is alive,* *1 Tim. 5. 6.* Summe all, and suppose that the time of birth, and childhood, and youth, and sin were gone, to what an epitome were mans life come? Think of this all ye that travel towards Heaven, had we not need to make haste, that must go so long a journey in so short a time: How can he choose but run that remembers his *dayes are few*? nay, that every day runs away with his life? The workman that sets a time for his task, he listens to the clock, and counts the houres, not a minute must passe, but his work goes onwards: how then do we neglect our time while we should serve God? *Work while it is day,* saith Christ; and, *This is the day of salvation,* saith the Apostle. Would you know your task? you must *work*: would you know the time? it is *this day*: a great task, a short time; had we not need with *Moses* to *number our dayes*, lest we lose a minute? It is true, of all numbers we cannot skill to number our dayes: we can number our sheep, our oxen, our fields, our coyn; but we think our dayes are infinite, and never go about to number them. The Saints that went before us cast another account; *Moses* had his *tables*, *Job* had his *measures*; all agree both for measure and number, magnitude and multitude; our life is but short, our dayes are but *few*. *Few* and evil they have been.

Eccles. 18. 9

Psal 90. 10

Job 3. 6

Eccles. 11. 10

1 Tim. 5. 6

Job 9. 4
2 Cor. 6. 2

Plat. 39. 5
præsum est
quod vivimus,
& adhuc pū-
cto mious.

Give me leave a little to amplifie on this point: would we throughly know the shortnesse of our time, the fewnesse of our dayes? I shall then set before you the *magnitude* of the one, and the *multitude* of the other:

And first, for the *magnitude* of the time of our life; A man (say the Phylosophers) is *Microcosmus*, a little world; little for goodnesse, a world of wickednesse. Of this world, if you have the dimensions according to the rules of Geometricians, the length, breadth, and depth of our short life; then first for our length from East to West, from our birth to our burial, I need not to take so many paces, as will make *mille passus*, a mile; our little life bears no proportion to such a length: I dare not say as *Stobæus* relates, that our life hath the last of a cubits length; for that's more than the Scripture will afford it: it is but a span or hand-breadth, saith *David*, that's little: nay, *Arcus in carmine Lyrico*, saith, it is but an inch long, that's lesse: nay, saith *Plutarch*, *All our life is but a prick, a point*; yet lesse, saith *Seneca*, *it is a point that we live, and lesse than a point*: that's lesse than either I can say, or you conceive. What is it? not a mile, but

a cubit, but a span, but an inch, but a point, nay lesse than that: here's little longitude of life. Well, but our latitude perhaps is greater: no, take a measure if you please from one pole to another, as we stand betwixt the termes of life and death, and wherefoever we are, death is within a hand-breadth of our life: if we be on the sea, there's but a thick-board betwixt us and drowning: if on the land, here's but a shoe-sole betwixt us and our grave: if we sleep, our bed is our bodies grave, and there's but a sheet, (perhaps a winding-sheet) betwixt us and it: when we are awake, our body is our soules grave, and there's but a few skins (as say Physicians) betwixt death and us. What is it! but the breadth of an hand, of a board, of a shoe-sole, of a thin sheet, of a small skinne: there's little latitude you see. Well, but our profundity may help all this: go to therefore, and see what that is. I shall not lead you down many steps, for indeed there are not many steps to lead you down. In one word, come to the centre of the heart of man: The Grecians, to expresse the shallownesse of this life, give the same name to the heart, that they do to death: *Korē* is the heart, the author of life; and *Korē* is destiny, the worker of death; to shew that as every man hath an heart, so death hath a dart for every man. Christians! mortals! consider your magnitude in all these dimensions; alas, how is it that many of you make your selves so great? what mean those titles which you take upon you? *Your Greatnesse, Your Highnesse, Your*— I know not what. O consider the mortality of your bodies, and that will tell you the just scantling of your selves.

*Mors sola

facietur,
quantula
sunt homi-
nam corpustu-
la. Juvenal.
Psal 90. 10
Revel. 14. 13

Gen. 47. 9

2 Kings 23. 31
* Vita nostra
non diuturna,
sed diurna.
Matth. 6. 11

Prov. 27. 1
Heb. 3. 7

Job 8. 9
Psal. 90. 6

Jonah 4. 10
* Quem dies
videt veniens
superbum,
hunc dies
videt abiens
jacentem.
Psal. 90. 4
John 5. 25
Job 21. 13
Job 34. 20
Prov. 12. 19
2 Cor. 4. 17

Wisd. 5. 13

2. For the multitude of our dayes, he was branded with the name of a fool, that thought he had many years to live. Moses tells us, *The dayes of our years are threescore years and ten*, Pf 1. 90. 10. But now (as you heard) we value our life but at seven years, as if six years we had to labour, and to do all we had to do; but the seventh were a Sabbath to rest with God, Rev. 14. 13. Nay, yet the Scripture comes somewhat lower, and because a Plurality might cause a security, it bestowes but a unity upon our years: thus Jacob in this Text reckons of a great number of one year, *The dayes of the year of my life are an hundred and thirty years*, Gen. 47. 9. Nay Austine comes shorter, and compares our life to a quarter of a year, like *Jehoaahash's* reign, which lasted about three moneths time, 2 King. 23. 31. Nay, the Scripture descends from moneths to dayes? *Few and evil are my dayes*, saith Jacob: implying that this life is but a few dayes, or but *one day as some would have it, which is the meaning of Christs Prayer, *Give us this day our daily bread*, Matth. 6. 11. And yet that we may not think our death a great way off, the Scripture tells us, it is not a day to come: no, *Boast not of to morrow*, for thou knowest not what a day may bring forth, Prov. 27. 1. Thy day is this present day, and therefore saith the Apostle, *To day if you will hear his voice*, Heb. 3. 7. nay, to speak further, this day (saith Job) is past already, *We are but of yesterday*, Job 8. 9. nay, as if a day were too long for the life of man, Moses resembles it to the grasse that grows up in the morning, and is cut down in the evening, Psal. 90. 6. and Gregory compares it to *Jonahs* gourd, that came up in a night, and perished ere the day was done, Jonah 4. 10. *The evening and the morning make but one day*, Genesis 1. 5. but *our day is oft-times an evening without a morning, and oft-times a morning without an evening. Nay, yet to go lower, as if half a day were more than our life could parallel, Moses compares it to a watch, which is but the fourth part of a night, Psal. 90. 4. Yea, and as if this were longer than our life doth last, the Scripture calles it but an hour, John 5. 25. *The hour is coming, and now is*, saith Christ: nay, our life is but a minute, or if we can say lesse, a moment: *In a moment they go down to the grave*, saith Job, Job 21. 13. and *In a moment shall they die*, saith Elihu, Job 34. 20. And a lying tongue is but for a moment, saith Solomon, Prov. 12. 19. and *Our light affliction is but for a moment*, saith Paul, 2 Cor. 4. 17. Lo here the length of our little life, this is the gradation that God makes of it: at first a matter of seventy years, but these were tythed from seventy to seven; this number again was made no number: *one single year: a year? nay a moneth, nay a day, nay an hour, nay a minute, nay a moment; as soon as we were born, we began to draw to our end*, Wisd. 5. 13. There's but *one poor moment* which we have to live, and when that is spent, our life is gone; *How? but one? and a moment? one is the least number that is, and a moment the shortest time that ever was*: O what mean men to plot and project for the time to come, as if this life would never be done? O consider of the littleness of the time that thou hast to live! O consider of the greatnesse of the matter that depends upon it! thy body, soul, heaven and hell, all hangs on this thread, a short life, a few dayes. *Few and evil have the dayes of my life been.* You

YOU have learned *Moses* Arithmetick to number your days : practise a while, and
you, find this *Use*.

God shortens your time, you that are unregenerate, lest you defer your repentance. It is said of the Devil, that he is *busy*, because his time is short, Revel. 12. 12. and are you worse than Devils? is not your time shorter? and yet are you more negligent? How do you give way to that old serpent? he delays no time to bring you to hell, and ye neglect all times to get you heaven: What is your life but a *Jonahs* gourd, suddenly sprung up, and by and by withered again, and gone? whatsoever ye do, your wheel whirls about apace: in a word, *ye die daily*, and you all know thus much, that you have every one of you a poor soul to save. I have wondered at men that desire time after time, one time after mother; why, if your souls perish, the day will come soon enough. *It makes me weep* (said one of a better stamp) *when my hour-glasse is beside me, and I see every drop of sand follow other so speedily*. Your dayes are but few, and yet who knowes whether *this day* his sun may set? Take heed, you unregenerate, if death come unawares, it is the price of your souls, how you are provided! Who (alas!) would defer to be good, that knows not how soon he may go to judgement? The enemy keeps a daily watch; a friend prepares for your welcome, and are you such enemies to your selves, that never are prepared to welcome death?

But to seek to thee, whosoever thou art that readest, *regenerate, or unregenerate*, the best counsel thou canst learn, is to be still in a readiness; think every day thou risest to be thy day of death, and every night thou goest to bed, that thou art laid down in the grave: if thou shouldst forget, will not each object be a remembrance? thy sheets, of thy winding-sheet; thy coverings, of thy clasping dust; thy sleep of thy death, with whom (I may say truly) thou shakest hands every night: who can forget his *grave*, that lies him down in his bed? and who then would not so provide himself, as if every night he went to his grave? Our dayes are but *few*, and the night will be ere long that we die indeed. What are we but Tenents at will in this Clay-Farm? the foundation of all the building is a small substance, alwayes kept cold by an intercourse of air, the pillar is but a little breath, the strength some few bones tied together with dry strings, howsoever we piece and patch this poor cottage, it will at last fall into the *Lords hands*, and we must give surrendour only in this tenour, *Few] and evil have the dayes of my life been.*

You now see the time of our *Lease* to the full, our *life* lasts but *dayes*, our *dayes* are but *few*, who is so fond to settle his care on this *Lease*, that so soon is expired; nay, with a blast is gone out? The man that is wedded to this world, enjoys neither length of *dayes*, nor a *day* of joy; as he is mortal, so is he miserable: you shall see my *Text* joyn both the hands, nothing indeed but death can lose the bonds; the *dayes* of my life are *few*, the *few dayes* of my life are *evil*; *few* in number, *evil* in nature; neither many nor good, but *few* and *evil*.

Evil. 7

O ur life is but *days*, our *days* are but *few*, our *few* *days* but *evil*: Into what a sea of misery have I now rushed sail? Evil life, evil *days*; but *few*, yet *evil*.

There waits on our life { *Sinne.*
 Punishment.

Both these are evil; *Sinne*, as the father, playes the Bankrupt; and *Punishment*, the son, must pay the debt: *Lust conceives and brings forth sin, then sin being finished, brings forth death.* Here is both the work and wages; first, we commit, and then we suffer evil. James I. 15

The evils we commit are *finnes*, and see what a troop of enemies march about us; if you expect the battel in array, what say you to those *evils original*? these are the inheritance which we have from our first Parents: it is the same infection that distilled from them, abides in us; and therefore the same punishment is due to us, that fell on them. O the flood-gate of *evils* that now are opened! *Adams sinne* is ours by imputation, we are twigs of one root, streams of one fountain, and by the same reason partakers of one sin. And as no *evil* is alone, so besides that *imputed*, we have another *inherent*, this is the proclive disposition that we have to *evil*, because of the losse of those powers that we had to good. **First, the sinne of the person infected nature, but now the sinne of nature infects the person*: Is not the mind doubtful of the wayes of God? Is

* Primò
persona
infecta natu-
ram, sed post
natura infecta
personam.
Polanus.

not the will prone to all manner of *evil*? Are not the affections disordered in their actions? But as for *goodnesse, and holinesse, and vertue, and grace, and temperance, and innocency*, all these ornaments are lost; *Adam* received them for himself and us, and therefore lost them from us, as from himself: what wonder, if we being spoiled, nature be left naked, a rotten root must needs bear rotten branches; if the first man be infected with sin, what follows, but a corruption of the whole nature of man?

Distum, vel
factum, vel
concupium,
contra legem
aeternam. Aug.
l. 22. contra
Faust. cap. 27.
inno tom. 6.

But these are but the seeds, what say ye to the off-spring? *Evils* original beget evils actual, and such are they (as *Austine* defines them) *Whatsoever we say, or do, or think against the Law eternal*. How many of these *Furies* haunt us? our *saying, doing, thinking*, all is *evil* that is against Gods command: his *will* is the rule that should measure all our *actions*; our *actions* are the frame that should be measured by his *will*; here then is sinnes *material* and *formal*, the *actions* of man diverted from the *will* of God; and if all these be *evils*, how many *evils* are they all?

Luke 16.
Mat. 25. 42, 43

Look at our *omission* of good duties, and come they not in like moats in the Sun? How many almes have they denied? How many blessings have we refused? How many Sermons have we neglected? How many Lords dayes have we mis-spent? This was the sinne of that rich man, of whom though *Lazarus* had no hurt, yet because he could receive no good, therefore *he was tormented in that flame*. You know a day will come, when a bill of negatives shall be framed against the wicked, not what ye have done, but what ye have not done: *I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye lodged me not; I was naked, and ye clothed me not; sick, and in prison, and ye visited me not*, Matth. 25. 42. It is the not doing your duties must incur that heavy sentence, *Depart from me, ye cursed*. Meer harmlesse men are no fit members for Gods Kingdom; if you mean to avoid evil, you must neglect no good: alas, who would slip any occasion, that considers the just reward of this *evil* of *omission*?

Matth. 25. 41

But these are not half the count, there be *evils* of *commission*, whereby we fight against God, and provoke his justice against us: of all the Commandements which we should perform, there is not one precept which we have not broken; God himself is dishonoured, his Worship is neglected, his Name is blasphemed, his Days are profaned: If you go any further, Parents are disobeyed, injury is maintained, adultery is committed, robbery is practised, false witness is produced, covetousnesse is followed: thus is the manner of our keeping the Commandments from the first to the last, having transgressed against all. *Hide thy face from my sins, O Lord, and put away all mine iniquities*. We had need to pray, *Hide them*; for if they be not hid, how many of these *evils* will rise up in judgement against us?

Psal. 51. 9

But here is no end; there be *evils* external that accompany the body, and what part of the body, is not possessed with some *evil*? Look at the senses, and wherein hast thou employed thine eyes, but in beholding vanity? wherein thine ears, but in hearkening to lies? wherein thy tasting, touching, smelling, but in sensual pleasures? and as the senses, so are the members full of evil; *The head is sick, the heart deceitful, the tongue unruly, the teeth as swords, the jaws as knives, the hands are full of blood, and the feet swift to shed blood*. Thus from the soles of the feet to the crown of the head, there is *nothing whole, but wounds, and swellings, and sores full of corruption*, Esay 1. 6.

Esay 1. 5.
Jer. 17. 9
Jam. 3. 8
Prov. 30. 14
Esay 1. 15
Esa 59. 7
Esay 1. 1

And if these be our *outward*, what be those *inward evils*? should I thrust my hand into your bosomes, O how leprous should I pluck it out again! that *Understanding* created full of light, is now so blind, that *it perceives not the things of the Spirit of God, neither can it know them, for they are spiritually discerned*. No doubt there is in us a remaining spark of Nature, and that is the light of reason which makes us men; but if you look at this reason, it perceives only natural, and external things; it can perceive thy house adorned, thy lands tilled, thy grounds stocked; but those spiritual blessings, celestial promises, eternal priviledges it cannot see, nor so much as think of: What are all our thoughts but vanity, and *imagination of mans heart, but only evil*? Gen. 8. 21. Neither is this all, God framing mans soul, planted in it two faculties, the *Understanding*, that informeth, and the *Will* that followeth: and as the *Understanding*, so is the *Will*; it receives from *Reason* (her Counsellour) sensual advice, and sends forth to the *Affections* (her Courtiers) injunctions of vanity; here is a Counsellour indeed; what is it but *reason* without reason? and here is a *will* indeed; what is it but a slave to sin, without any

1st Cor. 2. 14

Gen. 8. 21

an will to good? man is so holden captive with the yoke of sin, that of his own nature he can neither *aspire by desire*, nor *travel by endeavour to any goodnesse*. I say not, but (as Bernard) *to will is in us all*; but to will evil is of nature; to will good is of grace; away then with our abilities, and confesse we with the Apostle, that *To will is present with me, but I find no means to perform that which is good*, Rom. 7. 18.

Calv. institut.
l. 2. c. 4.
Rom. 7. 18

And yet this is not all; take a view of those *afflictions* which attend the will, and how are all evil? It is God should be the object both of our will and *affections*; and what say you? do you love him, and fear him, and trust in him, and serve him? your sins say, No: we can do nothing that good is, but we run upon evil; see thine *anger* like a Serpent, thy *desire* like a wolf, thy *fear* like an Hart, thine *envy* like a Viper, all thy *passions* are become sensual, and *Every man is a beast by his own knowledge*, Jer. 10. 14.

Jer. 10. 14

Blessed God! what a world of evils are within us? *We have sinned (O Lord) above the number of the sands of the Seas, our transgressions (O Lord) are multiplied, our offences are exceeding many*: Many sure, that contain these streames, and yet how many are the rivulets that issue from them: There be evils of weaknesse against God the Father, whose attribute is Power; there be evils of ignorance against God the Son, whose attribute is Wisdome; there be evils of malice against God the holy Ghost, whose attribute is love. Can we adde any more? Mark but our thoughts, our delights, our contents to evil: or if these be not enough, see a swarm indeed that continually assaults us, *anger, hatred, envy, distrust, impatience, avarice, sacriledge, pride, despair, presumption, indecision, suspicion, contention, derision, exaction*, (give me leave to breathe in the numbring of this bed-rol) *perjury, blasphemy, luxury, simony, perplexity, inconstancy, hypocrisie, apostasie*; here is a number numberlesse, *gross sins, little sins, known sins, hid sins*: Who can understand his errors? O Lord, *cleanse me from my secret faults*, Psal. 19. 12. The dayes of life are few, but the evils God knows how many; he that would number them, may tell a thousand, and yet not tell one of a thousand: Can the proudest Pharisee justify himself? Remember the swarms that lurk in thy venomous conscience, number thy wanton words, thy carnal thoughts, thy unchristian gestures, thy outrageous sins, and come they not in by troops and herds, thicker than the frogs in Egypt? well may we stand amazed at their number, and as convicted prisoners, cry for that Psalm of mercy, *Lord have mercy on us, most evil wretched sinners*.

O. at. Manass.

Psal. 211

Miserere mei.

Thus you see, Beloved, how evil be our daies, sith every day we do evil: then to wander no further, now we have found such a world of them, will you see them in a trap here is evils original, evils actual, evils of omission, evils of commission, evils of the body, evils of the soul; well may we pray, *Deliver us from evil*: what, so many evils of sin? now the Lord deliver us.

Remember your selves, and who will not sing Davids burthen, *Mine iniquities are gone over my head, and as a weighty burthen, they are too heavy for me to bear*? There is in sin (saith Austin) both weight and number; and is any one so dull or dead, that he is sensible of neither? go ye to the ballance, and what a mass lies upon you? enough and enough again to sink you down to hell: go ye to the count, and what a swarm comes upon you? a million, and a million of millions to keep you out of heaven; when all your sins must be called to account before that Judge of the world, what account shall be given of this account, that is endlesse? see them like the stars, only these set and rise, but your sins rise, and never set; see them like your hairs, only these shed and lose, but your sins grow ever more and more; see them like the sands; only these are covered with the floods and waters, but your sins lie still open, and are ever before you: think on these stars, these hairs, these infinite innumerable sands of sins, and when all is done, let your tears be the flood to hide them over. It was Davids saying, *Every night wash I my bed, and water my couch with my tears*: if your dayes be evil, let not your night slip without repentance; go not to bed, but beat your breast with the Publican; lay you not down, but withal lift up your voice, *Lord, be merciful unto me a sinner*: How sweet a rest doth that night bring, whose sleep is prevented with the consideration of our sins? though we are begirt with a thousand devils, this would be as the watch of our souls, and the safeguard of our persons.

1. Use

Psal. 38. 4

Psal. 6 6

But I must speak with a difference: I stand over some of you, who are so far from *washing away your sins with tears*, that I fear you never took much notice of the or repentance, I argue not a causality or merit; only I inferre a necessary presence of repentance in those that obtain pardon of sin. All that I positively affirm is this, that repentance is the means or way which God hath appointed antecedently to pardon, Acts 3. 19. Jer. 4. 14.

2. Use
*when I speak
thus of tears
in those that
multitude

multitude of your sins : should I tell you , that you brought sin enough with you to damn you , when you first came into this world ; should I tell you that you have every one committed thousands , and thousand of thousands of actual sins , and yet any one of those thousands is enough to send you packing to hell : You would think these strang points : but if God be true , there is no sin of man , either original or actual , either of omission or commission , either of the body , or of the soul , which without repentance will not produce eternal death , and therefore in Gods fear take notice of your sins , set before you the Commandments of God , and thereto comparing your life , you may find out such a catalogue of your sins , that will throughly convince you of your damnable estate.

You may ask , to what end should we be so careful to find out our sins ? I answer , to a very good end , both in respect of the

} Unregenerate.
} Regenerate.

First , in respect of the unregenerate : this is the first step of repentance , this is one of those paces that will lead you towards heaven . You may be sure , without repentance , no heaven ; without confession , no repentance ; and without finding out sin , there can be no confession . It were good therefore , and a singular means to bring you out of corruption into Christianity , and out of the state of nature into the Kingdome of grace , that you would every one of you have a Catalogue of your sins . If you will not , I can tell you who will ; there is an adversary called *Satan* (the adversary of mankind) that stands at your back , and (I may say figuratively) with a scroll in his hands , wherein he writes down your sins : not a day passeth on , but he can easily tell how many sins you have committed all day . Lord , that men would think on't ! Are you about any sin ? at that very time *Satan* is registering the act , and time , and place , and every circumstance : now wo , wo to man , that lets *Satan* do his work for him ! Would you do this your self , would you but study for a Catalogue of your own sins , that so you might confesse them to God , and repent you thereof , this would be a dash in the Devils book , so that he could not have whereof to accuse you ; but if still you go on securely in sin , and never go about to call your sins to remembrance , a day will come (wo worth the day!) when that roaring Lion shall set all your sins and transgressions in order before you : then shall you read (perforce) your sins original and actual , of omission and commission , of your bodies and souls . And I must tell you , herein is a great policy of *Satan* , he lets you alone in your security awhile ; if you will not trouble him , he will not trouble you ; if you will not tell your own sins , neither will he tell you of them ; but he will change his note (at furthest) when your *few evil dayes* finish : It is the very case , as many creditours deal with their debtors , while they have any doings as they say , and are in trading , they will let them alone , in policy they will say nothing ; but if once down the winde , in sickness , poverty , disgrace , or the like , then comes Serjeant after Serjeant , arrest upon arrest , action upon action : just thus is *Satans* dealing with the unregenerate man ; if you will but sin , and never call your selves to a reckoning , in policy he will say nothing ; but when the score is full , and death comes to arrest you , then he will bring out his black book of all your sins committed all your *dayes* . O , I tremble to speak of it ! then shall your sins fall as foul on your souls , as ravens on the fallen sheep , and keep you down for ever in the dungeon of despair .

Secondly , in respect of the regenerate ; that you have ready by you (or by heart) a Catalogue of your sins , is necessary in many respects .

First , to humble you : for no sooner shall the poor soul look on all the sins he hath committed , both before and after his regeneration , but confessing them in Prayer , it will pull down his heart , and make the wound of his remorse to bleed afresh , as before ; and therefore this catalogue is most necessary in dayes of humiliation .

Secondly , it is necessary to prepare you for the receiving of the Sacrament ; for indeed , I would have none to presume to taste on that Supper , but first to view over all his sins , and to confesse them in Prayer to his heavenly Father : there be many that in Confession look on their sins , as they do on the stars in a dark cloudy night ; they can see none but the great ones , of the first or second magnitude , it may be here one and there one ; but if they were truly enlightned , and informed aright , they might rather behold their sins , as those innumerable stars that appear in a fair frosty winters night ; they are many , and many ; and therefore take a little pains in composing your catalogue , that so you may confesse all (at least for the kinds)

kinds) before you presume to come near that Table of the Lord.

Thirdly, it is necessary in times of desertion, or visitation : yea, if the Lord shall please to exercise you with any crosse, or disgrace, or discountenance, losse of goods, disease of body, terrour of soul, or the like; you may be sure, as no misery comes but for sin, so then the enumeration of your sins from a bleeding broken heart, is the prime and first means to cause that Sun of mercy to break through the clouds, and to beget a clear-day : alas! our *dayes are evil*, and sure we have as good reason as ever *Jacob* had to confesse it : For my part, though I keep my catalogue to my self, yet in the general I cannot but confesse to you all, *My dayes have been evil, evil, evil : Few and evil.*

And now we have done with the work, it rests that you should know your wages : there be dayes of sin, and then dayes of sorrow; as you have spent your dayes, so must you have your rewards; first we trespasse, and then we pay for it; first we sin, and then we suffer *evil*.

2. The evils that we suffer may be ranked in this order; first, *evils original*, fill up the scene, and what a multitude of *evils* do enter with them? No sooner had *Adam* sinned, but a world of miseries fell on man, so that as the infection, in like manner the punishment distils from him. By one man (saith the Apostle) entered sinne into the world : what? sin alone? no, but death by sinne, and so death went over all men, *Rom. 5. 12.* Infants themselves bring their damnation with them from their wombs; or if that be omitted, how many are the miseries of this life, as the fore-runners of that judgement? Look at the *minde*, and what think ye of our *ignorance*, not onely that of wilful disposition, but (as the Schools distinguish) of pure negation? if it be not a sinne, what is it but a punishment for sinne? that our understanding should be obscured and darkned, our knowledge in things natural wounded, in supernatural utterly extinguished : O the miserable issue of that monster Sinne! But as *evils* come by heaps, so of the same parent here is another brood, *Ignorance* and *Forgetfulness*; and is not this a misery, after all our time and study to get a little knowledge, quickly to forget that we are so long a learning? Man in his whole state, before the fall, could not forget things taught him; but now (as the hour-glasse) we receive in at the one ear, and it goes out at the other; or rather (like the sieve) we alwayes keep the bran, but let the flower go; so apt are we to retain the bad, but we very easily forget the good. And is this all? nay, yet more *evils*; see but our *affections*, and to what a number of infinite sorrows, griefs, anguishes, suspensions, fears, malices, jealousies, is the soul of man subject? So prone are we to these miserable passions, that upon any occasion we fall into them; or for want of cause from any other, we begin to be passionate with our selves: *Why hast thou, O Lord, set me against thee? I am become irksome and burdensome even unto mine own self, Job 7. 20.*

2.
Rom. 5. 12

Job 7. 20

Alas, poor man, how art thou beset with a world of miseries? and yet, as if all these summed up together, could not make enough, look at the body, and how many are its sufferings? *In the sweat of thy face shalt thou eat thy bread*, said God, *Gen. 3. 19.* The Spider spins, and weaves, and wastes her very bowels to make her net; and when all is done, to what purpose serves it, but to catch a flie? if this be vain work, how vain is man in his fond imitation? The birds and beasts can feed themselves without any pains; onely man toils night and day, on sea and land, with body and mind; yet all is to no purpose, but to catch a flie, to protract a life, or to procure some vanity. And yet, as if misery had no mean, besides our *industry*, how is this body stuffed with many an *infirmity*? All the strength of man is but a reed, at best shaken, perhaps broken, howsoever weakned by every wind that blowes upon it. The Physicians distinction of *Temperamentum ad pondus, & justitiam*, gives us thus much to learn, that no constitution is ever so happy, to have a just temper according to its weight: some are too hot, others too cold, all have some defects, and so are disposed to all kind of *infirmities*: man cannot carry himself, but he must needs carry about with him many forms of his own destruction. The books of the Physicians tell us of many diseases, and yet many are the diseases which their books cannot tell of: we see in our own dayes, most labour of new sicknesses, unknown to our fathers; or if any of us be free from any of these, yet every ones body nourisheth the causes, and may be a receprable of a thousand diseases. How *evil is sinne*, that incurs so many *evils* of punishment.

*De ipso corpore tot existunt morborum mala, ut nec libris Medicorum cuncta comprehen-
a. Aug. de Civ. D. i. l. 22. cap. 22*

But as if all were too little, (because our sins are so many) if you will number any more.

Quid de innum-
eris casibus
qui fortiter
corperi for-
midantur?
Aug. ibid.

Ruz mala pa-
tiuntur navi-
gantes? quæ
terrena
itineria
gradientes?
1 Sam. 4. 17
Num 16 32
2 Sam. 18.9

more, here is yet another reckoning, evils original, and evils adventitious, evils of necessity, and evils of chance. Austin saith, What shall we say of those innumerable accidents that befall a man? as heat, and cold, and thunder, and rain, and stormes, and earthquakes, and poysons, and treasons, and robberies, and wars, and tumults, and what not? go whither you will, and every place is full of some of these evils; If you go on sea, every wave threatens you, every wind fears you, every rock and sand is enough to drown you: If you go on land, every step dangers you, every wilde beast scares you, every stone or tree is enough to kill you: if you go no whither, you cannot be without danger: Eli was sitting, and what more secure? yet at the newes of Gods Ark, that it was taken by the Philistines, he falls down backwards, and his neck was broken. Korah was standing, what more sure? yet as soon as Moses had made an end of speaking, the earth opened her mouth, and swallowed him and his family, and all the men that were with him. Indeed Absalom was riding, and what way more ready to escape the enemy? yet, as the mule carried him under a great thick oak, his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. Whatsoever we do, or whithersoever we go, so long as we do evil, these evils will meet us. Go into the ship, there is but a board betwixt thee and the waters: walk on the ground, there is but a shoe-sole betwixt thee and thy grave: take a turn in the streets, and so many perils hang over thee, as there are tiles on the houses; travel in the country, and so many enemies are about thee, as thou meetest beasts in the fields; if all these places be so dangerous, then retire to thy house, and yet that is subject to fire, or water; or if it escape both, it may fall on thy head: whithersoever we turn us, all things about us seem to threaten our death. Our dayes are evil indeed, and who is it that is exempted from every of these evils? Sinners are corrected, good men are chastened, there is none escapes free.

Gen. 31. 40

To see a little the state of Gods own friends and children: Was not Abel murdered by his brother? Noah mocked by his son? Job scoffed by his wife? Eli slain for his sonnes? will you all at once? take one for all, and see Jacob our Patriarch, a notable example of extream infelicity: he is threatned by his brother, banished from his father, abused by his uncle, defrauded of his wife; was not here misery enough to break one heart? But after this, for another wifes sake, see him enter into a new service; In the day he is consumed with heat, in the night with frost: an hard service sure! Nay after this that he got his Rachel, see then a division betwixt her and Leah, two sisters brawling for one husband, yet neither content, after both enjoyed him. Blessed Saint! how wast thou haunted with afflictions? yet after this, he agrees his wives, and they all run from their father, and now see a fresh pursuit; behind him, Laban, followes with an Hue and Cry; before him Esau meets him with 400 men; to go forwards intolerable, to go backwards unavailable; which way then? It was an Angel of God, nay the God of Angels that now must comfort him.

Gen. 37. 34. 35

And yet again after his first entry into his own country, his wife Rachel dies, his daughter Dinah is ravished, his sonne Reuben lies with his concubine; and if the defiling of a wife be so great a grief to the husband, what sorrow and shame, when the wickedness is committed by a mans own son? what can we more? If yet his heart be unbroken, her's another grief great enough to match all the rest, his son, his Joseph (they report) is lost, and what news hears he of him, but that he is torn with wilde beasts? and now see a man of miseries indeed! He rends his cloathes, he puts sackcloth about his loyns, he will not be comforted; but surely (saith he) I will go down into the grave unto my sonne mourning. Alas poor Jacob! what can they say to comfort him? To comfort, said I? nay, yet hear the tidings of a new misery, a famine is begun, and another of his sonnes is kept in prison: What a grief is here? Another in prison, and nothing to redeem him but his only Benjamin; here is the losse of son after son, Joseph is not, and Simeon is not, and now ye will take Benjamin, all these things are against me. We need no more; if Jacob thus number, how many are the miseries he did daily suffer? would you have the summe? He himself the best witnesse of himself, affirms it to Pharaoh, Evil, Evil. Few and Evil have the days of the years of my life been.

Gen. 42. 36

So miserable is our life, that no man can take his breath before some evil or other do seiz on his person: if you would that we knit up all in one bundle, there be evils original, evils adventitious, evils of the minde, evils of the body, evils that are common, evils of the chosen; we had need pray again, Deliver us from evil. What? so many evils of suffering? Now the Lord deliver us. What

What is sweet in this life, which so many miseries will not imbitter? If this be a vale of tears, where is thy place to pleasure? If this life be a nest of cares, how canst thou settle so great a vanity as sin in a field of such misery as the world: *O ye sunnes of men, how long will ye blaspheme mine honour, and have such pleasure in vanity, and seek after leasing?* Were men not mad in their wayes, or utterly befotted in their imaginations, well might these miseries of our life breed their neglect of the world. Can we chuse but wonder to see how busily thou heapest up riches, yet knowest not who shall eat the grapes of thy planted vineyard? God gave thee a countenance crested towards heaven, and must it ever be groveling and poring on the earth? God gave thee a soul to live with his blessed Angels, and wilt thou make it a companion fitter for no other than brute beasts? *There is an evil sicknesse (saith Solomon) that I have seen under the Sun;* and what is that, but riches reserved to the owners for their evil? See here the just judgement of a righteous God, to this end is thy riches, thou wouldest live at ease, and out-last many years, therefore thy life is but miserable, and thy death must be sudden; thy *dayes are but few, and thy few dayes are evil.*

1. Use.

Psal. 4 2

Eccles. 5 12

But to comfort all you that live in the fear of God, it may be your *dayes are evil,* and what then? this is to make *tryal of your love to God,* and a *tryal* it is of Gods love to you.

2. Use.

First, it makes a *tryal of your love to God*; Certainly if you have but a spark of this love, your days cannot be so evil, but in the midst of those evils you shall find some inward consolations that will sweeten all. It is memorable how *Jacob* for *Rachel* served *Laban* seven years, but yet (saith the Text) *they seemed to him but a few dayes for the love he had to her.* Nay, after *Laban* had deceived him in giving him blear-eyed *Leah* instead of beautiful *Rachel*, *Jacob* then serves him another seven years prentiship; love makes the heart chearful in the worst of sufferings: Though *Jacob* was consumed with drought in the day, and frost in the night, which many and many a time made his rest and sleep to depart from his eyes; yet his love of fair *Rachel* sweetens all his labours: Why thus, thus will it be with you that wait on the Lord your God. What though miseries come upon you as thick as hail-stormes in a sharp winters day? you may remember you have a better Master than *Laban*, a better service than *Jacobs*, a fairer prize than *Rachel*: Who is your Master, but such an one as will surely keep his Covenant, even the Lord your God? what is your service, but such a one as is most glorious and honourable, even a *light burden*, a *perfect freedome*? What is your prize, but such a one as surpasseth all prizes whatsoever, even the beauty of heaven, the beatifical vision of our blessed God? If then you but love God as *Jacob* did *Rachel*, what matters is how evil your few dayes be? nay, be they never so evil, and were your dayes never so many, yet an hundred, a thousand years spent in Gods service, they would seem but a few dayes for the love you bear to him. O Lord, work in us this love, and then command what thou wilt, persecution, affliction, the Crosse, or death; no service so hard, but we shall readily obey thee.

Gen. 29 20

Gen. 31 40

Secondly, as your evils of sufferings try your love to God, so they are a *tryal* (or token) of Gods love to you: *Our light afflictions which is but for a moment, causeth unto us a farre more excellent and an eternal weight of glory*; and if this be the end, who would not endure the means? O divine mercy! therefore the dugs of this life taste bitter, that thereby God may wean us from the love of this world to attain a better: Certainly God is good unto us in tempering these so fitly; bitterness attends this life, that thou mayest sigh continually for the true life. Wouldst thou not run through dangers for a Kingdom? wouldest thou not fetch a Crown for fear of a thorn? nay, who would not go to heaven, although it were with *Eliab* in a whirlwinde? *I count (saith Paul) that the afflictions of this life are not worthy of the glory which shall be shewed unto us.* Come then ye that thirst for long life, believe in God, and you shall have life eternal. All is well that ends well: though a while we sink in miseries, yet at last the joyes of heaven will refresh us: then shall we live in love, rejoyce in hymns, sing forth in praises the wonderful works of our Creatour and Redeemer: this is that life of heaven: and when our life ends here, Lord, grant us *life everlasting.*

2 Cor. 4. 17

Rom. 8. 18

Thus farre have you seen the state of our life, this lease breeds sorrow, but the reversion is our joy; no sooner shall this life expire, but God will give us the purchase of his Son, that inheritance of heaven; comfort then thy soul that wades through this sea of miseries, and the Lord so assist us in all our troubles, that he lead us not into temptation, but deliver us from evil. Amen.

C c c

Have

Have been]

Our life but *dayes*, our *dayes* are but *few*, our *few dayes* but *evil*, and now when all is done we find all is out of date. *Few and evil have] the dayes of my life been]*

This last word is the leases expiration : and why *have been* ? If you will needs know the reason :

The time that is past is best known to *Jacob*.

And the life of *Jacob* is but as the time that is past.

First, the time that is past is best known to *Jacob* : old men can tell old stories, and something it delights them to remember the stormes gone over them. We all know

*Olim meminisse
jovabit. Virg.*

How } Many years we have lived.
Great miseries we have suffered.

Eccles. 12. 6.

Psal 90. 10.

Wisd 5. 13.

Gen. 5.

Gen. 47. 9.

*Scribit in mar.
mare lasus.*

Jacob tells you, as you may tell each other, our *years* have been *few*, our *few years* have been *evil*. To make this good, *Have they not been few* ? Let me ask some old man whose hairs are dipt in snow, whose golden ewer is broken, whose silver cord is lengthened ; How many be thy years ? It may be thou wilt answer, as *Moses* gives the number, a matter of *threescore years and ten*, or *fourscore years*. I cannot say but it is a long time to come ; but alas, what are these *fourscore years* now they are gone ? Tell me you that have seen the many changes both of Moon and Sun, are they not swiftly run away ? You may remember your manhood, childhood ; and I pray what think ye ? was it not yesterday ? is it not a while since ? who will not wonder to see how quickly it is gone, and yet how long it was a coming ? The time to come seems tedious, especially to a man in hope of bliss ; the time now past is a very nothing, especially to a man in fear of danger : go down to those cast-away souls that now suffer in hell flames ; and what say they of their life, but *as soon as we were born, we began to draw to our end*. Go down to those putrified bodies, and find amongst them the dusts of *Adam, Seth, Enoch, Kenan, Mehalaleel, Jered, Enoch, Methushalem*, Every one of whom lived near to the number of a thousand years, are they not dead ? and what is their Epitaph, but, *They lived and died* ? *Gen. 5.* To summe up all in one, and to make this one serve for all, *Jacob* is an *hundred and thirty years old* (for so you see it registred in Gods book,) yet now being demanded to tell his age, he answers but *Dayes*, and his *dayes* are but *Few*; how should they be many that now are gone already ? these *few dayes*, they *have been*.]

Secondly, and as time past tells our *dayes*, so it counts all our miseries, *Who can remember the miseries he doth suffer* ? The poor, the sick, the banished, the imprisoned, the traveller, the souldier, every one can write a Chronicle of his life, and make up large volums of their several changes. What is the History of the Bible but an holy brief Chronicle of the Saints grievous sufferings ? See the miseries of the Patriarchs described in the books of *Moses* : see the warres of the Israelites set down in the books of *Joshua* : see the afflictions of *David* in the books of *Samuel, Ezra, Nehemiah, Esther, Job*, ever one hath a book of their several calamities ; and if all our miseries were but thus abbreviated, *I suppose the world would not contain the books that should be written*.] There is no man so cunning to know his future condition ; but for those things which *have been*, every one can read them. Look then (beloved) at the time now past, and will you not say with *Jacob*, your *dayes have been evil* ? *Evil* for your sins, and *evil* for your sufferings : if you live more *dayes*, what do you but increase more *evils* ? The just man sins seven times a day, and every one of us perhaps seventy times seven times a day, do we thus multiply sins ? and think we to subtract our sorrows ? think but of those stormes that already have gone over our heads, famines, sores, sicknesses, plagues ; have we not seen many seasons unseasonable, because we could finde no season to repentance ? Our Springs have been graves rather than cradles, our Summers have not shot up, but withered our grasse ; our Autumns have took away the flocks of our sheep, and for our latest Harvest, the heavens themselves have not ceased weeping for us, that never yet found time to weep for our selves. And as this procured the famine, so famine ushered the pestilence. O the miserable miseries that at this time fell upon us ! Were not our houses infected ? our towns depopulated ? our gardens made our graves ? and many a grave a bed to lodge in it a whole family ? Alas, what an hideous noise was heard about us ? In every Church bells tolling, in every Hamlet some

some dying, in every street men watching, in every place, every where, wailing and weeping, or groaning & dying. These are the evils that *have been,*] and how should we forget them that have once seen them with our eyes? *Call to minde time past,* was the rule of *Bernard*; and what better rule have we to square our lives, than the remembrance of those evils which our lives have suffered? Look back then with *Jacob*, and we have good reason to *redeem the time past, because our dayes have been evil.*

Recole primordia. Lera.

2. But there is yet another reason why these few evil dayes have been.] As the time past is best known to *Jacob*, so the life of *Jacob* is but as the time past. Go to now, (saith *St. James*) ye that say to day or to morrow we will go into such a City, and continue there a year, and buy and sell, and get gain, and yet ye cannot tell what shall be to morrow, *Jam. 4. 13.* It is a meer presumption to boast of the time to come: can any man say he will live till to morrow? Look back ye that trust to this staff of Egypt, there is no man can assure you of this day; *Man knoweth not his time,* saith the Preacher, *Eccles. 9. 12.* As near as it is to night, it may be before evening some one of us may be dead, and cold, and fitter to lodge in our graves under earth, than in our beds above it; nay, assure your selves, our life is of no long continuance: What speak we of to morrow, or this day? we are not sure of (that least of times division) a very hour: *Watch therefore* (saith our Saviour,) and will you know the reason: *For ye know neither the day, nor the hour when the Sonne of man will come,* *Matth. 25. 13.* The man with ten or twenty dishes set before him on his table, when he hath full intelligence that in one of them is poyson, will he not refuse all, lest in eating of any he runne upon the hazard of his life? What is our life but a few houres? and in one of them death must needs come; watch then, for the hour is at hand, and we know not how soon it will seize upon us. This hour the breath thou drawest may be thy infection, this hour the bread thou eatest may be thy poyson, this hour the cup thou tasteest may be that cup that must not pass from thee. But what speak we of this hour, seeing it is come, and gone? The sweetest ditty that *Moses* sung, were his briefs and semi-briefs of life, and what is it but a watch? *Psal. 90. 4.* what is it but a sleep? *Psal. 90. 5.* We watch when it is dark, we sleep when it is night; if then our life be no more but a night-work, what is truer than this wonder, our life is done, our dayes they have been?

James 4. 13

Eccles. 9. 12

Matth 25. 13

Psal. 90. 4.

Psal. 90. 5

Job. 8. 9

You may think we go farre to prove so strange a Paradox: yet *Job* goes further; what are we but of yesterday, for our dayes upon earth are but a shadow? *Job. 8. 9.* See here the chronologie of mans frailty, we have a time to live, and when is it, think you? not to morrow, nor to day, nor this hour, nor last night, it is as long since as yesterday it self. Are not we strangely deceived? What mean our plots and projects for the time to come? why, our life is done, and we are now but dead men. To speak properly, *In the midst of life we be in death,* our whole life being truly (if not past, yet) as the time past that is gone and vanished. The similitude or resemblance will run in these respects:

The time past { cannot be recalled.
suddenly is vanished.

And so is our life: can we recal that which is fled away? the life that we led yesterday, you see it is gone; the life that we led last night, it is past and done; the life that we led this morning, it is now a going, nay, it is gone as soon as we have spoken. *Nicodemus's* saying according to the flesh was true, *How can a man be born which is old?* *John 3. 4.* How should a man recall that is past? can he receive again the soul once given, and begin to live? Man never so great in power, and spreading himself like a green bay-tree; a tree] most durable; a bay-tree] most flourishing; a green bay tree] that is most in prime, if any thing will stand at a stay, what is more likely; yet he passed away, (saith the Psalmist) and lo he was gone; *I sought him, but he could not be found,* *Psal. 37. 35, 36.* We cannot stay time present; How should we recal time past? See here the man on whom the eyes of the world are fixt with admiration, yet for all this he passeth] without stay; he is gone] without recal; *I sought him, but to finde him]* is without all recovery. Time was that *Adam* lived in Paradise, *Noah* built an Ark, *David* slew *Goliath*, *Alexander* overcame the world: where be these men that are the wonder of us living? we all know they are long since dead, and the times they saw shall never come again. How fond was that fiction of *Plato*, that after the revolution of his tedious year, then he must live again and teach his Scholars in the same chair he fate in? our faith is above his reason, for *The heavens shall passe away, the elements shall melt with heat, and the earth with the*

John 3. 4

Psal 37. 35, 36

Annu Platonis.

2 Pet 3. 10

2 Pet. 3. 10

2 Kings 20

works therein shall be burnt up, 2 Peter 3. 10. Where then is the life of *Plato*, when all these things shall turn to nothing? we may now for his learning praise him where he is not, and he may then for his error be damned and tormented where he is. Is there any man with skill or power can call back but yesterday? once only we read of such a miracle, but it was only by the hand of God Almighty. *Hezekiah* was sick, 2 King. 20. and to confirm the news that he must recover, he requires a signe, *What shall be the signe that the Lord will heal me, and that I shall go up into the house of the Lord the third day?* this was no temptation, for you see how the Prophet gives him satisfaction, *This signe shalt thou have of the Lord; wilt thou that the shadow go forward ten degrees, or go back ten degrees?* *Hezekiah* thinks of death, and the Prophet restores his life; not only a time of fifteen years to come, but of ten degrees now gone, and thus it was observed in the *Dial of Ahaz*. This was a miracle that but once happened since the beginning of the world; He then that sleeps away his time in expectation of *Hezekiahs* Sun, may sleep till his death, and then not recall one minute of his life; as the time, so our life; if once past, it is *irrevocable, irrecoverable*.

Longitudinem
hujus vitæ
senari non
facit, nisi spes
vivendi. Nam
nihil videtur
esse celerius
quam quicquid
in ea iam
præteritum
est. Aug. in
Psal. 6.
Certe videres
vitam tuam
non fuisse diu-
rnam. Aug.
in Psal. 36

2. And as is cannot be recalled again, so suddenly is it vanished. *Nothing makes life long, but our hope to live long: take away those thoughts of the time to come, and there is nothing swifter than the life that is gone.* Suppose then thou hast lived so long, as from *Adam* to this time; as *Austin* saith, *Certainly thou wouldst think thy life but short; and if that were short, which we think so long; how long is our life, which in comparison of that is so extremely short? The time once past, we think it suddenly past, and so is life gone in a moment, in the twinkling of an eye, so soon indeed, before it can be said, This it is.*] In every one of us death hath ten thousand times as much as life; the life that is gone is deaths, and the life yet to come is deaths, our *now* is but an instant; yet this is all that belongs to life; and all the life which any of us all is at once possessed of: here is a *life* indeed, that so soon is vanished, before it can be numbred or measured; it is no time but *now*, y^t staves not till the syllable *now* may be written, or spoken: what can I say? the life that I had when I began to speak this word, it is now gone since I began to speak this word. May we call this life that is ever posting towards death? Do we what we can, and could we do yet more, all we do, and all we could do, were to no purpose to prolong our life: see how we shore this ruinous house of our body with food, with raiment, with exercise, with sleep, yet nothing can preserve it from returning to its earth: we go, and we go suddenly, witnesse those two *Cæsars*, who put off themselves whilest they put on their shoes; *Fabius* (styled *Maximus* for his exploits, and *Cunctator* for his delaying) yet could not delay death, till notice might be taken he was sick; but how many examples in this kind have we daily amongst us? you know how some lately have gone safe to bed, and yet in the morning were found dead and cold: others in health and mirth laid down by their wives, and yet ere midnight found breathless by their sides. What need we further instances? You see how we go before we know where we are; the life that we had, what is it but a nothing? the life that we have, what is it but a moment? and all that we can have, what is it but a fleeting winde, begun and done in a trice of time, before we can imagine it. In a word, our *Sunne* now sets, our day is done; ask *Jacob* (the Clock-keeper of our time) this Text tells the hour, and now struck, you hear the sound; our dayes are gone, *Few and evil they have been.*

The Conclusion.

*Occasioned by the death of CHARLES BRIDGEMAN, who
deceased about the age of twelve, in the year of our Lord, 1632. he
was a most pious son of a most pious mother, both now
with GOD.*

HERE I thought to have finished my Text and Sermon; But here is a sad accident to confirm my saying; and whilest I speak of him, what can I say of his state, his person, his birth, his life, of all he had, and of all he was, but that *they have been?*

Sweet rose, cropt in its blossome; no sooner budded, but blasted; how shall we remember

member his days, to forget our sorrows? No sooner had he learnt to speak, but (contrary to our custome) he betook him to his prayers: so soon had grace quelled the corruption of his nature, that being yet an Infant, you might see his pronesse to learn; nay sometimes to teach them this duty, who waited on to teach him his devotion: not long after he was set to school, where he learned by book, what before he had learned by heart: the sweet care, good disposition, sincere Religion, which were in this child, all may remember which cast but their eyes upon him. O God, how hast thou bereaved us of this Gem? Sure it is (as it was said of another) for this cause onely, that it might shine in Heaven. But this was but the beginning of his dayes, now they are past, they *have been.*]

Go a little further, we left him at school, but now learned he *Christ, and him crucified*? this was the knowledge taught him by the Spirit of God in a wonderful manner: *Out of the mouths of babes and sucklings hast thou, O God, ordained strength.* To consider again his religious words; his upright actions, his hearty devotions, his fear of God, all then concluded, as they did of *John, What manner of childe shall this be?* No question the grace of God was with him. If I should instance in any of these, his frequency in Prayer, his reading of Scriptures, his reasoning with others to get knowledge to himself, we may wonder at Gods power in this childees poor weaknesse: Excuse me while I tell nothing but truths, and I hope they will tend to our own instruction. In the morning he would not stir out of doors, before he had poured out his Prayers; at noon he would not eat any meat, before he had given the Lord thanks; at night he would not lie down on his bed, before he had kneeled down on his knees: we may remember those times, when sometimes that he had forgotten this duty, no sooner had he been in bed, but up he would have got again, and so kneeling down on his bare knees, covered with no garment but his linens, he would ask God forgiveness for that sinne of forgetfulness; neither have his brothers escaped without his reprehension: for had they eat any meal or meat without a grace, his check was usual: *Dare you do this? wistesse God be merciful to us, this bit of bread may choak us.* The wise sentences, the religious words, which often dropt from his mouth like honey, can we remember them, and not grieve at the death of him that spake them? What comfort had we in those dayes? What sorrow have we to think those dayes are done? *they are gone, they have been.*

1 Cor. 2. 2
Psal. 8. 2

Luke 1. 66.

Thus he lived; will you know how he died? First a lingring sicknesse seized upon him; against which, to comfort him, one tells him of possessions that must fall to his portion; *And what are they?* (said he) *I had rather have the kingdom of Heaven, than a thousand such inheritances.* Thus he mindes Heaven; and God so minding him, presently sent him his sickness that should summon him thither. And now how should I repeat his words, with the life that he spake them dying? No sooner had God struck his body with that fatal sicknesse, but he asks, and needs would know his soules estate: *I have heard of the soul,* (saith he) *but what is the soul? the mind?* he questions, and questioning answers, better (I fear) than many. too many gray-headed amongst us; but the answer given, how the soul consisted of the Will and the Understanding, he sayes, *he is satisfied, and now understands better than he did before.* Another comes to him, and then he begins another question; now he knows the soul, he desires yet to know further, *How his soul may be saved?* O blessed soul, how wisely couldst thou question for thine own soules good! The answer given, *By faith applying Christs merits:* he heard it, and had it, anon telling them, who before had taught it him. Resolved in these questions, he questions no further, but will now answer them that go about to question him: One asks him, whether he had rather live or die? he gives the answer, and not without *Pauls* reason; *I desire to die,* (saith he) *that I might go to my Saviour.* O blessed Spirit, how didst thou inspire into this childe thy wisdom and goodnesse! This done, his pain begins again to afflict him, and this occasions another thus to question him, whether he would rather still endure those pains, or forsake his Christ? *Alas* (saith he) *I know not what to say as a child, for these pains might stagger a strong man: but I will strive to endure the best I can.* Upon this he presently calls to mind that Martyr, who being in prison, Thom Bilney the night before his burning, put his finger in the candle, to know how he could endure the fire; O, (saith he) *had I lived then, I would have run through the fire to have gone to Christ.* Sweet resolution of a filly child! who can hear, and not wonder? wonder, and not desire to hear that he may wonder still; Blessed child, hadst thou lived, that we might have wondred at thy wisdom! but his dayes were determined, and now is the

the number turned to this poor cypher, they are not, they *have been*.

Psal. 31. 5

I cannot leave him yet, his sickness lasts long, and at least three dayes before his death, he prophesies his departure, and how strange a prophesie? not onely that he must die, but foretelling the very day; *On the Lords day* (said he) *look to me*. Neither was that a word of course, which you may guesse by his often repetition; every day asking till the day came indeed, *What, is Sunday come?* At last the Look-for day came on, and no sooner had the Sun beautified that morning with his light, but he falls into a trance; What (think ye) meant his blessed soul, whilest the body it self used such an action? his eyes were fixed, his face chearful, his lips smiling, his hands and armes clasping in a bow, as if he would have received some blessed Angel, that there was at hand to receive his soul; but he comes to himself, and tells them how *he saw the sweetest boy that ever eyes beheld*, and bids them, *Be of good cheer, for he must presently go with him*. One standing near, as now suspecting his time of dissolution, bides him say, *Lord, into thy hands I commend my spirit*; Yes, (said he) *Into thy hands, Lord, I commit my spirit, which is thy due, for why? thou hast redeemed it, O Lord my God most true*. Who will not believe this childe now sings in Heaven, that so soon had learned this *Dauids Psalm* on Earth? I cannot hold my self, nor will I hold you long; but how may I omit his heavenly ejaculations! Beloved, I beseech you pardon me whilest I speak his words, and I will promise you to speak no word, but the very same formally which were his own: *Pray, pray, pray, nay yet pray, and the more prayers, the better all prospers: God is the best Physician; Into his hands I commend my spirit: O Lord Jesus, receive my soul. Now close mine eyes, forgive me, Father, Mother, Brother, Sister, all the world. Now I am well, my pain is almost gone, my joy is at hand; Lord, have mercy on me, O Lord, receive my soul unto thee*. Where am I whilst I speak these words? Blessed Saint, now thou singest in Heaven, God hath bid thee welcome, the Angels are hugging thee, the Saints rejoyce with thee, this day is the Crown set on thy head, this day is the Palm of victory in thy hand; now art thou arrayed in the shining robes of Heaven, and all the Host do triumph at thy Coronation. Sweet soul, how am I ravished to think upon thee! What joy is this? The Patriarchs salute thee, the Prophets welcome thee, the Apostles hug thee, all hands clap for joy, all harps warble, all hearts are merry and glad. O thou Creatour of men and Angels, help us all to Heaven, that when our dayes *have been*,] we may all meet together in thy blessed Kingdom.

I have done: turn back by the same threed that led you through this labyrinth, and you shall have in two words the summe of this whole Text.

The time of our *Lease*, what is it but our *Life*? what is this *Life*, but a number of *few dayes*? what are these *dayes*, but a world full of *evil*? But a *life*, but *dayes*, but *few*, but *evil*; can we adde any more? Yes, *Life is life* howsoever we live. and better you think to have a bad *lease* in being, than our *life* to be quite extinguished: nay, be not deceived, this *life* is but *death*, the *dayes* that we spend, they are past and done, *few and evil they have been*. Thus ends the Text with the expiration of our *Lease*: yet is not all done; when we lose this life, we have another freehold prepared in Heaven; and this is not leas'd, but purchas'd; not for a *life*, but inheritance; not for *dayes*, but for ever: Crosse but the words of my Text, and *many and happy shall the ages of thy life be in heaven, for ever and ever, Amen*.



Deaths Arrest.

LUKE 12. 20.

This night thy Soul shall be required of thee.

MAN'S Body (we say) is closed up within the Elements, his Blood in his Body, his Spirits in his Blood, his Soul in his Spirits, and GOD or Satan in his Soul. Who holds the possession, we may guesse in life; but then is it most apparent when we come to death: The tree may bend East, or West, or North, or South; but *as it falleth, so it lieth*: Our affections may look up or down, towards heaven or hell; but as we dye we receive our doom, and then whose we are shall be fully made manifest to all the world. There is a Parable of poor *Lazarus*, whose life was nothing but a catalogue of miseries, his body full of sores, his minde full of sorrows; what spectacle could we think more pitiful, whose best dainties were but broken crumbs, and his warmest lodging but the rich mans gates? Here is a parable of a certain rich man, who enjoys (or at least purposeth) a delicious fare; he hath lands, *ver. 16.* fruits, *ver. 17.* buildings, *ver. 18.* and if this be the Inventory, what is the summe? see it collected in the Verse succeeding, *Soul, thou hast much goods laid up for many years; now live at ease, Eat, drink, and take thy pastime.* These two estates thus different, how should they be but of diverse tenures? *No man can serve God and Mammon.* See *Lazarus* dying, and the *Angels carry him into Abrahams bosome.* See this rich man dying, and they (that is, devils) *require his soul.* God receives one, and his soul is in Heaven; Satan takes the other, and drags down his soul to Hell; *He is comforted* that received pains, and *thou art tormented* that wast full of ease: this is the doom, and that he may undergo this, Death now gives the summons, *This night thy soul shall be required of thee.* *Luk. 16.*
Vers. 16,
17, 18, 19.
Math. 6. 19

The Text we may christen *Deaths Arrest*, it is we that offend his Majesty of Heaven, and his Precepts are given unto Death, to attach our souls. See here a president, a rich man taken on a sudden, who must instantly appear before the Judge of Heaven: When? *This night.* What? *Thy soul.* Why? *It is required.* Of whom? *Of thee.*

Or if this will not find the offender, see yet a more narrow search, every word is like some dark closet, therefore we will open the windows that you may have full light. This Text is *Deaths Arrest*, which as it must be executed, so it admits of no other time but *This.* This, what? this day, whilest the Sunne gives light to the world, and the light gives pleasure to the eye? this were some comfort: no, but then suddenly whilest all sleep securely, not *This day*, but *This night.* And what, this night? Is it to attach the body of some great personage, whose looks might affrighten Officers had they come by day? No, let his body rot in dust, whilest the soul must answer his defaults; it is not thy body, 'tis *thy soul.* And what of his *soul*? Is this a subject liable to arrests? rather can they beg it at his hands, or will he yield it at their fair intreaties? no, it is neither begg'd nor intreated; but by vertue of Gods Writ, it is *required.* And how required? of his sureties bound for his appearing? he hath many friends, and all, either have, or would have entred bonds: no, he must go without bail or main-prize, it is not required of his sureties, but himself; not of others, but of thee] *is thy soul this night required.*

You

You hear the Texts harmony, of each string we will give a touch, and first note the time, *This night*.

This.]

Observ. NO other but *This*? were it a fournight, a seven-night; any but *This*] night, and his griefs were lessened: the news is more heartlesse in that it comes *more sudden*. You may observe, *Then are the greatest losses when they come on us by heaps, & without fear or suspicion of any such matter.* Here was a man swimming in his fulnesse, and a sudden death robs him of all his treasures. To give you a full view, see his possessions, and how great was the losse, because of the *suddenesse*: *This*] night.

1. First, those *goods*, whereof he boasted, are now confiscate; not a penny, not a dram, not a mite shall be left him, save only a token of remembrance, (I mean his winding-sheet) which he carries along with him to his grave.

2. Secondly, his *goods and grounds* both were took from him at his death; He that commanded so much of earth, must now have no more earth to pleasure him but a grave: what a change was this? his *grounds* were fertile, and they brought forth *plentifully*, but a blast of death hath struck both the *fruit and ground*; and nothing is now left him but a barren Tomb.

3. Thirdly, his *lands and houses* both went together. You may guesse that great demaiesse must have stately Halls: We read of his building, and especially of his Barns; when these were too little for his store, he tells us, he will *pull them down, and he will build greater*. He never thinks of any little room in the bowels of the poor. But now what a strange lot happens on him? his Halls, Houses, Barns, Buildings, all runne round in a dance of Death before his eyes.

4. Fourthly, his *house and friends* both left him when death came. The Parable is common: *A man had three friends, two whereof he loved most entirely, the third he made no account of: this man being sent for to come before his King, he desires his first friend to go with him, but he could not, onely he would give him something for his journey: He desires his second friend to go with him, but he would not, onely he would bring him a little piece of his way: When both these forsook him, he goes to the last, which before he esteemed least, and this friend was the party that went with him to the King, and answered for him in all his causes.* This is the case of every man dying; the King our Judge sends Death his Serjeant to summon you to your judgement. Come to your first friends (I mean your riches) alas! they cannot go with you, but give you a sheet as necessary for your journey: Come to your second friends, (I mean your acquaintance) alas! they will not go with you, but bring you to your graves, and there leave you to your selves. Come to your last friends, which you now least think of, (I mean your Consciences) and you shall finde that is the truest friend that will go with you to the Judge, answer for you to the King, and either acquit you, or condemn you; bring you to the gates of heaven, or deliver you to the goal of hell. Have a care of your *Consciences*, if you mean to speed well at this day: How blessed a man had this Worldling been, if only a good *conscience* had accompanied him to the Judge of heaven? but now when death summons him, there is no friend to sollicite, no Advocate to plead, no man to speak one word in his souls behalt: it is his *bad conscience* keeps him company, and though all others leave him, he can devise no means to shake this from him.

5. Fifthly, there is a jewel irrevocable, of which this sudden death robs him, I mean his *time*, and what a losse is this? all his goods, grounds, barns, buildings, were they more worth than the world it self, yet were they not able to restore one minute of his time: if this could be purchased, what a rate would he give for a little respite? nothing is now so precious as a piece of *time*, which before by moneths and years he lavishly mispent: they that passe away *time* with mirth and *pastime*, shall one day see to their grief what a losse they have; now we revel it out, dally it away, use all means and occasions to make it short enough; but when this golden showre is gone, and those opportunities of salvation lost by negligence, then we may wish, and wish again, *O had we a little time, a little space to repent!* Imagine that this worldling (whom now you must suppose to lye frying in hell flames) were dispensed with for a little *time*, to live here again on earth amongst us; would but the Lord vouchsafe him one hour of a new trial, a minute-season of a gracious visitation, Oh how highly would he prize, how eagerly

eagerly would he apprehend, with what infinite watching, prayings, fasting, would he improve that short time, that he might repent him? I know not how effectually this may work on your hearts, but I am fully persuaded, if any damned creature had but the happiness to hear this Sermon, you should see how his very heart would bleed within him; bleed said I? nay, break and fall asunder in his breast like drops of water. Oh with what inflamed attention would he hear and listen? with what insatiable grasping would he lay hold on Christ? with what streaming Tears would he water his cheeks, as if he would melt himself, like *Niobe*, into a fountain? Blessed God! how fond are foolish men that never think of this till their *time* be lost? we that are alive have only this benefit of opportunity, and if we neglect it, a day will come (we know not how soon) that we shall be past it, and cannot recover it, no, not one hour, if we would give a thousand, ten thousand worlds for it. What can I say? reflect on your selves you that have souls to save: you have yet a little *time* (and the *time* present is that time); what then, but so use it now, as when you are gone, you need not with grief to wish you here again?

Sixthly, yet more loss, and that is the loss of losses, the loss of his *soul*; his *riches*; *lands*; *houses*; *friends*; *time*, and all were nothing to his *soul*. This is that Paragon, Peer, Rose, and Spouse of our well-beloved Christ. How many a tear shed he to save it? what groans, cries, prayers, tears, and blood poured he before God, that he might redeem it from the jaws of Satan? and is this lost notwithstanding all this labour? O sweet Jesu! what a loss is this? thou wast borne, lived, died, and that a shameful death, (the death of the Cross) and all this suffering was to save poor *souls*: yet see a *soul* here lost, and the blood of God, though able, not effectual to redeem it. Whose heart would not melt into blood, that but knew this misery? Suppose you could see the *soul* of this wretched worldling, no sooner had it left the body, but immediately was it seized on by infernal fiends, now lyes it on a bed of fire, tortured, tormented, scourged, and scorched in those furious flames; there his conscience stings him, his sorrow gripes him, his pain so handles him, that he cries, and roars, *Wo, wo, and alas evermore*. Who now for shadows of short pleasures, would incur these sorrows of eternal pains? In this world we can weep and wail for a loss of trifles: an house, a field, an Oxe took from us, is enough to cruciate us; but how shall we bewail the Loss of a soul, which no sooner plunged into that pit of horror, but it shall feel a punishment without pity, misery without mercy, sorrow without succour, crying without comfort, torment without ease, a world of mischief, without all measure or redress? Such is the loss of this mans *soul*; whilst he was cheering it with an home-bred solace, *Soul, thou hast much goods laid up for many years*: God whispers in his ears, and tells him other news: What? of his *soul*: how? it is *required*: when? *this night*: a fearful sound, unlookt-for message, speedy dispatch, no more delays, nor dayes, only *this night*; for then must his soul be taken from him.

You see all his losses; and now in the seventh place, to contract them, there is one grief more than all, that *all is lost on a sudden*. Losses that come by succession are better born with, but *all on a sudden* is the worst of all, yet such is the misery of man, when he goes, all goes with him, and he and all passe away on a sudden: *As in the dayes of Noah, they eat, and drunk, married, and gave in marriage, and knew nothing till the flood came, and took them all away; So is the coming of the Son of man*, Mat. 24. 38. How many have been thus took tripping in their wickedness! *Belshazzar* in his mirth, *Herod* in his pride, the Philistines in their banquetting, the men of *Ziklag* in their feasting. *Jobs* children in their drunkenness, the Sodomites in their filthiness, the Steward in his security, this Churl in his plenty: miserable end, when men end in their sin. Call to mind this (O my soul!) and tremble: sleep not in sin, lest the sleep of death surprise thee: *The hour is certain in nothing but uncertainties*; for sure thou must die, yet thou knowest not on what day, nor in what place, nor how thou shalt be disposed when death must be entertained. Do you not see most die, whilst they are most busie how to live? He that once thought but to begin to take his ease, was faine that very night (whether he would or no) to make his end: Would you have thought this? He but now flourished like a green Bay-tree, his thoughts full of mirth, his soul of ease, but I passed by, and loe, he was gone: gone, whither? his body to the grave, his soul to hell, in the midst of his jollity. God threats destruction; Devils, execution; Death, expedition; and thus like a Swan he sings his funerals. There is that saith, *I have found rest, and now will I eat continually of my goods, and yet he knoweth not what time shall come*

Math. 24. 38.

Certamors, in:
certa hora.

Psal. 37. 35, 35

Ecclef. 11. 15

upon him, and that he must leave those things to others, and die. The higher our Babel-tower of joy is raised, the nearer it is to ruine and confusion; Sodom in the heat of their sins, had that showre of fire poured on their heads: Nebuchadnezzar, in the height of his pride, became suddenly a beast, that ruled before as a King: once for all, here was a man solacing, singing, warbling our pleasant songs of ease and pastime; but (O the misery!) in the midst of his note here is a sudden stop; he dreams of *longs and larges*, he hears of *briefes and semi briefes*; no longer a day, but *this very night*, and then shall thy soul be taken from thee.

See here the many losses of one man, *his goods, his grounds, his houses, his friends, his time, his soul, and all on a sudden*, whilest the word is spoken, *this] night*.

1. Use. Our neighbours fire, cannot but give warning of approaching flames. Remember *Eccles. 38. 22.* his judgement, thine also may be likewise: unto me yesterday, and unto thee to day. Whose turne is next, God onely knowes who knowes all. Is not madnesse in the hearts of men whiles they live? In the least suspicion of losing worldly riches, all watch and break their sleep; you shall see men work, and toyl, and fear, and care, and all too little to prevent a losse; but for all these losses which are linked together, our riches, lands, houses, friends, time, and soul, and all we have, there is few or none regards them: O that men are so careful in trifles, and so negligent in matters of a great importance! It is storied of Archimedes, that when Syracuse was taken, he only was sitting secure at home, and drawing circles with his compasse in the dust. Thus some we have, that when the eternal salvation of their souls is in question, they are handling their dust, nothing but suits or money-matters are their daily objects: but (alas!) what will your goods, or grounds, or houses or friends avail you, when death comes? Where did ever that man dwell, that was comforted by any of these, in that last and foret conflict? Give me a man amongst you, that spends the span of his transitory life in grasping gold, gathering wealth, growing great, enriching his posterity, without any endeavour or care to treasure up grace against that fatal hour; and I dare certainly tell him, whensoever he comes to his deaths-bed, he shall finde nothing but an horrible confusion, extremest horror and heaviness of heart; nay, his soul shall presently down into the Kingdome of darknesse, and there lye and fry in everlasting fires. Nor speak I only to the covetous (though my Text seem more directly to point at them;) but whosoever thou art that goest on daily in a course of sinne, in the fear of God berthink thee of mortality: some of you may think I speak not to you, and others, I speak not to you; the truth is, I speak to you all, but to you more especially that to this day have sinned with delight, but never as yet felt the smart for sin upon your souls or consciences: O beloved! this is it I call for, and must call for till you feel a change, a thorough-change in you: would but some of you at this present examine your consciences, and say whether have I not been inordinate in drunkennesse, or wantonnesse, or covetousnesse? whether have I not sworne an oath, or told a lye, or dissembled in my heart, when I have spoken? O who can say amongst you, *I am clean, I am clean?* and assure your selves, if you are guilty, you must either feel heart-grief, or you can never be provided for deaths dismal arrest. If you were but sensible of sin, if you felt but the weight and horror of Gods wrath for sinne, I am verily perswaded you would not take a quiet sleep in your beds for fear, and horror, and heaviness of heart: what is it but madnesse of a man to lye down in ease upon a feather-bed, and to lodge in his bosome that deadly enemy, sin?

But (horror of horrors!) what if *this night*, whilest you sleep in your sin, death should arrest you on your beds? This I tell you is no wonder; are sudden deaths common and ordinary among the sonnes of men? How many have we heard that went to bed well over night, for ought any man could tell, and yet were found dead in the morning? I will not say carried away out of their beds, and cast into hell fire, whether it be so or no, the Lord our God knows: but howsoever it is with them, if we for our parts commit sin, and repent not thereof by crying, and sobbing, and sorrowing for sinne; it may be *this night*, (and that is not long to) you may sleep your last in this world, and then shall your souls be hurried by Devils to that infernal lake, whence there is no redemption. O beloved! O wretch, whosoever thou art! *Canst thou possibly sleep in such a case as this?* Canst thou go to bed with a conscience laden with sinne? Canst thou take any sleep (which is the brother of death) when thou liest down in danger of eternal death? Consider, I pray, what space, what distance, how far off is thy soul from death, from hell, from eternity? *No more but a breath, one breath, &c.*

no more, no more but a step, one step and no more: O beloved! were not this lamentable, that some one of us that now are standing or sitting, should *this night* sleep his last, and to morrow have his body brought to be buried: yea, and before to morrow morning have his soul (which the Lord forbid) cast from his bed of feathers to a bed of fire? and yet alas! alas! if any of us *this night* die in his sin, or in a state unregenerate, thus will it be with him whosoever he be; to morrow may his body lye cold under earth, and his soul lodge in hell with this miserable rich man.

But let me speak to you, *of whom I hope better things*; it is good counsel for you all to expect death every day, and by this means, death fore-seen cannot possibly be sudden: no, it is he only dies suddenly, that dies unpreparedly; *Watch therefore*, saith our Saviour, be ever in a readinesse: finally, that this rich man may be your warning, you that tender your souls, learn that lesson of our Saviour, *Lay not up for your selves, treasures upon earth, where moth and rust doth corrupt, and where thieves break thorow and steal: but lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break thorow, nor steal*, Matth. 6. 19, 20. You will say, What treasures are those? I answer: These treasures are those stocks of grace that will last for ever, it is that *circumspect walking*, Ephes. 5. 15 that *feruency of spirit*, Rom. 12. 11. that *zeal of good works*, Tit. 2. 14. that *purity*, which John makes a property of every true-hearted professour, 1 John 3. 3. In a word, it is the work, the life, the power of that prayer, that *the rest of our life hereafter may be pure and holy*; these are heavenly hoards indeed. O that we would treasure up such provision against the day of calamity! If while it is called *to day*, we would make our peace with his heavenly Highnesse, by an humble continued exercise of repentance; if in this time of grace we would purchase Gods favour, and those rarest jewels of faith and a good conscience; if now before we appear at the dreadful Tribunal, we would make God and his Angels our friends in the Court of Heaven; O then how blessed would our death be to us? came it never so suddenly, still should death finde us ready, and if ready, no matter how suddenly, yea though it were *this] this night*.

Use. 2.

Matth. 6. 19, 20

Ephes. 5. 15

Rom. 12. 11

Tit. 2. 14

1 John 3. 3

I have broke ope the Writ, and you see when it must be served, *this] night*; but in this *Quando*, there is both *suddenesse*, and *sadnesse*; it is not *this day*, but *this night*.] Let *this] end* this dayes discourse, and the next day we will lay open the *nights* dark *sadnesse*; it is a dismal time, and God give us grace so to provide, that we may be ready with oyle in our lamps, and enter with our Saviour into his blessed Kingdome.

Night]

HE finnes all day, and dyes at *night*, and why at *night*? This you know is frequent, and there is reason, *most are begot, and born, and therefore die at night*: but we must further then the lists of nature; *this night* was more than ordinary, as being the fittest time to aggravate his grief: weigh but the circumstances.

First, it was a night of *darknesse*, and this may encrease the horreur of his judgement: think but what a fear seized on the Egyptians, when *no power of the fire must give them light, nor might the clear flames of the staves lighten the horrible night* that fell upon them. The Husband-men, the Shepherds, the workmen, all were bound with one chaine of *darknesse*, *No man saw another, neither rose up from the place where he was for three dayes*, Exod. 10. 23. Was not this fearful *darknesse*? you may guesse it by the effects, they were troubled, and terrified, and swooned, as though their own souls should betray them. *Whether it were an hissing winde, or a sweet noise of birds, among the spreading branches, or a pleasing fall of waters running violently, or a terrible sound of stones, or the running of skipping beasts, or the noise of cruel beasts, or the echo that answereth again in the hollow mountains, these fearful things made them to swoon for fear*: And if thus the Egyptians, how was it with this Worldling? a *darknesse* seized on him that engendred a thousand times more intollerable torments. This was the image of that *darknesse* which should afterward receive him, and yet was he unto himself more grievous than the *darknesse*. It was not an outward, but an *uster darknesse*, not only to be not seen, but to be felt and feared. Imagine then what visions, what sounds, and sights, what sudden fires appeared unto him? Unhappy Worldling, look round about thee; although it be *dark*, here is something to be seen: above is the angry Judge, beneath is the burning lake, before is gloomy *darknesse*, behind is infallible death, on thy right and

Wisd. 17. 5

Exod. 10. 23

Wisd. 7. 18, 19

Wisd. 17. 21

Psal. 4. 4.

* Cyril de vita
beati Hieron.
ad fin. Epist.

Gen. 4. 14.

left hand a legion of evil Angels, expecting every moment to receive the prey. Here is a fight indeed, able to break the very heart-strings of each seer. If some have lost their wits, by means of some dreadful sight; yea, if the very suspicion of Devils have caused many men to tremble, and the haire of their heads to stand staring upright; What then was the fear and terrour of this man, when so many dreadful, horrible, hellish monsters stood round about him, now ready to receive him, *O ye sonnes of men, stand in awe and sinne not, commune with your own hearts, and in your chamber, and be still; Will not this fear you from your sinnes?* Suppose then you lay on your beds of death, were the Judge in his Throne, your souls at the Barre, the accuser at your elbows, and hell ready open to shut her mouth upon you: O then, how would you curse your selves, and bewaile your sinnes? What horrible visions would appear to you in the dark? horrible indeed! *In so much (saith *one) that were there no other punishment than the appearing of Devils, you would rather burne to ashes, than endure their sight.* Good God, that any Christian should live in this danger, and yet never heed it till he sees its terrour! How many have gone thus fearfully out of this miserable world? I know not what you have seen, but there is very few which have not heard of many, too many, in this case: What were Judas thoughts, when he strangled himself, that his bowels gushed out again? What were Cains visions, when he ran like a vagabond roaring and crying, *Whosoever findeth me shall slay me?* What are all their affrights that cry when they are dying, *they see Spirits and Devils flying about them, coming for them, roaring against them,* as if an hell entred into them, before themselves could enter it? I dare instance in no other but this wretched miser: What a night was that to him, when on a sudden a darknesse seized on him, that never after left him? Thus many go to bed, that never rise again, till they be awakened by the fearful sound of the last Trumpet: and was not this a terrour? Whose heart doth not quake? Whose flesh doth not tremble? Whose senses are not astonished whilest we do but think on it? And then what were the sufferings of himself in his person? He might cry, and roare, and wail, and weep, yet there is none to help him; his heart-strings break, the blessed Angels leave him, Devils still expect him, and now the Judge hath pronounced his sentence, *This night, in the dark,* they must seize upon him.

Yet this was not all the horror; it was a night both of darknesse and drowsinesse, or security in sin. He that reads the life of this man, may well wonder at the fearful end of so faire beginnings: walk into his fields, and there his cattel prosper; come nearer to his house, and there his barns swell with corn; enter into his gates, and there every table stands richly furnished; step yet into his chambers, and you may imagine down-beds curtain'd with golden-hangings: nay, yet come nearer, we will draw the curtains, and you shall view the person; he had toiled all day, and now see how securely he takes his rest; *this night,* he dreams golden dreams of ease, of mirth, of pastime, (as all our worldly pleasures are but waking dreams) but stay a while and see the issue: just like a man, who starting out of sleep, sees his house on fire, his goods ransacked, his family murdered, himself near lost, and not one to pity him, when the very thrusting in of an arme might deliver him: this, and no other was the case of this dying miser: in that night while his senses were most drowsie, most secure, death comes in the dark, and arrests him on his bed: *Awake, rich Cormorant! what charms have lulled thee thus asleep? Canst thou slumber whilest death breaks down this house thy body, to rob thee of that jewel thy Soul? what a deep, dull, drowsie, dead sleep is this? O fool! this night is thy soul assaulted; see Death approaching, Devils hovering, Gods justice threatening; canst thou yet sleep? and are thine eyes yet heavy? Behold, the houre is at hand, and thy soul must be delivered into the hands of thine enemies: Heavy eyes! he sleeps still, his care all day had cast him into so dead a sleep this night, that nothing can warn him until death awake him. That thief is most dangerous that comes at night, such a thief is Death, a thief that steals men;* which then is most busie, whilest we are most drowsie, most secure in sinne; Heark the sluggard that lulls himself in his sinnes, *Yet a little more sleep, a little more slumber, is not his destruction sudden, and poverty coming on him like an armed man?* Prov. 6. 11. Watch, (saith our Saviour) *for you know not when the Master of the house cometh, at even, or at mid-night, at the cocks crew, or in the morning, lest coming suddenly he should find you sleeping,* Mark 13. 35. Was not this the wretchednesse of the foolish Virgins? how sweetly could they slumber? how soundly could they sleep until mid-night? they never awake, nor so much as dream to buy oyl for their lamps; imagine then how fearful were those summons to these souls: Behold, the

Bridegroom,

Latro hominis.

Prov. 16. 11.

Mat. 31. 35, 36.

Matth. 25. 16.

Bridegroom, go ye out to meet him. Sudden fears of all others are most dangerous: Was it not a fearful waking to this rich man, when no sooner that he opened his eyes, but he saw death's ugliness afore his face? what a sight was this? at his door enters the *King of fear*, accompanied with all his abhorred horrors, and stinging dread: on his curtains he may read his sins, arrayed and armed in their grillest forms, and with their fiercest stings; about his bed are the powers of darkness, now presenting to his view his damnable state, his deplorable misery: What can he do that is thus beset with such a world of woful work, and hellish rage? his tongue falters, his breath shortens, his throat rattles, he would not watch, and now cannot resist; the cry is made, the midnight come, God sounds destruction, and thus runs the proclamation, *This night so drowsie, thy soul must be taken from thee.*

And yet more horror; it was a night of *drowsinesse and sadnessse*. How is he but sad when he sees the night coming, and his last day decaying? Read but the copy of this rich mans Will, and see how he deals all he hath about him; he bequeaths his garments to the moth, his gold to rust, his body to the grave, his soul to hell, his goods and lands he knows not to whom; *Whose shall these things be?* Here is the man that made such mirth all day, and now is he forced to leave all he hath *this night*. It is the fruit of merry lives, to give sad farewells. You that sport your selves, and spoyle others, that rob God in his members, and treasure up your own damnations; will not death make *sorry hearts for your merry nights?* a night will come as sad as sadnessse in her sternest looks, and then what a lot will befall you? O that men are such cruel Caitiffs to their own souls! Is this a life (think ye) fit for the servants of our God, revelling, swearing, drinking, railing? what other did this miser? he would eat, and drink, and sing, and then came fear as desolation, and his destruction on a sudden as a whirl-wind: If this be our life, how should we escape his death? Alas, for the silly mirth that now we pleasure in! you may be sure a night will come that must pay for all, and then shall your pleasures vanish, your griefs begin, and your numberless finnes (like so many envenomed stings) runne into your damned souls, and pierce them through with everlasting sorrow: away with this fond, foolish, sottish vanity; *The end of mirth is heavinesse*, (saith Solomon) Prov. 14. 13. What will the sonnes and daughters of pleasure do then? all those sweet delights shall be as scourges and Scorpions for your naked souls. Then (though too late) will you lamentably cry out, *What hath pride profited us? or what profit hath the pomp of riches brought us? all those things are passed away as a shadow, or as a Poste that passeth by:* Look on this man as he lyes on his bed of death, here is neither smile nor dimple, *All the daughters of musick are brought low.* His voyce is hoarse, his lips pale, his cheeks wan, his nostrils run out, his eyes sinke into his head, and all the parts and members of his body now lose their office to assist him: Is this the merry man that made such pastime? oh what a change is this? *In stead of sweet smell, there is a stench; instead of a girdle, a rent; instead of well-set haire, baldnesse; instead of beauty, burning; in itead of mirth, mourning and lamentation, weeping, and wailing, and gnashing of teeth.* Must not sadnessse seize on that soul which incurs this doom? Here is a malefactor stands at bar, indicted by the name of *Fool*, charged with the guilt of treason, condemned by the Judge of Heaven, and this night (*the saddest that ever he saw*) is that fearful execution, that his soul is taken.

Prov. 14. 13.

Wisd. 5. 8, 9.

Eccles. 12. 4.

Esa. 3. 24.

4.
Psal 116. 13.

And yet more horror: It was a night of sin, and this doth encrease the sorrow; *How dear in the sight of the Lord is the death of his Saints?* and we may say on the contrary, How abominable in the sight of the Lord is the death of the wicked? Was not this a grief to be took thus tripping in his wickednesse? even now whilest he was busily plotting his ease and pastime, death stands at his door, and over-hears all his plots and projects. It was a death to his soul to be took in his sinne: hear how he roars and cries, *O that I had lived so virtuously as I should; had I embraced the often inspirations of Gods blessed Spirit; had I followed his Lawes, obeyed his Commands, attended to his Will, how sweet and pleasant would they now be unto me? Wo and alas that I had not fore-seen this day! what have I done, but for a little pleasure, a fleeting vanity, lost a Kingdome, purchased damnation?* O beloved! what think ye of your selves, whilest you hear this voyce? You sit here as senselesse of this judgement, as the seats, the pillars, the walls, the dust; nay, as the dead bodies themselves on which you tread: but suppose (and it were a blessed meditation) you that are so fresh and frolick at this day, that spend it merrily, use it profanely, swearing, revelling, singing, dancing; What if this night,

Rom. 13. 11.

Plin. l. 7. c. 23

2 Sam. 4. 7
Num. 11. 335.
Aristot. lib. 3
Mor. cap. 5Discip. de temp
serm. 118. ex
Num. in tract.
de scriptur. 2. 11.
more.

Deut. 28. 67.

Psal. 50. 22

while you are in your *sin*, the hand of death should arrest you? Could I speak with you on your death-beds, I am sure I should finde you in another case: how? but sorrowing, grieving, roaring, that your time were lost; and these words not heeded, whiles the time well served: how would you tear your hair, gnash your teeth, bite your nails, seek all means possibly to annihilate your selves? and can nothing warn you before death seize on you? take heed, if you go on in *sin*, the next step is damnation. It was the Apostles advice, *Now it is high time to wake out of sleep, for now is our salvation nearer, than when we believed*, Rom. 13. 11. If this wretched man had observed the present time, how happy had he been this hour of his departure? But as Officers take malefactors, drinking or drabbing; so is the nearest danger. when deepest in the mire of pleasure. Look at all those that are gone before us, and which of them thought their end so near, while they lived so merry? I must needs tell you, there is a *fire*, a *worm*, a *sting*, a *darknesse*, an *hell* provided for all wicked wretches, and there must certainly muir you be *this night*, if you die *this day* in your natural state of *sinne*. Lord! that men should be so strangely bewitched by the Prince of the air, as for the momentary enjoyment of some glorious miseries, bitter-sweet pleasures, heart-vexing riches, desperately and wilfully to abandon God, and to cast themselves head-long into the jaws of Satan. Such a prodigious madnesse seized on this Worldling, he sings, he revels, he dallies, then dies. Thus greatest evils arise out of greatest joyes; as the ears with vehement sounds, and the eyes with brighter objects; so many by felicity have lost both their sense and being. *Gallus* dies in the act of pleasure, *Ishboseth* dies in the middle of sleep, the Israelites die in their day of lust, this Worldling dies in that *night of sinne*, even then on a sudden his soul is taken.

And yet more horreur, it was a *night of death*, and this was the worst of all, the *darknesse*, *drowsinesse*, *sadnesse*, *sin*. all were nothing to this, all nothing in themselves, if death had not followed: this is that most terrible of all terribles; all fears, griefs, suspicions, pains, as so many small brooks, are swallowed up, and drowned in this Ocean of misery. Now rich man! what sayest thou to thy *barns*, *buildings*, *riches*, *lands*? Do these pleasure thee in this thy extreme and dying agony? Thou liest *this night* on thy departing bed, burthened with the heavy load of thy former trespasses, pangs come fore and sharp upon thee, thy breast pants, thy pulse beats short, thy breath it self smells of earth and rottennesse: whither wilt thou go for a little ease or succour? What help canst thou have in thy heaps of gold, or hoard of wealth? should we bring them to thy bed, (as we read of one dying, *Commanded that his golden vessels and silver plate should be set before him, which taking on, he promised to his soul, it should have them all, on condition of his stay with him: but the remedy being silly, at last most desperately he commends it to the Devil, seeing it would not stay in his body, and so gave up the ghost*) Alas, these trifling treasures can no more deliver thee from the arrest of that inexorable Sergeant, then can an handful of dust. Wretched men! what shall be your thoughts when you come to this miserable case? full sad and heavy thoughts (Lord thou knowest): you may lie upon your beds, like wilde bulls in a net, full of the fury of the Lord: *In the morning thou shalt say, Would God it were evening; and at even thou shalt say, Would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see*, Deut. 28. 67. Here is the terrour of that *night of death*, when you may wish with all your hearts, that you had never been born; if the Lord once let loose the cords of your conscience, what account will you make of crowns, of possessions? all these will be so far from healing the wound, that they will turn rather into fiery Scorpions, for your further torments. Now, now, now is the dismal time of death, what will you do? whither will you go? to whom will you pray? the Angels are offended, and they will not guard you; God is dishonoured, and he will not hear you; only the devil had your service, & only hell must be your wages. Consider this, ye that forget God, lest ye be torn in pieces, and there be none to deliver you. It is cruel for your souls thus to suffer, to be torn, & torn in pieces, & so torn in pieces that none may deliver you. Better this Worldling had been a worm, a toad, an adder, any venomous creature, then so to live, and thus to have died; yet hither it is come, his sicknesse is remediless, his riches comfortlesse, his torments easelesse, still he must suffer, and there is none to deliver, he is *torn, torn to pieces, and none may deliver him*. What need you more, now we are come to this period? his glasse is run, his Sunne is set, his day is finished, and now *this night*, the very *night of death*, his soul is required, and is received of him.

Lo here, the dismal, dreadful, terrible time of this mans departure, it was in the night, a night of darknesse, drowynesse, sadnesse, sin, death and destruction.

Who will not provide each day against this fearful night? howsoever we passe away our time in sinne, we must of necessity, ere long, lie gasping for breath upon our dying beds, there shall we grapple hand to hand with the utmost powers of death and darknesse: what should we do then, but sow our seed while the seed-time lasteth? we have yet a day, and how short this day is, God onely knows: be sure *the night cometh wherein none can work*, and then what a fearful time will come upon us? I know there be some that dream of doing good in another world, or at least will deferre it longer, till some time hereafter, such vain hopes of future performances have undone many a soul: *I must work the work of him that sent me, while it is day*, saith our Saviour. The way-faring man travels not in *darknesse*, but while the day shines on him, then he knowes he is under the protection of the Lawes, the light of the Sun, the blessing of heaven; *Are there not twelve houres in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him.*] Do good then, and lay hold of every season which may get you to heaven; Let the whole course of your life be a conscionable preparative against death. Suppose every day your last, as if at night you should be called to account before that high and great tribunal: in a word, whatsoever you think, or speak, or do, say thus with your self, *Would I do thus, and thus, if I knew this night to be my last?* Who is it would sinne, if he thought at that instant he must go to judgement.

But if we neglect the day, be sure the night will come to our condemnation; where be those wonders that so dazzled our eyes, while the day shone on them? Where is *Abshaloms* beauty, *Jezebels* paint, *Sauls* personage; nay, where is this wretched Worldling? he had a day to work out his own salvation, and that being lost, at last came night, before he had gone two steps toward heaven. O beloved! *Walk while ye have light, that ye may be children of the light.* You may be sure the meanest soul that hath the work of grace upon it, death is to him no night, but the day-break of eternal brightnesse. This may make us in love with the sincerity of religion; this may make us to labour, and never cease labouring till we have gotten out of the estate of nature, into the state of grace. O that I could say of every one of you, as *Paul* of the *Ephesians*, *Ye were once darknesse, but now are ye light in the Lord.* Ye were once carnal, but now are ye spiritual: ye were once unregenerate, but now are ye a first-fruits dedicated to God. If it were thus with you, then (to your comfort) upon your dying beds you shall meet with a glorious troop of blessed Angels, you should feel the glorious presence of the sweetest comforter, you should see the glorious light of Gods shining countenance, you should have a night (if it were night) turn'd all into a mid-day. Now the Lord give you such a day, whensoever you dye, through Christ our Lord.

You have heard the time of Deaths arrest,] *This night.*] Now for the party we'll make a privy search, and if we stir one word, we shall find him at next door, it is thy soul.]

Thy Soul.]

The party under arrest is the rich mans Soul.] No warranty could prevaile, no riches satisfie, no strength rescue; death now demands it, and there's none can redeem it, therefore *This night they will have his soul.*]

Every man hath a jewel better worth than a world, and the losse of this is so much more dear, by how much it is more precious. What profits it a man to gain a world, and to lose his soul? (saith our Lord and Saviour) *Mat. 16. 26.* Nay, what are a thousand worlds when the soul is valued? Give me leave to open the cabinet, and you shall see the Jewel that is arrested; it is the Soul.]

The Soul; what's that? it is (saith *Austin*) a substance that is created, invisible, incorporeal, immortal, most like to God, as bearing the image of its Creator. Please you that we illustrate this description, and you shall see how every word shews forth some excellencies (as the glorious lustres) of this glorious pearle the Soul.]

First, if you ask what is the Soul? 'tis a substance.] How fond were the opinions of some Philosophers? one would have it to be nothing [*vox, & prateria nihil*] and how many of us are of this opinion? Do not we live as if we had no souls at all? The Epicure is for his belly, the ambitious for his body, but who is he that provides for his soul; Sure we imagine it to be nothing valuable, or how should our estimation of it

1. Use.

John 9. 4

John 9. 4

John 11. 8

2. Use.

John 12. 35

Ephes. 5. 8

Obser.

Mat. 16. 26

Substantia creata, invisibilis, incorporea, immortalis, Deo simillima, imaginem habens Creatoris sui Aug. in lib. de divisione animae. Dicearchus.

Gal. n.

1 Cor. 15. 19.

Eccles. 3. 19.

Eccles. 11. 3

Mat. 27. 51

Mat. 16. 26

Antiqui Phi-
losophi.

Luke 24. 39.

Anima possima
melior optimo
corpore. Aug.
de verb. Dom.
Quid tibi cum
carne? Bern.
in meditat.
Plurimi Patres.

Dionys. c. 4. de
divin. nom.
aliquantulum
a principio.
1 Cor. 4. 7

In epist. ad
Marcellin.

Magis credi
debet quam
queri, & que-
ri facilius
quam intelli-
gi, & melius in-
telligitur quam
explicatur.
Whitak. l. 1.
de peccat. ori-
gin. c. 8.
Fallacia divi-
sionis.

be so grosse and vile, to prefer the *body*, to neglect the *soul*? There were other Philo-
sophers went a pace yet further, and they gave it a being, but what? No better than
an accident, that might live or die without death of the subject; this they call *humor*
humorum, a certain temper composed of the Elements, or nothing but the Harmony of
those humours in the body. Is this the *soul*? then of all creatures are men (say we,) of
all men are we (saith the Apostle) most miserable, most unhappy. Look at Beasts, and
in this respect, we and they are even as one condition, Eccles. 3. 19. Look at Trees, and
in their corruption, you may see the like constitution both of us and them. Look at
Stones, and by their dissolution, we may argue the temper of composition in them also;
if then our soul were nothing but this *umor*, not only men, but beasts, and plants, and
stones, and metals have a *soul*: Far be this from your thoughts, whose *souls* are prized
to be of more worth than a world, there being nothing in the world that may give a
recompence for your souls, Matth. 16. 26. Others have gone a little further, and they
suppose it to be a *substance*: but how? only bodily, and not spiritual; such grosse
conceits have many Idolaters of the Deity, as if this our image were of Gods own *sub-
stance*, and this *substance* nothing else but a bodily being. A Spirit (saith our Saviour)
hath not flesh and bones, as you see me have. It is the body is the flesh, but the *soul* is
the spirit; the body you may see and handle, but the *soul* is not seen, not handled: as
the Disciples then did Err in supposing a spirit when they saw his body; no lesse is their
error, in supposing a body where is only a spirit. The worst *soul* is better than the
best of bodies. O precious *soul* (saith Bernard,) espoused to thy God, indowed with his
Spirit, redeemed by his Son, What art thou to the flesh, whose being is from Heaven? O-
thers again have passed this opinion, and they call it a *Forme*: but what? only materi-
al, not *substantial*, and such as are the *souls* of beasts that dye with their bodies, as
being deduced from the matter of some bodies pre-existent. It is not so with the *souls*
of men, which though for a while they are knit and united to this house of clay, yet
may they be separated from it, and subsist without it; this is that goodnesse of God,
that as our *souls* are intellectual, so their being is perpetual, not but that our *souls* might
dye (seeing every thing that is of nothing may return into the same nothing whence it
sprung) but that God so sustains them by his glorious goodnesse, that as he gave the
first being, so he would continue that he gave, What have we, that we have not received?
Or to speak of the *soul*, What are we that God, and God only hath not bestowed upon
us? our Parents begot our bodies, God only gave our *souls*: our bodies are buried
again in the womb of our common Mother, but our *souls* return to God, as to their
chiefest good. So immaterial is the *soul*, that neither will nor understanding depends
on the dying Organ. What then is the *soul*? a Nothing? an Accident? a Body? a *Forme*
only material? No, but on the contrary, an *Ens*, a *Substance*, a *Spirit*, a *Forme*, a *Sub-
stantial* being of it self subsisting.

But we'll ascend a little higher, it is a *Substance* created.] Not traduced, (as some
would have it,) I must confesse the opinion was not a little strong, that as our bodies,
so our *souls* were both propagated from our Parents. Tertullian, and the Fathers of the
West (as Jerome witnesseth) were most on that side: the reason of this opinion was
because of *Original sin*, which defiling the *soul*, as well as the body of each man sprung
from Adam, they could see no means how both were corrupted, except withal the
soul were propagated. But are not our *souls* as the Angels? and therefore if our *souls*,
then may the Angels beget one another; nay, if this were true, what *soul* were gene-
rated, but another were corrupted: for the rule is infallible, *There can be no generation
without a Transmutation*, and so would every *soul* be subject to corruption. Concern-
ing that objection of *Original sin*. (If the *soul* were not traduced from the loyns of
Adam, how then should that *sin* be imputed to our *souls*?) I must confesse, the ques-
tion is intricate; we should rather believe it, than enquire of it; and we may better
enquire of it, than understand it; and yet more easily understand it, than expresse it.
But so well as we can, we shall untie the knot. First then, we say 'tis a fallacy to di-
vide *soul* and *body*, for not the *soul* without the *body*, nor the *body* without the *soul*, but
the whole man sinn'd in Adam, as the whole man is begot of Adam; so soon therefore
as the *soul* is conjoyn'd to the *body*, and of the *soul* and *body* is constituted whole man,
that man being now made a Member of Adam, is said to sin with him, and to derive
that sin from him. But for a further satisfaction, although the *soul* depend on God
according to its substance, yet is it created in that *body* which is produced of the Pa-
rents: thus in some sort we may say that the *soul* is begotten, (*Non quoad essentiam, sed
quoad*

quoad *erat*,) God only gives the Essence, but to exist comes from the Parents. What is the *soul* but a Forme of the *body*? and of what *body*, but of that which is organical, as being apt for the *soul*. This aptness then whereby it is prepared for the forme, being received from the Parents, we may say of the *soul*, that thus it is generated, as not beginning to subsist before the *body* is prepared. This is true in some sort, though not properly. Consider then the excellency of mans *soul*, which is not born, but created,] and howsoever now it is bespotted with sin, yet was it then pure and undefiled. as the untouched virgin: how is it but pure, which the hands of God have made? it was the devil that caused sin, but all that God made was good, and very good, Gen. 1. 31. and such a *soul* hath every man. It is created by God, infused by his Spirit, of nothing made something, and what something, but an excellent work, befitting such an excellent workman.

And yet there be more staires to ascend: it is thirdly *invisible*.] Hath any man seen God? Or hath any man seen Gods image (which is the *soul*) and lived? Substances that are more pure are lesse visible. We see but darkly through a glasse, nay, the best eye upon earth looks but through a lattice, a window, an obscuring impediment; mortal eyes cannot behold immortal things; how then should this corruptible sight, see a *Spiritual soul*? The object is too clear for our weak eyes, our eyes are but earthly, the *soul* of an heavenly nature. O divine being! not only heavenly, but heaven it self: as God and man met both in Christ, so heaven and earth met both in man: would you see this earth? That is the body, *Out of it wast thou taken, and into it must thou return*, Gen. 4. 19. Would you see this heaven? That is, the *soul*, *the God of heaven gave it, and to the God of heaven returns it*, Eccles. 12. 7. The body is but a lump, but the *soul* is that breath of life: of earth came the body, of God was the *soul*: thus earth and heaven met in the creation, and *the man was made a living soul*, Gen. 2. 7. The *sanctified soul* is an heaven upon earth, where the Sun is under-
standing, the Moone is faith, and the Stars gracious affections: what heaven is in that body, which lives and moves by such a *soul*? yet so wonderful is Gods mercy to man-
kinde, that as reason doth possesse the *soul*, so the *soul* must possesse this body. Here is that union of things visible, and invisible: as the light is spiritual, incorruptible, indivisible, and so united to the aire, that of these two is made one, without confusion of either; in like manner is the *soul* united to this body, one together, distinguished a-
funder: only here's the difference, the light is most visible, the *soul* is invisible, she is the breath of God, the beauty of man, the wonder of Angels, the envy of devils, that immortal splendor which never eye hath seen, never eye must see.

And yet we must up another step, it is fourthly *incorporeal*.] as not seen with a mortal eye, so neither clogg'd with a bodily shape; I say not but the *soul* hath a body for his organ, to which it is so knit and tyed, that they cannot be severed without much sorrow or struggling; yet is it not a body, but a spirit dwelling in it: the body is an house, and the *soul* the inhabitant; every one knows the house is not the inhabitant, and yet (O wonder!) there is no room in the house, where the inhabitant lives not; would you please to see the roomes? *The eye is her window, the head is her tower, the heart is her closet, the mouth is her hall, the lungs her presence-chamber, the senses her cinqueports, the common sense her custome-house, the phantasie her mint, the memory her treasury, the lips are her two-leav'd doores, that shut and open, and all these, and all the rest, (as the motions in a Watch,) are acted and moved by this spring, the Soul*. See here a composition without confusion, the *soul* is in the body, yet it is not bodily: as in the greatest world the earth is more solid, the water Lesse, the air yet Lesser, the fire least of all: so in this little world of man, the meaner parts are of grosser substance, and the *soul* by how much more excellent, by so much more Spiritual; and wholly withdrawn from all bodily being.

And yet a little higher, it is fifthly *immortal*.] It was the Errour of many Fathers, That bodies and souls must both die till Doome's-day, and then the bodies being raised, the souls must be revived. Were that true, why then cries Stephen, Lord Jesus, receive my Spirit? Or why should Paul be dissolved, that he might be with Christ? Blessed men are but men, and therefore no wonder if subject to some Errour. Others more absolutely deny the souls immortality, *We are borne (say they) at all adventures, and we shall be hereafter, as though we had never been; (Why so?) for the breath is a smoke in our nostrils, and the words as a spark raised out of our hearts, which being extinguished, the body is turned into ashes, and the spirit vanisheth as soft aire*. What, is the *soul* a smoke? And the Spirit no better than the soft vanishing aire? wretched men!

E e c

Have

Arist. de anima.
l. 2. c. 1Gen. 1. 31.
Sedibus arch-
reis spiritus ille
venit.

Gen. 4. 19.

Eccles. 12. 7.

Gen. 2. 7.
Est celum
sancta anima,
habens solem
intellectum, lu-
nam fidem,
astra virtutes.
Bern. super
Cant.Scalig. nota
in Nou. Test.Acts 7. 59.
Phil. 1. 23.

Wisd. 2. 3.

Ma. 22. 32. *Have you not read what is spoken of God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Now God (saith Christ) is not the God of the dead, but of the living. Abraham, Isaac, Jacob, they are not dead then in (the better part) their souls, but passed indeed from the valley of death, unto the land of the living.*

John 11. 25. *Whosoever liveth and believeth in me (saith our Saviour) shall never die, John 11. 26. Not die.] against some, never die] against others: what can we more? only live and believe in him that redeemed us, and be sure his promises shall never faile us; our souls must live, live for ever. Sweet soul, blessed with the felicity of eternal life! here's a joy unspeakable, that this soul now clogged with cares, vexations, griefs, passions, shall one day enjoy those joyes immortal, not for a day, or two, (though this were more than we can imagine) but through all eternity, There shall be no deficit, nor end: after millions of ages the soul must still live in her happinesse, it is not of a perishing, but an everlasting substance.*

Nullus erit defectus, nullus terminus.

6. *And yet the perfection of the soul goes higher, it is most like to God.] So far it transcends all earthly happinesse: I cannot say, but in some sort all creatures have this likeness; every effect hath at least some similitude with its cause, but with a difference; some onely have a being, as stones; others being and life, as plants; but man above all hath a being, life and reason, and therefore of all other the most like unto his Creator.*

7. *Can we any more? Yes, one step higher, and we are at the top of Jacobs ladder: The soul is not only like God, but the image of God. I cannot deny, but there is some appearance of it in the outward man, & therefore the body in some measure partakers of this image of the Deity, it was man, and whole man that was corrupted by sin, and (by the law of contraries) it was man, and whole man, that was beautified with this image. Please you to look at the body, is it not a little world, wherein every thing that God made was good? as therefore all goodnesse comes from him: so was he the pattern of all goodnesse; that being in him perfectly, which only is in us partly. This is that Idea, whereby God is said to be the exemplar of the world: man then in his body being as the worlds map, what is he but that image, in which the builder of the world is manifest? but if you look at the parts of his body, how often are they attributed (though in a metaphor, yet in resemblance) to his Maker? Our eyes are the image of his wisdom, our hands are the image of his power, our heart is the image of his knowledge, and our tongue the lively image of his revealed will: God therefore, before he made the body, said, Let us make man in our own image: and what was the meaning, but that soul and body should both bear the image of his Majesty? Be astonished then, ye men of the earth! If this dust, this clay, this body of ours be so glorious, what think ye of the soul, whose substance, faculties, qualities, dignities, every way represents Gods omnipotent Essence? Look on this glasse, and first for Substance, is the soul invisible? Why so is God: No man hath seen him at any time, John 1. 18. Is the soul incorporeal? Why so is God: We ought not to think him like unto gold, or silver, or stone graven with Art, Act. 17. 29. Is the soul immortal? Why so is God: He is King of Kings and Lord of Lords, who only hath immortality, 1 Tim. 6. 16. Is the soul spiritual? Why so is God: God is a Spirit, and they that worship him, must worship him in Spirit, John 4. 24. Is the soul one Essence? Why so is God: There is one God and Father of all, who is above all, and through all, and in you all, Eph. 4. 6. See here the lively image of God in every soul of man. But there is another character imprinted in every faculty, so that not only the Substance, but the powers of the soul bear this image in them: As there is one God and three Persons, so there is one soul and three faculties: the Father, Son, and holy Ghost are but one God; the Understanding, Will, and Memory, are but one soul; the Father is not the Son, nor the Son the Father; so the Understanding is not the Will, nor the Will the Memory: and yet the Father is God, the Son is God, and the holy Ghost is God; so the Understanding is the soul, the Will is the soul, and the Memory is the soul. I dare not say, but there is some difference. This trinity in us, we rather see it than believe it; but that Trinity of Persons, we more believe it than see it: Howsoever then our soul is no proof of the God-head, yet is it a true signe of that image of God in the soul. Nay, yet (as if this stamp were of a deeper impression,) see the dowry of Gods Spouse, and who wonders not at the qualities, and conditions with which the soul is arrayed? The Kings daughter is all glorious within, her clothing is of broyced gold. What say you to that heavenly knowledge inspired into us? God that created man, filled him with knowledge of understanding.*

Gen. 1. 26.

John 1. 18.

Act. 17. 29.

1 Tim. 6. 16.

John 4. 24.

Eph. 4. 6.

Trinitatem in nobis videmus potius quam credimus. Deum vero esse Trinitatem credimus potius quam videmus. Aug de Trin. l. 15. c. 6. Psal. 45. 13. Eccles. 17. 6

standing, and shewed them good and evil. What say you to those heavenly impressions that are stamp upon us? such are the new mans marks, which after God is created in righteousness and true holiness, Ephes. 4. 24. These make the soul like God, and God loving to the soul; is it not clad with righteousness, as with a garment? witness the integrity of Adam, in that sweet subjection, his soul to the Lord, his affections to the soul, his body to the affections, the whole man to God, as to the chiefest good: and as truth and mercy meet together, so righteousness and holiness kiss each other; O blessed image! how nearly dost thou resemble thy Creatour? He is the pattern of perfection, and we bear the image of that pattern, *Be ye holy, for I am holy*, 1 Pet. 1. 15. And yet again, as if this picture were of deeper dye, how like is the soul to its Creatour in her full dominion over all the creatures? *Thou art beautiful, O my soul, as Tirzah, comely as Jerusalem, terrible as an army with banners*. What is it will not stoop to this Gods Vice-gerent? *Beasts, and Birds, and Serpents, and things of the Sea are tamed, and have been tamed of the nature of man*, Jam. 3. 7. What a thing is this soul? She can tame the wilde, command the proud, pull down the lofty, do what She will, by compounding, comparing, contemplation, commanding. O excellent nature! that fittest on earth, canst reach to heaven, mayest dive to hell, nothing being able to resist thy power, so long as thou art subject to that power of God. Is this the soul? Lo, what is man that thou art mindful of him? thou hast made him to have dominion in the works of thy hands, thou hast put all things in subjection under his feet, Psal. 8. 6.

O my soul, my soul! what can we say of such a creature? To summe up all; She is in nature a Substance, created by God, invisible of men, incorporeal with Angels, immortal through grace, most like to God, in a way of nearness, and bearing his image in the glorious stamp of her created likeness.

Is this the darling of our Lord? Where then is the rich man that hath lost this pearl? He that could tell his soul, *Soul, thou hast much goods laid up for many years, live at ease, eat, drink, and take thy pastime*. Now on a sudden his soul is taken, and whose shall be those things which he hath provided? The loss of all losses is the loss of a soul, without which, had we never so much, we could truly enjoy nothing; what, trust then in your earthly treasures? what, stay on such broken staves of reed? one day you shall find them most deceitful, leaving your naked souls to the open rage of winde and weather, to the scourges and scorpions of guiltiness and fear: Could you purchase a monopoly of all the world, had you the gold of the West, the treasures of the East, the spices of the South, the pearls of the North, all is nothing to (this incarnate Angel) this invaluable soul. O wretched worldling! what hast thou done then to undo thy soul? Was it a wedge of gold, an heap of silver, an hoard of pearl, to which thou trustest? See, they are gone, and thy soul is required. Alas, poor soul! whither must it go? to Heaven? to its Creatour? to God that gave it? No, there is another way for wandering sinners; *Go ye into everlasting fire, prepared for the Devil and his Angels*: thither must it go with heaviness of heart, into a Kingdome of darkness, a lake of burning, a prison of horrible confusion, of terrible tortures: O poor soul! what a misery is this? *Darkness, burning, confusion, torments*. Are these the welcomes of his soul to hell? What meant the rich man in his unhappy fore-cast? He propounded to his soul a world of ease, of pleasures, of pastime; it proves far otherwise: this other world is a world of torments, which (like infinite rivers of Brimstone) feed upon his soul without ease or end. What avails now his pompous pride at his doleful funerals? the news is sounded [*he is dead*] friends must lament him, passing-peals ring for him, an hearse-cloth wrap him, a tomb-stone lie over him, all must have mourning suites, and (may be) rejoycing hearts; but all this while his soul is going to judgement, without one friend, or the least acquaintance to speak in his cause: O that his soul were mortal, and body and soul to be buried, both together in one grave! Must his body die, and his soul live? In what world or nation? In what place or region? It is another world, another nation, where Devils are companions, brimstone the fire, horror the language, and eternal death the souls eternal life; never to be cured, and never must be ended. O my soul, (saith Bernard) what a terrible day shall that be, when thou shalt leave this Mansion, and enter into an unknown region? Who will deliver thee from these ramping Lions? Who can defend thee from those bellish monsters? God is incensed, hell prepared, justice threatned, only mercy must prevent, or the soul is damned. View this rich man on his deaths-bed, the pain shoots through his head, and at last comes to his heart,

heart, anon death appears in his face, and suddenly falls on to arrest his *soul*; Is it death? what is it he demands? Can his goods satisfie? No, the world claims them: must his body go? No, the worms claim that: What debt is this, which neither goods, nor body can discharge? [*Habeas animam ejus coram nobis*:] Gods warrant bids fetch the *soul*: O miserable news! the *soul* committed sin, sin morgaged it to death, death now demands it; and what if he gain the world! he must lose his *soul*: *This night [thy soul] shall be required of thee.*

Use. 1.

Animula vagula, blandula, said dying *Adrian*; Pretty, little, wandring *soul*, whither goest thou from me? Wilt thou leave me alone, that cannot live without thee? O what conflicts suffers the poor *soul*! when this time is come, must the *soul* be gone? Help friends, physick, Pleasure, riches; Nay, take a world to reprieve a *soul*; so different are the thoughts of men dying, from them living: now, are they for their pleasure, or profit, the body, or the world, but then nothing is esteemed but the *soul*: What can we say? But if you meant your *souls* must be saved, O then let these precious, dear everlasting things breathed into your bodies for a short abode, scorn to feed on earth, or any earthly things: it is matter of a more heavenly metal, treasures of an higher temper, riches of a nobler nature, that must help your *souls*. Do you think that ever any glorified *soul*, that now looks God Almighty in the face, and tramples under foot the Sun and Moon, is so bewicht as was *Achan* with a wedge of gold? No, it is onely the Gommunion of Saints, the society of Angels, the fruition of the Deity, the depth of Eternity, which can onely feed and fill the *soul*. So live then, as that when you die, your *souls* may receive this blisse, and the Lord *Jesus* our Saviour receive all your *souls*.

Jsh. 7. 21.

Use. 2.

Si magne mercedis est a morte eripere carnem, quanti est meriti a morte liberare animam? Ambros. offic. 1. Quid est quod velis habere malum? nihil omnino: Aug. In quod. serm.

I must end, but gladly would I win a *soul*: *If the reward be so great* (as you know it) *to recover a sick body, which for all that must die, of what reward is that cure to save a soul, which must ever, ever live?* O sweet *Jesu*! why sheddest thou the most precious & warmest blood of thy heart, but only to save *souls*? thou wast scourged, buffeted, judged, condemned, hanged; was all this for us? and shall we do nothing for our selves? *What is it thou wouldst have bad, if thou couldst wish it good?* not thy house, nor thy wife, nor thy children, nor thy goods; nor thy cloaths, but no matter for thy *soul*; I beseech you, value not your *souls* at a lesse price than your shoes; you can please the flesh with delicates, which is nought but worms-meat; but the *soul* pines for want, which is a creature invisible, incorporeal, immortal, most like to God: Are we thus careful of pelf, and so careless of this pearl? certainly, I cannot choose but wonder, when seeing the streets peopled with men that follow suits, run to Courts, attend and wait on their Councillors for this case, and that case, this house, or that land; that not one of these, no nor one of all us will ride, nor run, or creep, or go to have counsel for his *soul*! I must confesse, I have sometimes dwelt on this meditation: and (Beloved, let me speak homely to you) be our Councillors in this Town every week solicited by their Clients? and have we no Clients in *soul*-cases? Not one that will come to us with their cases of conscience? Sure you are either careless of your *souls*, or belike you have no need of particular instructions: O let us not be so forward for the world, and so backward for the *soul*! yet I pray mistake not; I invite you not for fees, as noble *Terentius*, when he had petitioned for the Christians, and saw it torn in pieces before his face, gathered up the pieces, and said, *I have my reward; I have not sued for gold, silver, honour, or pleasure, but a Church*: so say I, in middest of your neglect, I have not sued for your gold, or silver, for your houses, or lands, but for your *souls*, your precious *souls*: and if I cannot, or shall not wooe them to come to Christ, God raise up some childe of the Bride-chamber which may do it better; if neither I, nor any other can prevail, O then fear that speech of *Elies* sonnes, *They bearkened not unto the voyce of their father, because the Lord would slay them*, 1 Sam. 2. 25.

In such a case, O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for your sins! O that I could wash your *souls* with my tears from that filth of sin, wherewith they are besmeared and defiled! O that for the salvation of your *souls*, I might be made a sacrifice unto death! But the Lord be praised, for your *souls* and my *soul* Christ *Jesus* hath died; and if now we but repent us of our sins; and believe in our Saviour, if now we will but deny our selves, and take up his crosse and follow him; if now we will but turne unto him, that he may turne his loving countenance unto us, if now we will but become new creatures, and ever hereafter walk in the holy path, the narrow way which leades unto heaven, why, then may our *souls* be saved. This is that we had need to care for, not so much for the body, as for the

the souls good : to this purpose saith *Hugo* ; *Why cloth we the body in silks, which must rot in the grave, and adorn not the soul with faith and good works, which one day must appear before God and his Angels ? O think of this day, this night, this hour of death, for then must your Souls be taken from you.*

Cut carnem ad ornas, et animam non adornas ? Hugo de claujero. anima

Thus farre you see the rich mans arrest : God injoyns it, death serves it ; the time was *this night*, and the party is, *his soul*] God give us grace to provide our souls, that when death arreſts, we may be ready, and then, *O God, have thou mercy on our souls.*

Shall be required.]

THe Original is *ἀπαῖσι*, They shall require it : wherein you have,

the { Serjeants,
Arrest.

The Serjeants, *They,*] and the arrest it self, *They require*] *his soul*.

Wee'll first take a view of the *Serjeants*.

They : who ? Not *God*, he knows not sinners, what should he do with a drunken, profane, covetous sensual soul ? He that never so much as thought on *God* in this life, will *God* accept of the commending of his soul to him at his death ? No, the Lord of Heaven will none of it : he that forsook *God*, is justly forsaken of *God* : See the true weight of this balance, he would not receive *Gods* grace into his soul, and *God* will not receive his gracelesse soul into Heaven. But who then ? Will the *Angels* take it ? No, they have nothing to do with the soul of a dying sinner, the *Angels* are only porters for the souls of the just : Poor *Lazarus* that could neither go, nor sit, nor stand for sores ; it is he must be carried on the wings of *Angels* ; but for this rich man, not the lowest *Angel* will do him poorest service. Who then ? Will the *Saints* receive it ? No, they have no such commission to receive a soul : that blind opinion (which every one may blush at) that *Saint Peter* should be heavens porter, and that none may go in, but to whom he will open : if it be true, why may not a *Saint* help a departing soul ? Away with this dreaming folly ! not *Peter*, nor *Paul*, nor all the *Saints* of Heaven have any such priviledge ; if *God* will not hear us, what will our prayers do to *Saints* ? Heaven is too far off, they cannot hear, or were it nearer, they will not, cannot help : It is *God* must save us, or we perish ever. Who then are the *Serjeants* ! not *God*, nor *Saints*, nor *Angels* : no, there is another crew, *Death and Devils* stand in a readinesse, and they are the parties that arrest his prisoner.

Stay, what would death have ? The soul cannot die, and for the body, no matter who receives it. O yes ! there is death of the soul, as well as of the body : I mean not such a death whereby it may be annihilated, but a second death that shall ever accompany it : this is a death of the soul, that will alwayes keep it in deaths pangs. But not to speak of this death, there is another death temporal, that shall sever the soul and body each from other : these two twins that have lived together since their first espousal, these two lovely ones that were made, and met, and married by the hands of *God* ; these two made one, till death them depart, and make them two againe ; now is their rueful time of divorce : When death comes he gives over the body to the grave, and arrests the soul, to appear in presence before *Gods* high Tribunal. Such a Bayliff hath now laid hands on this rich mans soul, when he least thought on't, death comes on a sudden, and arrests his person. O wretched worldling ! who is this behinde thee ? Call we this *Gods* Serjeant ? What grim, ugly, monstrous visage is this we see ? Have ever any of you seen the grisly picture of death before you ? How was it but with hallow eyes, open skull, grinning teeth, naked ribs, a few bones knit together with dry strings, as presenting to your eyes the most deformed image of a man in mouldes ? But what's that in his hands ? An houre-glasse, and a dart : the one expressing the decreasings of our life and the other deaths stroke, that he gives us in our death. Such emblemes are most fit to expresse mortality : and imagine such a thing to arrest this rich man, would it not terrifie him ; whilest looking back, death suddenly claps him on his shoulder, away he must with this messenger, all the gold and pearls of East and West cannot stay him one hour : Now rich man, what availes all thy worldly pleasure ? Hadst thou in thy hands the reines of all earthly Kingdomes ? wert thou exalted as the

Ebad. 1. 4.

Eagle, and thy nest set among the starres, yet all this, and whatsoever else thou canst imagine, is not worth a button: where did that man dwell, or of what cloth was his garment, that was ever comforted by his goods, or greatnesse, in this last and forest conflict? See worldling, *death requires thy soul*, no bribe will be taken, no entreatie will prevail, no riches rescue, nothing at all redeem: *death is impartial*.

Harimundus
Schedel. in vit
Pap.

But (O horror!) *death* is not all, see yet more Serjeants, *Devils and Dragons* are about thy bed, and these are they that will hurry away thy *soul* to hell. How? *Devils*? O worldling, stay thy *soul*, and never yield it! better to dye a thousand deaths, then to leave it in their hands; but alas, thou canst not choose, thy last hour is come, and here is neither hope, nor help, nor place of any longer tarrying. See but the misery of a miserable *soul*! what shall it do? Whither shall it flie from these damned Furies? would they take it, and tear it into nothing, it were somewhat tolerable: but to tear it in pieces, and never to make end of tearing; to give it torments without all patience or resistance; this is that load which it cannot bear, and yet (O extremity!) it ever, ever must be born. Think on this, *O my soul*! and whilst thou hast a minutes stay in this body, call upon God to prevent this *Arrest of Devils*: was it not (think ye) a terrour to this rich man, when so many hell-hounds waited for his *soul*? We read of *one man*, who being took away with a Devil through the air, was said so to roar and yell, that many miles distant his noise was heard, to many a mans trembling. And if a *soul* had but the organs of a sound, what a shriek would it make, being seized on by a Devil? witnesse the cries of many desperate *souls*, when as yet they are safe in their beds, how do they roar and rage? how do they call and cry, *Help help us, save us, deliver us from these fiends about us*? these are those evening wolves enraged with hellish hunger, these are those ramping Lions ever ready to devour our *souls*, these are those walkers up and down the earth, which are now come and entred into this rich mans

Matth. 24. 28.

lodging. *Wheresoever the dead carcase is, thither* (saith our Saviour) *will the Eagles resort*: and wheresoever a damned *soul* is, thither with alacrity will these spirits come: O how they flie and flutter round about him! what fires do they breathe, to enkindle them on his *soul*? What clawes do they open, to receive her at the parting? And what astonishment is that poor *soul* in, that perceives these *Serjeants* even ready to clap her in their burning armes? See (O Cosmopolite) what thy sin hath caused! lust hath transported thine eyes, blasphemy thy tongue, pride thy foot, oppression thy hand, covetousnesse thy heart, and now *Death and Devils*, they are the *Serjeants that require thy soul*.

Use.

Deut. 32. 13,
14.

Casaub.
Dies, hora, mo-
mentum, &c.

Reflect these thoughts on your own *souls*, and consider with your selves, what may be your cases; it may be as yet thou standest upright without any changes, hitherto thou hast seen no dayes of sorrow, but even *washed thy steps with butter*, and the rock hath poured thee out rivers of oyl. Alas! was not this the case of this wretched worldling? Yet for all this, you see a night came that paid for all: and so may it be with thee; a day, an hour, a moment, is enough to overturn the things that seem to have been founded, and rooted in Adamant; who can tell whether *this night*, this storm may fall upon thee? Art thou not strangely nailed and glued unto sense? Art thou not stupidly senselesse in spiritual things, that for pelf, vanity, dung, nothing, wilt run headlong and wilfully into easelesse, endlesse, and remediless torments? Yet such is thy doing, (if thou beest a worldling) to get riches to thy body, and let *death and devils* have thy *soul*. O beloved, consider in time, and seeing you have such a terrible example set before you, let this worldling be your warning.

VVe have done with the Serjeants, but what's their office? To beg? To sue? No, but to force, to require, *thy soul is required*.

How? *Required*? is any so bold to approach his gates, and make a forcible entry? Yes, God hath his special Bailiffs that will fear no colours, riches cannot ransom, Castles cannot keep, Holes cannot hide, hills nor their forts protect: Sirs, Herod on his Throne? There's a writ of Remove, and the worms are his Bayliffs: is Dives at his Table? Death brings the *Mittimus*, and Devils are his Jaylours: sits Lazarus at his gates? The King greets him well, (we may say) and Angels are his keepers: poor, rich, good, bad, all must be served at the Kings suit; no place can priviledge, no power secure, no valour rescue, no liberty exempt: with a *non omittas propter aliquam libertatem*, runs this VVarrant: O rich man! what wilt thou now do? *The sorrows of death compass thee, and the floods of Belial make thee afraid*. VVhat? No friends to help?

2 Sam. 22. 5.

help? No power to rescue, is there no other way but yeild and dye for it? O misery! enough to break an heart of brasse again: Imagine that a Prince a while possessed some royal City, where (if you walk the streets) you may see peace flourishing, wealth abounding, pleasure waiting, all his neighbours offering their service, and promising to assist him in all his needs and affairs: if on a sudden this City were besieged by some deadly enemy, who coming (like a violent stream) takes one hold after another, one wall after another, one castle after another, and at last drives this Prince onely to a little Tower, and there sets on him; what fear, anguish and misery would this Prince be in? If he looks about, his holds are taken, his men are slaine, his friends and neighbours now stand aloof off, and they begin to abandon him; were not this a woful plight trow you? Even so it fares with a poor *soul* at the hour of her departure; the *body* wherein she reigned like a jolly Princessse, then droops and languishes, *the keepers tremble, the strong men bow, the grinders cease, and they wax dark that look out at the windows;* no wonder, if fear be in the way, when *the arms, the legs, the teeth, the eye* (as so many walls wherein the *soul* was invironed) are now surprized and beaten to the ground: her last refuge is the *heart*, and this is the little *Tower* whither at last she is driven: But what, is she there secure? No, but moit fiercely assailed with a thousand enemies; her dearest friends (*youth, and Physick, and other helps*) which soothed her in prosperity, do now abandon her; what will she do? The enemy will grant no truce, will make no league, but night and day assails the *heart*, which now (like a Turret struck with thunder) begins all to shiver; here is the woful state of a wicked *soul*, God is her enemy, the Devil her foe, Angels hate her, the earth groans under her, hell gapes for her: the reason of all, sin struck the alarm, and death gives the battel? It is but *This night* (a minute longer) and then will the raging enemy enter on her. *Death* is no beggar to intreat, no suitor to wooe, no petitioner to ask, no soliciter to crouch and crave a favour: *she runs raging, ruling, charging, requiring: heark this rich mans arrest, thy soul shall be required.* It shall? Yes, the word is peremptory; what? *Be required?* Yes, it comes with authority. Here's a fatal *requiring*, when the *soul* shall be forced by an unwilling necessity, and *devils* by force hurry her to her endlesse fury. Adieu poor *soul*! the Writ is served, the Goal prepared, the judgement past, and *Death* (the Executioner) will delay no longer; *This night thy soul shall be required of thee.*

Ecclef. 12. 3.

Quæque ruit,
furibunda iuit.

But to whom speak I? Think of it, you miserable covetous, *that joyne house to house, and call the lands after your own names: You may trust in your wealth, and boast your selves in the multitude of your riches, but none of you can by any means redeem his brother, no nor himself,* Psal. 49. 6. When *Death* comes, (I pray) what composition with the Lord of heaven? could ever any buy out his damnation with his coyn? Howsoever you live merrily, deliciously, go richly; yet *Death* will at last knock at your doors, and (notwithstanding all your wealth, honours, tears, and groans of your dearest friends) will take you away as his prisoners, to his darkest dungeon. Your case is as with a man who lying fast asleep upon the edge of some steep high rock, dreams merrily of Crowns Kingdomes, Possessions; but upon the sudden, starting for joy, he breaks his neck, and tumbles into the bottome of some violent sea: Thus is your danger every hour; Satan makes you a bed, lulls you asleep, charms you into golden dreams, and you conceive you are wallowing in the Sea of all worldly happineffe; at last *death* comes (against which there is no resistance) and then are you suddenly swallowed up of despair, and drowned in that pit of eternal death and perdition.

1. Use.
Psal. 49. 6, 7.

I have read of some, whom (in some sort) we might parallel with this rich man concerning their fearful horrid departure out of this miserable world: yea, I suppose the books are so working, that any man whosoever he is, that would but read them, and ponder them in a serious way, they would certainly work in him much matter of humiliation, and make him to flie sin, as the very sting of a scorpion.

One of them I mean to speak of, was an *Englishman*: Mr. *Abbot* that relates the story, tells indeed of two in one year that died thus uncomfortably; the one so many wayes looking homewards, that he died miserably rich: the other so lashing outward that he died miserably poor; both of different wayes of life, yet both of uncomfortable passages out of the world. The one coming to his deaths-bed, the Authour reports of him, that *first the Devil presented himself unto him to be his Physician, and after Christ appeared to him sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him*: The other (of whom I am to

William Rogers
The Young
mans warn-
ing piece, by
Rob. Abbot.

ſpeak as if he would prevent Chriſt, condemned himſelf to hell for ever and ever: O (ſaid he) that I might burne along time in that fire, ſo I might not burne in hell --- I have had (ſaid he) a little pleaſure, and now I muſt go to the torments of hell for ever. Then praying to God (as he was preſſed by others) to forgive him his ſins, and to have mercy upon him, he would adde, but I know God will not do it, I muſt go to hell for evermore. Whatſoever came between whiles, this was the cloſe, I muſt be burned in hell, I muſt to the furnace of hell, millions, and millions of ages. The Authour of this ſtory (who was Miniſter of the place where he lived) went to him, offered him the comforts of the Goſpel, opened to him the promiſes of the largeſt ſize, ſhewed him that God was delighted to ſave ſouls, and not to deſtroy them, and that his ſweet promiſes were without exception of time, place, perſon, or ſin, except that againſt the Holy Ghoſt, which he aſſured him too, was not committed by him: And what was the iſſue? all this could not faſten on him, but ſtill he would answer, *Alas, it is too late, I muſt be burned in hell.* That man of God (the Shepherd of his ſoul) ſeeing his ſoul in this danger, came to him again and again, and at laſt ſecluding the company, he preſſes him with tears in his eyes, not to caſt away that ſoul for which Chriſt died; he told him, that Chriſt rejected none that did not reject him: but for all this he could have no other answer, but that he had caſt off Chriſt, and therefore muſt go to hell. The Miniſter replies, Yet pray with me, (ſaith he) that Chriſt would come again; there is yet an hour in the day, and if Chriſt come, he can and will aſſiſt you, to do a great deal of work on a ſudden: no, he would not hear of that: *Former counſels and prayers might have done me good, ſaid he, but now it is too late.*

O horreur, that ever any ſoul ſhould ſuffer theſe conflicts for ſin! But what ſinnes were they? He was (ſaith the Authour) no Swearer, no Whoremonger, no Thief, no ſcoffer at Religion, no prejured wretch, no wilful liar at all, only Drunkenneſſe, and neglect of mens bodies, (for he was an Apothecary) neglect of Prayer, Gods Word, and his Sacraments, ſo awak't his trembling Conſcience, that he was forced to paſſe this fearful doom upon his ſoul, *I muſt be burned in the furnace of hell, millions of millions of ages:* And at laſt (the Lord knows) in idleneſſe of thoughts, and talk, he ended his miſerable-miſerable life.

*A relation of
the fearful e-
ſtate of Francis
Spira. 1548.*

The other I mean to ſpeak of was an *Italian*, under the Jurisdiction of *Venice*, called *Francis Spira*, who being exceſſively covetous of money, and for fear of the world having renounced the truth, which before he profeſſed, he thought at laſt he heard a direful voyce ſpeaking to him, *Thou wicked wretch, thou haſt denied me, thou haſt broken thy vow: hence Apoſtate, and bear with thee the ſentence of thy eternal damnation:* at this voyce he trembling and quaking, fell down in a ſwoon; and after recovering himſelf, he profeſſed that he was captivated under the revenging hand of the great God of heaven, and that he heard continually that fearful ſentence of Chriſt, now paſt on his own ſoul: his friends to comfort him propounded many of Gods promiſes recorded in Scripture; *Oh but my ſin (ſaid he) is greater than the mercy of God:* nay, answered they, the mercy of God is above all ſin; God would have all men to be ſaved; it is true (ſaid he) he would have all men that he hath elected to be ſaved; but he would not have reprobates ſaved, and I am one of that number: After this roaring out in the bitterneſſe of his ſpirit, he ſaid, *It is a fearful thing to fall into the hands of the living God;* theſe troubles of minde brought him to a diſtemper of body, which the Phyſitians perceiving, they wiſht him to ſeek ſome ſpiritual comfort: thoſe comforters come, and obſerving the diſtemper to ariſe from the ſenſe and horreur of hell pains; they ask him, whether he thought there were any worſe pains then what he endured? he ſaid, *He knew there were farre worſe pains; yet do I deſire nothing more, ſaid he, then that I may come to that place, where I may be ſure to feel the worſt, and to be freed from fear of worſe to come.*

As on this manner he was ſpeaking, he obſerved (ſaith my Authour) divers flies that came about him, and ſome lighted on him, where at, preſently remembring how *Belzezebub* ſignifies the God of Flies; *Behold, ſaid he, now alſo Belzezebub comes to his Banquet, you ſhall ſhortly ſee my end, and in me an example to many of the juſtice and judgment of God.* Then he began to reckon up what fearful dreams and viſions he was continually troubled withall. *That he ſaw the Devils come flocking into his chamber, and about his bed terrifying him with ſtrange noiſes; and that theſe were not fancies, but that he ſaw them as really as the ſtanders by: and that beſide theſe outward terrors, he felt continually a racking torture of his minde, and a continual butchery of his conſcience, being the very proper pangs of the damned wights in hell.* But

But of all the rest, most desperate was that last speech of his, when snatching a knife (as intending to mischief himself, but stopped by his friends) he roared with indignation, *I would I were above God, for I know he will have no mercy on me*; and thus living a while, he appeared at length a very perfect anatomic, expressing to the view nothing but sinews, and bones, vehemently raging for drink; ever pining, yet fearful to live long; dreadful of hell, yet coveting death; in a continual torment, yet his own tormentour; consuming himself with grief and horror, impatience and despair, till at last he ended his miserable-miserable life.

And now (beloved) if such be the departure of a sinful soul, O who would live in sin, to come to such a departure! For my part, I dare not say these parties, thus miserable in their own apprehensions, are now among Devils in hell: I find the Authours themselves to incline to the right hand; besides, what am I, that I should sit in Gods Chaire? onely this I say, that their miserable deaths may very well give warning to us all; nor need you think much at me for uttering these (*terribilia*) terrible stories: for if sometimes you did not hear of Gods judgements against sin; a day might come, that you would most of all cry out on the Preacher: To this purpose, we have a story of a certain rich man, who lying on his death-bed, *My soul* (said he) *I bequeath to the Devil, who owns it; my wife to the Devil, who drew me to my ungodly life, and my Chaplain to the Devil who flattered me in it.* I pray God I never hear of such a Legacy from any of you: Sure I had better to tell you aforehand to prevent it, then not telling you to feel it. And let this be for my Apology in relating these stories.

But for a second life, give me leave, I pray you, to *separate the precious from the vile*. Now then to sweeten the thoughts of all true penitents, the souls of Saints are not required, but received. Rejoyce then ye righteous that mourn in Sion; what though a while ye suffer? Death is a Goal-delivery to your souls, not bringing in, but freeing out of thralldome. Here the good man findes sharpest misery, the evil man sweetest felicity; therefore it is just, that there should be a time of changing turnes; The rich mans Table stood full of delicates, *Lazarus* lacks crumbes; but now he is comforted, and thou art tormented. *Wo unto you that laugh, for you shall mourne*, Luk. 6. 25. *Blessed are you that mourn, for you shall rejoyce*, Matth. 5. 4. Happy *Lazarus*! who from thy beggary and loathsome sores wert carried by Angels into *Abrahams* bosome; Happy Thief, who upon thy true repentance, and unfeigned prayer, wert received from the Crosse to the Paradise of thy Saviour: Happy are all they that suffer tribulation, Death shall loose their souls from bonds and fetters, and instead of a Bailiff to arrest them, shall be a Porter to conduct them to the gates of heaven: There shalt thou tread on Serpents, trample on thine enemies, sing sweet Trophies: Were not this enough? thy Conquests shall be crowned by the hands of Seraphims, triumphed with the sound of Angels, warbled by the Quire of Spirits, confirmed by the King of Kings and Lord of Hosts. Happy Soul! that art not required by Devils, but received by Angels: and when we die, Lord Jesus, send thine Angels to receive our Souls.

Luk. 16. 25.
Luk. 6. 25.
Mat. 5. 4.

~ You see now Deaths Arrest, and what remaines further, save to accept of some Bail? But what Bail, where you have the Kings Commandment from his own mouth? This requiring is not of any other, but himself; of no surety, but of thee (saith God) must thy Soul be required.

Of thee.]

Once more (you see) I have brought this rich man on the stage, his doom is now at hand, and Death (Gods messenger) summons him to appear by *Requiring of his soul*] but of whom is it Required? had he any Sureties to put in? Or was any Bail sufficient to be taken for him? No, he must go himself, without all help or remedy, it was he that sinned, and it is he must pay for it; *Of thee*] it is required.

How? *Of thee*? Sure, Death mistakes; we can find thousands more fit, none more fearful; there stands a *Saul*, near him his armour-bearer, behold a *Judas*; such will out-face deaths fury; nay, rather than it fail in its office, they will not much question to be their own deaths-men: but this *Of thee* (who art at league with hell, in love with earth, at peace with all) is most terribly fearful.

Stay Death! there stands a poor *Lazarus* at the gates, like *Job* on his dung-hill, his eyes blinde, his ears deaf, his feet lame, his body struck with boiles, and his Soul

Fff

choosing

Job. 7. 15.

choosing rather to be strangled and die than to be in his bones: Were not this a fit object for Deaths cruelty? Would he spare the rich, he should be welcome to the poor? but Death is inexorable, he must not live, nor shall the Beggar beg his own death for another: *Of thee] it is required.*

Luke 2. 25.

But (*Death!*) yet stay thy hand, here's a better surety; what needs death a presse, when he may have volunteers? there stands an old man as ready for the grave, as the grave for him; his face is furrowed, his hairs hoary, his back bowing, his hammes bending, and therefore no song is fitter than old Simons, Lord, now lettest thou thy servant depart in peace: Youth is loath, but Age is merry to depart from misery; let Death then take him that standeth nearest deaths-door; No, the old must die, but the young may; he must die soon, yet be sure thou shalt not live long. *Of thee] it is required.*

Cannot this serve? let Death yet stay his hand, there stands a servant waiting at this rich mans beck as if he would spend his own life to save his Masters? He can make a Pageant of Cringes, act a whole speech of flatteries; every part owes him service, feet to run, hands to work, head to crouch, and as the eyes of a maiden unto the hand of a Mistressse, so the eyes of his servants look unto the hands of their Master: But where be these attendants when Death comes? Was ever any Master better than Christ? were ever any servants truer than his Apostles? Yet see their fidelity: must their Saviour dye? One betraies him, another forswears him, all run from him, and leave him alone in midst of all his enemies: What then is the trust of servants? The rich man may command and go without, if death should require them, they would not; or if they should desire death, he will not; his arrest concerns not the servants, it is for the Master himself; he that commands others, now Death commands him: *Of thee] it is required.*

John 15. 13.

Will not all do? Let Death but stay this once: there stands a friend, that will lose his own, to save his life: Greater love than this hath no man, (saith our Saviour) when any man bestoweth his life for his friends, John 15. 13. Riches may perhaps procure such love, and get some friend to Answer deaths quarrel which he owes this man: Jonathan loves David, David Absalom; and sure it was a love indeed, when Jonathan preserves the life of David, and David wisheth a death to himself in the stead of Absalom: O my son Absalom, would God I had died for thee; O Absalom, my son, my son. But where be any friends so respective of this Worldling? He wants a Jonathan, a David; upon a strict enquiry we find no friend, no father, no son, neither heirs nor assignes to whom he may bestow his lands. But what if he had friends as near to himself as himself? No

2 Sam. 18. 33.

Psal. 49. 7, 8

man can die for another: or as the Psalmist, No man may deliver his brother; nor make agreement unto God for him: for it cost more to redeem their souls, so that he must let that alone for ever. Should the poor man beg, the old man pray his servants kneel, his friends lie at deaths feet, and all these offer up all their lives for this rich mans recovery, all were but vain; it is thy soul is arrested, and it is thy self must yield it: *Of thee] it is required.*

You see there is no way but one with him: to conclude then, wee'l bid him his farewell (this is the last office we can do this rich man) and so wee'l leave him.

The hour is come, and the dawning of that dreadful day appeareth; now he begins to wish that he had some space, some piece of time to repent him; and if he might obtain it, O what would he do? Or what would he not do? Relieve the weak, visit the sick, feed the hungry, lodge the stranger, cloath the naked, give half his goods to the poor, and if he had done any wrong, restore it him again seven fold. But alas! all is too late, the candle that but follows him, cannot light him to heaven, a sudden death denies his suit, and the increasing of his sicknesse will give him no leasure to fulfill those duties: What cold sweats are those that seize upon him? his senses fail, his speech falters, his eyes sink, his breast swells, his feet die, his heart faints, such are the outward pangs; What then are the inward griefs? if the body thus suffers, what cares and conflicts endures the soul? Had he the riches of Crasus, the Empires of Alexander, the robes of Solomon, the fare of that rich man who lived deliciously every day; what could they do in the extremity of these pangs! O rich man, thou couldst tell us of pulling down Barns and building greater; but now imagine the vast cope of heaven thy Barn, (and that were large enough) & all the riches of the world thy grain (and that were crop enough) yet all these cannot buy a minute of ease, now that death will have thy body, hell thy soul. O dark dungeon of imprisoned men! whose help wilt thou crave? whose aid wilt thou

thou ask? what release canst thou expect from such a prison? the disease is past cure, the sicknesse wants remedy; Alas! what may recover now the heart-strings break asunder? Thy date expires, thy last breath goes, and now is thy Soul and Body required of thee.

I have hitherto with *Nathan* beat sinful *David* on a strangers coat. You must give me leave to take off the mask, and shew you your own faces in this glass.

Believe thou who readest this, that shortly there will be two holes where thine eyes now stand, and then others may take up thy skull, and speak of thee dead, as I have done to thee living: how soon I know not, but this I am sure of, *Thy time is appointed, thy moneths are determined, thy dayes are numbred, thy very last hour is limited.* And what followes, but that thy body lie cold at the *root of the rocks*, at the foot of the mountains? Go to the graves of those that are gone before us, and there see; are not their eyes wasted, their mouths corrupted, their bones scattered? Where be those ruddy lips, lovely cheeks, sparkling eyes, comely nose, hairy locks? Are not all gone as a dream in the night, or as a shadow in the morning? Alas! that we neglect these thoughts, and set our minds wholly upon the world and its vanity! We are careful, fearful, and immoderately painful to get transitory riches, like children following Butter-flies; we run and toil, and perhaps misse our purpose: but if we catch them, what is it but a flie to besmear our hands? Riches are but empty, and yet be they what they will be, all at last will be nothing. *Saladine* that great Turk, after all his conquests, gets his shirt fastened to his spear in manner of an Ensigne; this done, a Priest makes Proclamation; *This is all that Saladine carries away with him, of all the riches he hath gotten.* Shall a Turk say thus, & do Christians forget their duties? Remember your selves ye sons of earth, of *Adam*, what is this earth you dote on? Befure you shall have enough of it, when your mouths must be filled and crammed with it, and (as your souls desire it, so) at that day shall your bodies turn to it. O that men are thus given to gasping greedinesse! there is a generation, and they are too common amongst us, that we may preach and preach (as they say) our hearts out, yet will not they stir a foot farther from the world, or an inch nearer unto God; but could we speak with them on their death bed, when their consciences are awaked, then should we hear them yell out those complaints, *What hath pride profited us? Or what good hath riches with our vaunting brought us?* Assure your selves *this day, or this night will come, and image (I pray) that the ten, twenty, thirty, forty years, or moneths, or dayes, or hours, which you have yet to live, were at an end; were you at this present stretched on your beds, wearied with struggling against your wearied pangs; were your friends weeping, your Physicians parting, your children crying, your wives howling, and your selves lying mute and dumb in a most pitiful agony?---*

Beloved Christian! (whosoever thou art) stay a while (I pray thee) and practise this meditation: Suppose thou now feltest the cramp of death wresting thy heart-strings, and ready to make that ruful divorce betwixt thy body and thy soul; suppose thou layest now panting for breath, swimming in a cold fatal sweat; suppose thy words were fled, thy tongue struck dumb, thy soul amazed, thy senses frightened; suppose thy feet beginning even to die, thy knees to wax cold and stiff, thy nostrils to run out, thine eyes to sink into thy head, and all the parts of the body to lose their office to assist thee; upon this supposal lift up thy soul, and look about thee, (O I can tell thee, if thou livest and diest in sin) there would be no where any comfort, but a world of terrour and perplexity; look upwards, there shouldst thou see the terrible sword of Gods justice threatening; look downwards, there shouldst thou see the grave in expectation ready gaping; look within thee, there shouldst thou feel the worm of conscience bitter gnawing; look without thee, there shouldst thou see good and evil Angels on both sides, waiting whether of them should have the prey: now alas! (then wouldst thou say) The soul to depart from the body were a thing intolerable, so continue still therein were a thing impossible; and to deferre this departure any longer (supposing this hour thy last hour) no Physick could prevail, it were a thing unavoidable: What then would thy poor soul do, thus environed with so many straits? O fond fools of *Adams* seed, that neglect the time till this terrible passage! how much wouldst thou give (if thus it were) for an hours repentance? at what rate wouldst thou value a dayes contrition? worlds are worthlesse in respect of a little respite, a short truce would seem more precious than the treasures of Empires; nothing would then be so much esteemed as a trice of time, which before by moneths and years thou lavishly mis-spent. Think on thy sins, nay, thou couldst not choose but think Satan would write them on the curtains of thy bed, and thy agashed eyes would be forced to look upon them, there wouldst thou see thousands

Use. 1.

*Job. 14. 14.
Job 14. 5.
Psal 90. 12.
John 11. 9.*

*Knolls Turkish
History p. 73.*

Wild. 5. 81

committed, not one confessed, or throughly repented; then too late thou wouldst begin to wish, *O had I led a better life, and were it to begin again, O then how would I fast and pray; how repent, how live!* Certainly, certainly, if thou goest on in sin, thus would be thy departure, thy carcase lying cold among the stones of the pit, and thy soul, by the weight of sin, irrecoverably sinking into the bottome of that bottomlesse burning lake.

Use 2.

But to prevent this evil, take this use of advice for thy farewell: whilst yet thy life lasteth, whilst yet the Lord gives thee a gracious day of visitation, ply, ply all those blessed means of salvation, as prayer and conference, and meditation, and Sermons, and Sacraments, and fastings, and watchings, and patience, and faith, and a good conscience; in a word, so live, that when this *day or night of death* comes, thou mayest then stand firm and sure: as yet thou art in the way of a transitory life, as yet thou art not entered into the confines of Eternity: If now therefore thou wilt walk in the holy path, if now thou wilt stand out against any sin whatsoever, if now thou wilt take on thee the yoke of our Saviour Christ, if now thou wilt associate thy self to that sect and brotherhood, that is *every where spoken against*; if now thou wilt direct thy words to the glorifying of God, and to give grace unto the hearers; if now thou wilt delight in the Word, the wayes, the Saints, the services of God; if now thou wilt never turn again unto folly, or to thy trade of sin, though Satan set upon thee with his baits and allurements, to detain thee in his bondage, but by one darling delight, one minion-sin, then I dare assure thee, *dear, right dear would be thy death in the sight of the Lord*: with joy and triumph wouldst thou passe through all the terrours of death, with singing & rejoycing would thy soul be received into those sacred mansions above. O happy soul, if this be thy case! O happy *night or day*, whensoever the news comes, that then must thy soul be taken from thee!

Psal. 116. 15.

You may think it now high time, that we bid this farewell-funeral Text adieu. Then for conclusion, let every word be thy warning. Lest *this*] be thy time, provide for this and every time; lest the *night*] be dreadful, *Do not sleep, as do others, but watch and be sober*; lest *thy soul*] should suffer, desire the sufferings of thy God to satisfie; lest death *re-quire*] it of thee by force, offer it up to God with a chearful devotion; and lest this of *thee*] be fearful, who hast lived in sin; correct these courses, amend thy wayes and the blessing of God be with thee all thy life, at the hour of death, now, henceforth, and for ever. Amen

1 Thes. 5. 6.

Doomes



Doomes-day.

MATTH. 16. 27.

Then shall he reward every man according to his works.



He dependance of this Text is limited in few lines, and that your eyes wander no further than this Verse, therein is kept a general Assize; the Judge, Officers, Prisoners stand in array; the Judge, is God, and *the Son of man*; the officers, Angels, and they are *his Angels*; the Prisoners, men, and because of the Goal-delivery, *every man*. If you will have all together, you have a Judge, his circuit, his habit, his attendants, his judgements: a Judge, *the Son of man*; his circuit, *he shall come*; his habit, *in the glory of his Father*; his attendants,

with his Angels: What now remains, but the execution of justice? Then without more ado see the Text, and you see all; the scales in his hand, our *works* in the scales, the reward for our *works*, *of just weight each to other; *Then he shall reward every man according to his works*.

This Text gives us the proceeding of *Doomes-day*, which is the last day, the last Sessions, the last Assize, that must be kept on earth, or is decreed in Heaven; if you expect Sheriffs, or Judges, Plaintiffs, or Prisoners, all are in this Verse, some in each word. *Then* is times Trumpet that proclaims their coming. *He* is the Judge that examines all their lives. *Reward* is the doom, that proceeds from him in his Throne. *Man* is the malefactor, *every man* stands before him as a prisoner. *Works* are the indictments, and *according to our works* must go the trial, howsoever we have done, good or evil.

Give me yet leave, this Judge sits on trials as well as prisoners; it is an high Court of appeal, where Plaintiffs, Counsellours, Judges, all must appear and answer: Would you learn the proceedings? There is the Term, *Then* the Judge, *he* the sentence, *shall reward* the parties, *every man* the trial it self, which you may finde in all to be just and legal, *every man his reward according to his works*.]

We have opened the Text, and now you shall have the hearing.

Then.]

T *Hen*] when? The { Negative.
answer is { Positive.

First, *Negative*, *Then*;] not on a sudden, or (at least) not at this present. This life is no time to receive rewards, *the rain and Sun* pleasure both the good and bad; nay, oftentimes the bad fare best, and Gods own children are most fiercely scorched in the furnace of affliction; *The earth is given into the hands of the wicked*, saith Job: but, *If any man will follow me, he must take up his crosse*, saith our Saviour. Joy, and pleasure, and happinesse attend the ungodly, while Gods poor servants run thorow the thicket of briars and brambles to the Kingdome of Heaven: but *Shall not the judge of all the world do right*? A time shall come when both these must have their change; *Mark the upright, and behold the just, for the end of that man is peace, but the transgressors shall be destroyed together, and the end of the wicked shall be cut off*, Psal. 37. 37, 38. The effect of things is best known to us in some issue of time; and *then* shall we have our rewards when *The Son of man shall come in the glory of his Father*. Let this admonish

fff 3

* I mean not an Arithmetical, but a Geometrical weights, rewards (especially of Heaven) are not equal according to justice, but proportionable according to promise.

Job. 9. 24.

Matth. 16. 24.

Gen. 18. 25.

Psal. 37. 37, 38.

Psal. 37. 7, 10, 11.

monish us to have patience in all our expectations: What is it to suffer a while, an inch of time, considering the reward is great indeed, everlasting in durance? *Rest in the Lord* (saith David) and wait patiently for him: fret not thy self for him which prospereth in his way: And will you know the reason? For yet a little while, and the wicked shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace: *Psal.* 37. 10, 11. So they shall indeed, if only they will expect a little time; not now, but *Then*] stay yet a while, and be sure anon the reward shall be given.

2. But to answer positively, this *Then* is no other than *Doomes-day*, and when that shall be, will be known best by

} Conjectures.
} Signes.

We will begin with the former.

1.

Some would have it in the year 6000 from the beginning of the world: this was the sentence of *Elias* (say the Jewes) whose prophecy thus runs, *Two thousand years before the Law: two thousand under the Law, and two thousand under the Gospel*: how untrue this sounds, any one may guesse that considers: in the first number he fails, because it was too little; in the second number he erres, because it was too much: and if *Elias* say amisse for the time now past, how should we believe him for that yet to come? Others, besides testimony, produce reason, that as God was creating the world six dayes, so he must be a governing it six thousand years; here's a seeming proportion, but upon what reason? Every day, (say they) must be a thousand years with man, because a thousand years are but as one day with God. It were too frivolous a pains to repeat any more, or to answer these: Is not this sacriledge to break into Gods place, and pry into his Sanctuary? why should we presume to know more than God would have us? Look at the Apostles, were they not Gods Secretaries? Look at the Angels, are they not Gods Heralds? Look at Christ himself, is he not the Son of God? and yet as he is the Son of man, he speaks of all, *Of that day and hour knoweth no man, no Angel, neither the Son, but the Father only*, *Mark.* 13. 32. It is not for us to seek, where the Lord hath not a tongue to speak. Why should we know more than other men, than all men, than Angels, than Christ himself, who (as man) was either ignorant of it, or at least had no commission to reveal it. It is not for you to know the times and seasons, which the Father hath put in his own power, *Act.* 1. 7. It is a better use which our Saviour makes, *Take heed, watch, and pray; for ye know not when the time is*, *Mark.* 13. 33. As a thief in the night, so is *Doomes-day*, it comes suddenly, it will come shortly: would you needs know when? Why then when you least imagine such a matter, then when worldly honours profit nothing, then when kindred and acquaintance fail, then when the world shall be set on fire, then] then] he shall reward every man according to his works.

Psal. 90. 4.

Salvianus de guber. Dei, l. 9.

Mark. 13. 32. Ne nos addamus inquirere, quod ille non addidit dicere, *Aug. Epist.* 145 *Act.* 1. 7.

Mark. 13. 33. *1 Thess.* 5. 2.

2.
Teste Tho. Aquin. Supplem. ad. 3. part. q. 73. art. 1.

But secondly, if conjectures fail, the signes are certain: *Jerom* reports of 15 Miracles for 15 dayes, which he writes to have found in the Hebrews Annals, and immediately must precede the Judges coming. The first day (saith he) the Sea shall swell, & lift up her waves at least fifteen cubits above the height of the highest hills. The second day, unlike to the former, the sea shall ebbe again, and the waves be fallen till they scarce be seen. The third day the sea must return to its ancient course, & so abide that day as it was before. The fourth day, sea-monsters shall appear above the sea, whose bellowing roars shall fill the air with cries, which God alone understands, and men shall tremble at. The fifth day, all the fowles of the air shall flock together, and meeting in the fields shall there chatter, and starve for fear of the approaching times. The sixth day, floods of fire shall rise up against the firmament, which kindling at the falling Sun, shall run like a lightning to the rising morn. The seventh day, all stars and planets shall shoot out fiery comets. The eighth day, there shall be a general earth-quake, and the motion so violent, that the ground shall hop, and the living creatures not stand on their feet, that walk on the tottering floors. The ninth day, trees shall sweat blood. The tenth day, all the stones of the earth shall war together, and with a thundering noise break one upon another. The eleventh day, all buildings shall be ruined, and all the hills and mountains melt into dust and powder. The twelfth day, all beasts of the field shall come from their woods and dens, and so abstaining from their food, shall roar and bellow up and down the plains. The Thirteenth day, all graves shall be open, from the rising up of the Sun, unto the going down of the same. The fourteenth day, all men shall come abroad, and such a distraction seize on their heavy hearts, that they shall lose the speech and volubility of their tongues. And the fifteenth (which is the last day) the living men shall die, and the dead shall live again; all above earth be changed, and those in their graves be raised and recovered.

I will

I will not say these things are certain, (I leave you to the author that recites them) but if any whit true, why (blessed Lord!) what a day of appearance shall this be? I know not faith one) what others may think of it, but for my self, it makes me tremble to consider it. *It is a day of anger & wrath, a day of trouble & heaviness, a day of obscurity & darkness, a day of clouds & blackness, a day of the trumpet and alarm against the strong cities, & against the high towers,* Zeph. 1. 15. I will but run thorow the signes, as we find them in Gods writ, and then see if your hearts will not fail for fear.

Chrysost.
Hom 77. in Mat.
Zeph. 1. 15.

Then] Shall the Sun be darkened: can Nature stand and suffer a general Eclipse? When God died, the Sun could discolour its beauty, and sute it self in black to its Makers condition; and now man dies, the Sun is clad again in mourning robes. Alas! what can it do but mourn? God lives, but man-kind dies: though he was the Creator, yet we are the creatures for whom it was created: *when the householder dies, the family grieves*: were all eyes dry, here is the eye of the world weeps it self blind to see this dissolution: Is man bereft of compassion, for whom the Sun it self undergoes this passion? Think on those times, when darknesse that may be felt, shall spread over all the earth; how should plants but wither? Or beasts of the field but waste? How should men but dye, when they stumble at noon-day? Their eyes shall fail them, the light forsakes them: miserable men! the Sun shall not shine on them, because God will judge them. But this is not all.

Mat. 24. 29

Patr. familias
moriens in da-
tur domus.
Chrysost. in
Matth. 44.

Then] Shall the moon not give her light: as the day and night are both alike with God, so the day and night shall be alike with man: the Sun will not lend its lustre, nor can the Moon borrow any more light: but what strange war makes this confusion of nature? the Sun shall look black; and the Moon be turned into blood. Here is a new Moon, and such a change as before was never seen: there is no increase, no full, no wane, but all the light is at once extinguished: unhappy creatures that depend upon her influence! how should they live, when she her self wades in blood? God made these Lights for signes, and for seasons, for dayes, and for years: but now signes are out, seasons past, dayes are done, years abolished: *The Angel hath sworn by him that lives for ever, that time shall be no longer,* Rev. 10. 6. Who will not believe that heares this sacred oath? Was it a man? No, an Angel:] did he say it? No, he swore it:] how? by himself? No, it was by him that lives for ever:] and what? That time must be little? Nay it must be no longer, time shall be no more.] How shall it be any more? The Sun is disfigured, the Moon disrobed, both eclipsed. But this not all.

Matth. 24. 29.

Joel. 2. 31.

Gen. 1. 14.

Rev. 10. 6.

Then] Shall the stars be shaken; the powers of Heaven shall move, and the Lamps of heaven shall tremble: these were Gods threats against the Babylonians, Esay 13. 10. For the stars of Heaven, and the Planets thereof shall not give their light. Against the Egyptians, Ezek. 32. 7. I will cover the heaven, and make the stars dark over thee: Against all his enemies, Joel 3. 15. The Sun and Moon shall be darkened, (but not they alone, for) and the stars themselves shall withdraw their shining: But what speak we of darknesse, or the stars not shining? They shall not only dim, but down. In those dayes (saith our Saviour) after that tribulation the Sun and the Moon shall darken, and the stars of heaven shall fall: how fall? So thick (say Expositors) that the Firmament shall seem to be without all light. I cannot say these signes shall be real; whether it is by subtraction of their light, or the conceit of brain-troubled sinners, or the fall of some enflamed vapours, or the Apostasie of some enlightened persons: for certain (to speak literally) there shall be some change in the whole order of Nature: *Son and Moon, Stars and Planets,* all must lose their light, and by all likelihood, it is the glory of the Judge that will dazle those Candles. Neither is this all.

Esay 13. 10:
Ezek. 32. 7.
Joel 3. 15.

Mark. 13. 15.
Tymne, &c.

Then] Shall the elements melt, the fire shall fall down from heaven, the air turn it self into vapours, the Sea swell above all Clouds, the earth be full of yawning Clifts. and violent tremblings. A fire shall first usher the Judge, and such a fire as shall have the property of all fires; that fire in its speare, this fire on earth, the fearful fire which torments in hell, all shall meet in one, and according to their several qualities, produce their several effects: If we believe the Authour in the margent, *the just shall be refined by one, the wicked shall be tormented by another, the earth be consumed by a third*: There is no creature but it must be fuel for this fire; as the first world was destroyed with water, to quench the heat of their lust: so must this be destroyed with fire, to warm the cold of our charity. But not the fire alone.

2 Pet. 3. 10.
Elementaris
subtiliando,
terrestris con-
sumendo, infer-
nalis puniendo
Joh. de Com-
bit.

Then] Shall the aire breed wonders: what shall be seen but lightnings, whirle-winds, coruscations, blazing-stars, flashing thunders? Here a Comet runs round in a circuit, there

there a Crown compaffeth that Comet ; near them a fiery Dragon fumes in flames ; every where appears a shooting fire, as if all above us were nothing but inflamed aire. Yet not the aire alone :

Luk 21. 15.

Then] shall the waters roare, Rivers shall wax dry, the Sea froth, and foam, and fume : those that dwell near shall wonder at the swelling tides, others afar off shall tremble at the roaring noise : What threats are those which the Surges murmur ? War is proclaimed by noise, set on by blaits, continued by storms ; the floods and tides shall run over all the plaines, the Sea and waves shall mount up to the very skies : now would they warre with heaven, then overwhelm the earth, anon will they sink to hell ; and thus shall they rove and rage, as if they would threat all the world with a second inundation. Nay yet again.

Matth. 24. 7.
Joel 1. 10.

Then] shall the earth be shaken ; in divers places (saith Matthew ;) in all places (saith Joel) for all the earth shall tremble before him. Here is an Earthquake indeed ; not some part of the land, by reason of some cloistered winde, but the Rocks, Mountains, Castles, Cities, Countries, some shall remove, others be ruined ; thus all the earth shall be as a swallowing gulf, that all things here situated, may be then devoured. What can I more ?

Then] shall Plants cease their growth, Beasts want their sense, Men lose their reason : were this but little ? You may wonder more. The Sibyls could affirm, that Nature should both cease, and change her being ; the Trees instead of growth should sweat out blood ; the Beasts should bellow up and down the fields, then want their sense ; Men should have disfigured faces, astonished hearts, affrighted looks, then lose their reason : Nay, what marvel then, if at the worlds end, they be at their wits end ? O fearful signes enough to move flinty stones ! if this be the Term, what is the Suit, the Bill, the Doom, the Execution ? A Trump shall summon, Death will arrest, God must have appearance, and *Then*] is the day : *Then*] he shall reward every man according to his works.

What a Chaos is here, when the world must be thus turned topsie turvie ? The Sun, the Moon, the Starres : come yet lower, the Fire, the Aire, the Sea, the Earth ; nay, Trees, and Beasts, and Men, all must be out of order in the whole course of Nature.

1. Use.

Who can read or hear this Prognostication of *Doomes-day*, and not wonder at the signes which shall hang over all our heads ? We see by experience when any outrageous storme happens on Sea or Land, how wonderfully men are dismayed, how strangely astonished : now then, when the Heavens, the Earth, the Sea, the Aire shall be wholly distempered and disordered ; when the Sun shall threaten with mourning, the Moon with blood, the Stars with their falling ; yea, when all the heavens shall shrink and passe away as a paper-scroule, who then dares eat, or drink, or sleep, or take a minutes rest ? Be sure these dayes shall come, and the signes shall passe : *A wake ye Drunkards, and weep all ye drinkers of Wine, because of the new wine ; for it shall be pulled from your monthes.* Gird your selves, and lament ye Priests, howle ye Ministers of the Altar :

Joel 1. 5, 13, 15

Alas ! for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. What ? Are ye insensible of these signes ? The imprisoned thief fears at the news of the affize : and is the sinner so impudent that he fears nothing ? The day shall come when the men of earth shall fear, and be full of fear ; every signe shall breed a wonder, and every sight shall breed a wondrous terrour ; men shall hide themselves in the caves of beasts, and the beasts seek to save themselves in the houses of men : where then shall the wicked stand, when all the world shall be thus in uproare ?

2. Use

Yet a word for us all ; we have all warning, and we had best to provide ; yet the weather is fair, we may frame an Arke to save us from the flood ; yet are the Angels at the gates of Sodom, yet is Jonas in the streets of Nineveh ; yet the Prophet woos, O Judah, how should I intreat thee ? Yet the Apostle prayes, nay, *We pray you in Christs stead, that ye will be reconciled unto God :* to conclude, yet the Bride-groom staves the Virgins leisure ; Lord, that they would make speed, seeing the joyes of heaven tarry for them ! This Term is at hand, and is it not time to petition to the Judge of heaven ? What a dangerous course is it, never to call to minde that Time of Times, untill we see the Earth flaming, the Heavens melting, the Judgement hastening, the Judge with all his Angels coming in the Clouds to denounce the last doom upon all flesh, which shall be unto some *Wo, wo*, when they shall call to the mountains to cover them, and for shame of their sins, hide themselves (if it were possible) in hell fire ! If we have any

Hf. 6. 4.
2 Cor. 5. 10

any fear, this should move fear; if we have any care, this should move us all to be careful indeed. We have not two souls that we may hazard one, neither have we two lives that we may trust to another, but as thy last day leaves thee, so will this *Doomes-day* find thee. Who would not but accept the Fatherly fore-warning of Christ our Saviour. See you not now many signes as the Heralds & forerunners of his glorious coming? *The abounding of iniquity, the waxing cold of charity, the rising up of Nation against Nation?* Was there ever lesse love? Was there ever more hatred? Where is that *Jonathan* that loves *David* as his own soul? Nay, where is not that *Joab* that can embrace friendly, but carries a malicious heart towards *Abner*? Sure we are neer the end indeed, when *charity* is grown thus cold. You then that would have the comfort of the day, take these signes for warnings; provide for him who hath thus long waited for you; and seeing you look for such things, be diligent that ye may be found of him in peace, without spot, and blamelesse. Who would endanger their souls for a little sin? busie Clients heed nothing but their cause; and if you would recover heaven, be sure that ye mark this *Term*. The time drawes on, now the Writs are out, anon comes the Judge, and Then is the day. Then] he shall reward every man according to his work.

Math. 24. 7, 12

1 Pet. 3. 14.

You see the *Term*, and now you may expect to view the Judge: the *Term* is Then,] the Judge is He.] Stay a while, and the next time you shall see him in his judgement-seat.

He.]

HE? Who? If you look at the fore-going words you may see who he is: *The Son of man* shall come in the glory of his Father, and it is he that shall reward us according to our works.

Hic facit, ut ad infim m se fore tem hominam deiciat. Musculus in Math. cap. 8. Psal. 9. 4.

This title of the *Son of man*, denotes unto us the humility of the *Son of God*; what is the *Son of man*, but *man*? And this tells us how humble he was for us, that being God, was made *man*, or the *Son of man*, which is as all one, according to that, *Psal. 8. 4.* What is *man* that thou art mindful of him? Or the *Son of man* that thou visitest him?

It is true, *God* is the Judge of all, *Heb. 12. 23.* and yet it is true, this *God* is *man*, *Acts 17. 31.* *God* (saith *Paul*) will judge the world, but it is by that *man* whom he hath ordained. *God* hath the power, but *God* as *man* hath only the Commission. *He* (who is *God*) hath given him authority to execute judgement. And would you know the reason? It is only because he is the *Son of man*, *Joh. 5. 27.* In a word, *God* shall judge; the whole Trinity by prescription, *Christ* only in execution: the Father judgeth, but by the Son; or as the Evangelist *John*, the Father judgeth no *man*, but hath committed all judgement to the Son, *Joh. 5. 22.*

Heb. 12. 23. Acts 17. 31.

Joh. 5. 27.

Joh. 5. 22.

But because as *man*, there appears in him a double forme, as humbled, as glorified; we'l discusse these questions, which resolve all doubts.

{ 1. Whether Christ, as man } shall appear unto us, when he will reward us?
{ 2. Whether man, as glorified }

To the first we say, that only as *man* he will appear our Judge, who as *man* appeared when himself was judged; what better reason to expresse the benefit of our redemption, than so to judge us as he did redeem us? Was he not *man* that suffered, died, and was buried? And is he not *man* that one day shall come to judge both the quick and dead? he that came obscurely to be judged by the unjust, shall then appear openly to judge all the just: the same *man*, who is *God* and *man*, shall be our Judge in his humane nature, by his divine power. Thus we say, *God* (who is the Ancient of dayes) hath the power original; but *man* (who is the *Son of God*) hath the power traduced; and therefore saith *Daniel*, One like the *Son of man* came with the clouds of heaven, and came to the Ancient of dayes, and they brought him neere before him, and there was given him dominion, and glory and a Kingdome.

Tunc manifestus ventis inter justos judicaturus, qui occulta venerat judicandus ab injustis. August. de civ. Dei. Dan. 7. 13, 14.

Consider this, ye that are going to the Bar; what a sight will this be to the faithlesse Jewes, stubborn Gentiles, wicked Christians, when Every eye shall see him, and they also which pierced him! This is the *man* (shall they say) that was crucified for us, and again crucified by us: why, alas! every sin is a Crosse, every oath is a Spear, and when that day is come, you must behold the *man*, whom thus you do crucifie by your daily sins:

Apoc. 1. 7.

Ggg

Sure

† Sic Aug. habet juan (for-
tasse) de Christi
et marty-
rum vulneri-
bus, et quod non
sit desumit as-
ris sed d'gni-
tas. N. vi. quod
quiritur, an
cicatrice re-
maneat in cor-
pore perfetto et
Matth. 26. 24.

Sure this will be a fearful sight; where is the bloody swearer, that can tear his wounds, and heart, and blood, and all? At this day of Dom* *these wounds shall appear, that heart be visible, that body and blood be seen both of good and bad,* and then shall that fearful voice proceed from his Throne, *This was the heart thou piercedst, these are the wounds thou rasedst, and this is the blood thou spilledst:* Here is the fearful judgement, when thou that art the murthurer shalt see the slain man sit thy Judge: what favour canst thou expect at his hands, whom thou hast so vilely abused by thy daily sins? Be sure, *the Son of man will come, as it is written of him, but wo be unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born,* Matth. 26. 24.

glorificato? Attamen Christus apparuit Thomæ cum cicatricibus ad fidem ejus confirmandam, Joh. 20. 27.

To the second question we answer, that *as Christ shall appear in the forme of man, so this man shall appear in a glorious forme:* he that is a Mediatour betwixt God and man, must both intercede for man to God, and communicate those things which are of God to man: to this purpose both these offices are agreeable to him, in that he participates of both extreames; he is man to abide the judgements due from God, he is God to convey all his benefits unto man: as then, in his first coming, he pleased God by taking the infirmities of man upon him, so in his second coming will he judge us men, by appearing in that glory which he derives from God. But look about you! who is this Judge arrayed in such a majesty? *A fire devoures before him, and behinde him a flame burnes up,* on every side the people tremble, *and all faces shall gather blacknesse:* here is a change indeed, he that was in a cratch, now sits on a Throne; then Christ stood like a Lambe before Pilate, now Pilate stands like a malefactor before Christ; he that was once made the footstool of his enemies, must now judge, *till he hath made all his enemies his foot-stool.* Where shall they run? And how shall they seek the cliffs of the rocks, and hallow places? The glory of his Majesty kindles a flame, while *the heaven and earth shall flee from the presence of this Judge.* O ye heavens! why do ye flee away? What have ye done? Why are ye afraid? It is the Majesty of the Judge that will amaze the innocent; the greatnesse of whose indignation will be able to strike all the heavens with terrour and admiration; when the Sea is out-ragious, and tempestuous, he that stands on the shoar will be struck into a kinde of fear: or when the Father goes like a Lion about his house, in punishing his bond-slave, the innocent son stands in great fear and trouble: and how then shall the wicked tremble, when the very heavens shall be afraid? *If the goodly Cedars of Lebanon be shaken, what shall become of the tender twiggs in the Desert? If the sturay Rams stoop and tremble, how will the bleating Lambs cry and run away? And if the just and righteous scarcely be saved, where shall the ungodly and the sinner appear?* The mountains and heaven shall melt before the Lord; and what stony hearts have we, that (for all this) are nothing at all yet moved?

Greg. in Mor.
1 Pet. 4. 18.

But (may be) I prevent your expectation; if here be a Judge, where is the guard? Behold him coming from above with great power and glory: would you know his habit? He is cloathed with Majesty: seek you the colour? 'Tis the brightnesse of his Father: would you view his attendants? They are an hoast of a Angels: look you for the guard? They are a troop of shining Cherubims: nay, yet see a longer train, a further company, the souls of Saints descend from their imperial seats, and attend the Lamb with great glory, and glorious Majesty: never was any Judge Lord of such a circuit: his footstool are the Clouds; his seat the Rain-bowe, his Justices Saints, his Officers Angels, and the Arch-Angels Trump proclaims a silence, whilest a just sentence comes from his mouth on all the world. Thus are the Assizes begun to be solemnized; *the thrones (as Daniel saw in his vision) were set up, and the ancient of dayes sat down, his garments white as snow, and the hair of his head like pure wooll, his Throne like the fiery flame, and his wheels as burning fire,* Dan. 7. 9. This is the Judge whose coming is so fearfull, ushered by a fiery flood, apparelled in snowy white, carried in his circuit on burning wheeles, and attended with the number of thousand thousands. O ye Jewes; behold the man, who before you crucified like a Malefactor; behold him in his Throne, whom you said, his Disciples had stollen by night out of his grave: behold him in his Majesty, whom you would not deigne to look upon in his humility; *the baser you esteem-*

Dan. 7. 9.

Dan. 7. 9.

Matth. 28. 13.

med his weaknesse, the heavier must you find and feel his mightinesse. The Son of man appears, and the kindreds of the earth must mourne; such a shout of fury follows the sight of his Majesty, that the vaults shall echo, the hills resound, the earth shake, the heavens change their situation, and be turned to a confusion; then shall the wicked weep and wail, and yet their tears not serve their turn; their sins past betray them, their shame present condemns them, and their torment to come confounds them; thus shall they bewail their miserable hap, their unfortunate birth, and their cursed end: O fearful Judge, terrible as an Army with Banners; turn away thine eyes from us, which overcome the proudest Potentates: the Kings of the earth shall be astonished, and the Nations of the Isles shall fear from farre: Every eye shall see him whom they have pierced, and tremble at the presence of his sight. Conceive the guilty prisoner coming to his trial, will not the red robes of his Judge, make his heart bleed for his blood-shed? doth not that scarlet Cloth present a monstrous hew before his eyes? O then! what sight is this, when the man slain, sits in the judgement seat, the rosie wounds of our Saviour still bleeding (as it were) in the prisoners presence? These are the wounds, not as tokens of infirmity, but victory; and these now shall appear, not as if he must suffer, but to shew us he hath suffered. See here an object full of glory, splendor, majesty, excellency, and this is He] the man, the Judge, the rewarder of every man according to his works.

Greg. sub 10.
Matth. 24. in
nubibus coeli.

Cant. 6. 4, 5.

Aquin. sup-
plem. q. 50.
A. 2. ad se-
cundum.

The Judge we have set in his Throne, and before we appear, let us practise our repentance, that we answer the better.

Think but (O sinner) what shall be thy reward, when thou shalt meet this Judge; The adulterer for a while may flatter beauty, the Swearer grace his words with oaths, the Drunkard kisse his cups, and drink his bodies health, till he bring his soul to ruine: But remember for all these things God will bring thee to judgement. Cold comfort in the end: The Adulterer shall satisfie his lust, when he lies on a bed of fire, all hugged and embraced with those flames; the swearer shall have enough of wounds and blood, when Devils torture his body, and rack his soul in hell; the Drunkard shall have plenty of his cups, when scalding lead shall be poured down his throat, and his breath draw flames of fire instead of aire: as is thy sin, so is the nature of thy punishment; the just Judge shall give just measure, and the balance of his wrath poize in a just proportion.

Vse 1.

Eccles. 11. 9.

Yet I will not discomfort you, who are the Judges dearest favorites: Now is the day (if you are Gods servants) that Satan shall be trod under your feet, and you with your Lord and Master Christ, shall be carried into the holiest of holies. You may remember how all the men of God in their greatest anguishes here below, have fetcht comfort by the eye of faith at this mountain: Job rejoiced being cast on the Dung-hill, that his Redeemer lived, and that he should see him at the last day stand on the earth: John longed and cried, Come, Lord Jesus, come quickly; and had we the same precious faith, we have the same precious promises: why then are we not ravished at the remembrance of these things? Certainly there is an happy faith (wheresoever it shall be found) that shall not be ashamed at that day: Now therefore little children, abide in him, that when he shall appear, we may have confidence: Confidence? what else? I will see you again (saith our Saviour Judge) and your heart shall rejoyce, and your joy no man taketh from you. O blessed mercy, that so triumphs against judgement; our hearts must joy, our joyes endure, and all this occasioned by the sight of our Saviour; for He] shall reward every man according to his works.

Vse 2.

1 John 2. 28.

John 16. 22.

We have prepared the Judge for sentence: he hath rid his circuit in the Clouds, and made the Rain-bow his chair of state, for his Judgement-seat; his Sheriffs are the Saints, that now rise from the Dust to meet their Judge, whom long they have expected: the summons is sent out by a shout from Heaven; the cryno sooner made; but the graves lie open, and the dead arise: stay a while till I ready them; you have seen the Judge, and now we prepare the judged. He] is the Judge; every man] the judged; and He shall reward every man according to his works.

Every man.]

He persons to be judged, are a world of men, all men of the world, good and bad, elect and reprobates, but in a different manner: To give you a full view of them, I must lead your attentions orderly through these passages; there must be a Citation, Resurrection, Collection, Separation: follow me in these paths, and you may see both the men and their difference, before they come to their judgements.

G g g 2

First,

*Surgite mrr.
tui, venite ad
iudicium.
Hieronymus
super Marthae-
um. Veni vox
tuba terribilis,
cui omnia obi-
diunt elementa,
petras sci. dii,
inferos, &c.
Chryost. 1. ad
Corinth. 15.*

First, there is a *summons*, and *Every man* must hear it: it is performed by a shout from Heaven, and the voice of the last Trump: the clangor of this Trump could ever sound in Jeroms ears, *Arise ye dead, and come to judgement*: the clangor of this Trump will sound in all mens ears, it shall wake the dead out of their drouzie sleep, and change the living from their mortal state, make devils tremble, and the whole world shake with terrour: *A terrible voice, a Trumpet shall sound, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies.* What say you to this Trump, that can make the whole Universe to tremble? No sooner shall it sound, but *the Earth shall shake, the mountains skip like Rams, and the little hills like young sheep*: It shall pierce the waters, and fetch from the bottome of the Sea the dust of Adams seed, it shall tear the rocky Tombs of earthly Princes, and make their haughty mindes to stoop before the King of Heaven; it shall remove the centre, and tear the bowels of the earth, open the graves of all the dead, & fetch their souls from heaven or hell, to re-unite them to their bodies. A dreadful summons of the wicked, whom this sudden noise will no lesse astonish, then confound; the dark pitchy walls of that infernal pit of hell, shall be shaken with the shout, when the dreadful soul shall leave its place of terrour, and once more re-enter into her stinking Carrion, to receive a greater condemnation: What terrour will this be to the wicked wretch? What woful salutations will there be between that body and soul, which living together in the height of iniquity, must now be re-united to enjoy the fullness of their misery? The voice of Christ is powerful, *The dead shall hear his voice and they shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of condemnation.*

Joh. 5. 28, 29.

You hear the *summons*, and the next is your *appearance*: death the Goaler brings all his prisoners from the grave, and they must stand and appear before the Judge of Heaven.

The *summons* is given, and every man must *appear*: Death must now give back all their spoils, and restore again all that she hath took from the world. What a gassly sight will this be, to see all the Sepulchers open, to see dead men rise out of their graves, and the scattered dust to lie on the wings of the winde, till it meet together in one compacted body? *Ezekiels dry bones shall live*: thus saith the Lord, *I will lay sinewes upon you, and make flesh grow upon you, and cover you with skin, and put breath in you, and you shall know that I am the Lord,* Ezek. 37. 6. This dust of ours shall be devoured by worms, consumed by Serpents, which crawl and spring from the marrow of our bones: look in a dead mans grave, and see what you find; but dust, and worms, and bones, and skuls, putrified flesh, an house full of stench and vermine; Behold then the power of God Almighty, out of this grave and dust of the earth; from these chambers of death and darknesse, shall arise the bodies of the buried, the graves will lie open, and the dead go out; not an hair, not a dust, not a bone shall be denied, but whatsoever holds their dust shall yield their bodies: *I saw the dead* (saith John) *small and great stand before God; and the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works,* Rev. 20. 12, 13. What a wonderful sight will this be, to see the sea and earth bring forth in all parts such variety of bodies: to see so many sorts of people and Nations to come together? Huge armies, innumerable, as the Caterpillars of Egypt, all shall arise, and every one appear before the Lords Tribunal: worms and corruption cannot hinder the resurrection; he that said to Corruption, *Thou art my father, and to the worm, Thou art my sister and mother*; said also, *I know that my Redeemer liveth, and mine eyes shall behold him.* O good God! how wonderful is thy power! this flesh of ours shall turn to dust, be eaten of worins, consume to nothing; if there be any reliques of our ashes, the winde may scatter them, the blasts divide them, our feet trample them, the beasts digest them, the vermine devoure them; if nothng, yet time will consume them. But for all this, God is as able to raise us from the dust, as to create us of the dust, not one dust of this clay shall perish; though scattered, divided, trampled, devoured, consumed; it shall be gathered, recovered, revived, refined, & raised; & as one dust shall not be lost of one man, so neither shall one man be lost of all the world: this is that general day that shall congregate all, they shall come from the four winds and corners of the world, to make an universal appearance; all the children of Adam shall then meet together; yea, all the kindreds of the earth shall meet together, and mourn; *Assemble your selves, and come, all ye heathen, to the valley of Jehoshaphat, for there will I sit to Judge all the heathen,* Joel 3. 11, 12. The

Joh 17. 14.

Joh 19. 25.

Rev. 20. 12, 13.

Ezek. 37. 6.

Joel 3. 11, 12

The summons are sounded, the dead raised, and yet to give you a fuller view of the parties, see how God the Judge now sends his messengers, to fetch the living bodies to his Court.

He shall send his Angels (saith our Saviour) and they shall gather together his Elect from the four windes, from one end of heaven to another, Matth. 24. 31. True it is, all shall be gathered, yet with a difference; some with a swift pace flie to the Throne, where is the hope of their deliverance; others draw and pull back, whiles the Angels hale them to the Judgement-seat; the righteous have nimble swift bodies, that fly to the Judge, as a Bird to her nest and young ones; but the wicked have their bodies black and heavy, they cannot flie, but flag in the aire, and the Angels do not bear, but dragge them to the Judgement-seat: how can this chuse but fear the wicked, when like malefactors they are brought before the wrathful Judge? as they were born or buried, so must they rise again naked and miserable; what a shame is this? and yet the more horrible, in that their nakednesse shall be covered with a filthy blacknesse; needs must desperate fears seize on the soul, when it is again united to her body, transformed to such an ugly forme: is this the body fed with delights and delicates? is this the flesh pampered with ease and lust? is this the face masked from the winde and Sun? are these the hands decked with Rings and Diamonds? how become these so swarthy horrible, which before were so fair and amiable? this is the change of the wicked, when through sorrow and confusion they shall cry to the Rocks, *Cover our nakednesse*, and to the Hills *Hide our ugliness*; nay, rather than appear, *let the infernal Furies tear and totter us into a thousand pieces*. Look your beauties (Beloved) in this glasse: such is the end of this worlds glory, so vain the pleasure of this body; Now is the end of all things come, and what remains, but a sea of fears and miseries rushing on them? before shall the Angels drag them, behind shall the black Crew follow them, within shall their Consciences torture them, and without shall hot flames of fire fume, & fry, & furiously torment them; fear within, & fire without: but worse then all, a Judge above all, & thither must they go; Angels usher them, Devils attend them, the Crier hath called them, the Angels trump hath summoned them, & now they must appear.

3.
Mat. 24. 31.

We have brought all together, now we must part them asunder, the sheep shall be put on the right hand, and the goates on the left, as every man hath been qualified.

Two travellers go together, feed together, lie together, sleep together, but in the morning their wayes part asunder: thus the sheep and goates eat together, drink together, sleep together, rot together, but at this day there shall be a separation, *Let them grow together, corn and tares untill the harvest*: this world is the floor; fan while you will, there will be some chaff; love peace like lambs, there will be some goates to trouble; the sheep and goates live both together in one fold, the world; lie both together in one cote, the grave: the world is a common Inne, which entertaines all manner of passengers: the rode-way to death, is the Kings high-way free for all travellers: after the passage of this weary day, death hath provided a large bed to lay all in, the grave: all live together and all lie together: all rest together, and all rot together: but when this night is past, and the last day is sprung, then is the woful separation; some turn on the right, and those are the blessed; others on the left hand, and those are the cursed. Here is the beginning of woes, when the wicked shall curse, and howle, like the fiends of hell. *O Lord punish me here, (saith one devoutly) rack me in pieces, cut me in shreds, burn me in fire, so that I may be there placed at thy right hand*: Blessed are they that have a place amongst those elect sheep: what now remains but their doom, which is a lot that must befall every man? for he shall reward (not one, or some, but every one) every man according to his works.

Matth. 13. 30.

Domine hic ure,
hic seca, modo
in aeternum
peccas. Aug.

The summons are given, the dead are raised, the prisoners conducted to the bar, and the sheep and goates severed asunder each from other.

And now see the parties thus summoned, raised, gathered, severed; Is not here a world of men to be judged all in one day? *Multitudes, multitudes in the valley of decision, for the day of the Lord is neer in the valley of decision*, Joel. 3. 14. Blessed God! what a multitude shall stand before thee? all tongues, all nations, all people of the earth shall appear at once: all we shall then behold each son of Adam, and Adam our grandfather shall then see all his posterity. Consider this, *high and low, rich and poor, one with another: God is no acceptor of persons*. Hark, O Beggar! petitions are out of date, and yet thou needest not fear, thou shalt have justice; this day all causes shall be heard, and thou (though a poor one) must appear with others to receive thy sentence. Hark, O Farmer, now are thy lives and leaves together finished; this day is the new harvest

1. Use
Joel 3. 14.

Mat. 3. 12.

Eccles. 40. 3. 4.

2. Vse

of thy Judge, who gathers his wheat into his garner, and burnes up the chaffe in fire unquenchable: no boon, no bribe, no prayers, no tears can avail thy soul: but as thou hast done, so art thou sentenced at the first appearing. Heark, O Land-lord, where is thy purchase to thee and thy heirs for ever? this day makes an end of all, and happy were thy soul, if thou hadst no better land than a barren rock, to cover and shelter thee from the Judges presence. Heark, O Captain, vain now is the hope of man to be saved by the multitude of an host: hadst thou command of all the armies on earth and hell, yet couldst thou not resist the power of Heaven: see, the trump sounds, and the alarm summons thee, thou must appear. Heark, O Prince, what is the Crown and Scepter against thunder? The greatnesse of man, when it comes to encounter with God, is weaknesse and vanity. Heark, all the world, *From him that sitteth upon the glorious throne, unto him that is beneath in earth and ashes: from him that is clothed in blue silk, and weareth a crown, even to him that is clothed in simple linnen: all must appear before him, the Beggar, Farmer, Land-lord, Captaine, King, and Prince, and every man, (when that day is come) shall receive his reward according to his works.*

But O here is the misery, Every man must appear, but Every man will not think on it: would you know the signe of that man, which this day shall be blessed? It is he, and only he that again and again thinks on this day, that *Jerome-like*, meditates on this summons, and resurrection, and collection, and separation. Examine then your selves by this rule; is your minde often carried to these objects? Soar you on high with the wings of faith, and a sound eye to this hill? Why then, you are right birds, truly bred, and not of the bastard brood? I pray you mark it, every crosse, and disgrace, and slander, and discountenance, losse of goods, discase of body, or whatsoever calamity (if you are the children of God, and destined to sit at the right hand of our Saviour) they will ever and anon, be carrying your mindes to some of those objects of *Doomes-day*. And if you can but say that experimentally you find this true in your selves; if ordinarily in your miseries, or other times, you think on this time of refreshing, then be of good comfort; for you are of the brides company, and shall enter into the marriage chamber to abide there for ever. But if you are destitute of these kinde of motions, O then strive for these properties, that are the inseparable breathings and movings of an holy heart, sound minde, and blessed person; every day meditate that every man shall appear one day, and receive his reward according to his works.

You see how we have followed the cause, and wel-neer brought it to final sentence, the *terme* is discovered, the Judge revealed, the prisoners prepared, and the next time we shall bring them to the Bar, to receive their rewards. This time depart in peace, and the God of peace keep your souls spotlesse without sin, that you may be well prepared for this day of Judgement.

According to his works.]

WE have brought the prisoners to their trial, and now to go on, how should this trial be? I answer: not by faith, but works; by faith we are justified, by works we are judged: faith onely causeth, but works onely manifest that we are just indeed. Here then is the trial, that every soul of man must undergo that day. Works are the matter that must be first enquired of: and is there any wicked man to receive his sentence? let him never hope to be saved by anothers supererogating; the matter of enquiring is not aliena, but sua; not anothers, but his] works. Or is there any good man on whom the smiling Judge is ready to pronounce a blessed doom? Let him never boast of meriting Heaven by his just deservings; see the reward given, not propter, but secundum, as (Gregory tells us) not for his works, as if they were the cause, but according to his works] as being the best witnesses of his inward righteounesse.

But the better to acquaint you with this trial, there be two points, of which especially we are to make inquiry.

- { 1. How all mens works shall be manifest to us.
- { 2. How all mens works shall be examined by GOD?

Rev. 20. 12.

1. Of the manifestation of every mans work, John speaketh, *And I saw the dead, small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works*, Rev. 20. 12. God is said to have books, not properly, but figuratively: all things are as certain and manifest to him, as if he had Registers in Heaven to keep Records of them. Remember this, O forgetful! you may commit, adde, multiply your sins, and yet run on score till they are grown so many, that they are

Greg. 1. in illa
verba 7. Psal.
penit Audiam
fac mihi mane
misericordiam.

are out of memory; but God keeps them in a Register, and not one shall be forgotten; there is a *book* and *Books*, and when all the dead shall stand before God to receive their sentence, then *must these books be opened*.

That is, the book of {
 Gods memory.
 Mans conscience.
 Eternal life.

There is a *book* of Gods memory, and herein are all the acts and monuments of all men whatsoever enrolled and registred; *A book of remembrance was written before God, for them that feared the Lord, and thought upon his Name*, Malach. 3. 16. This is that which manifests all secrets, whether mental or actual, this is that which reveals all doings, whether good or evil. In these Records are found at large *Abels* sacrifice; *Cains* murder, *Abesaloms* rebellion, *Dauids* devotion, the Jewes cruelty, the Prophets innocency, good mens intensions and the sinners actions; Nothing shall be hid when this book is opened, for all may run and read it, stand and hear it. How fond are we that imagine Heavens eye (such is *this book*) to be shut upon us? Do we not see many run to corners to commit their sins? There can they say, *Let us take our fill of love until the morning*, for darknesse hath covered us, and *who seeth us? who knoweth us?* Esay 29. 15. But are not the Angels of God about you? *We are a spectacle to the Angels* (saith the Apostle); I am sure we must be to Angels, and to men, and to all the world: O do not that before the Angels of God, yea before the God of Angels, which you would shame to do in the light and presence of an earthly man! Alas! must our thoughts be known, and shall not dark-corner-sins be revealed? Must every word and syllable we speak be writ and recorded in Gods memorable book, and must not ill deeds, ill demeanours, ill works of darknesse be disclosed at that day? Yes, *God shall bring every work unto judgement, with every secret thing, be it good or evil*, Eccles. 12. 14. Wail ye wicked, and tremble in astonishment. Now your closet-sins must be disclosed, your private faults laid open; God keeps the account-book of every sin, every transgression: *Imprimis*, for adultery, *Item*, for envy, blasphemy, oaths, drunkennesse, violence, murder, and every sin, from the beginning to this time, from our birth to our burial; the total summe, eternal death and damnation: this is the note of accounts: wherein are all thy offences written, the debt is death, the pay perdition, which fury payes over to destruction.

Malach. 3. 16.

Prov. 7. 18.

Esay 29. 15.

1 Cor. 4. 9.

Eccles. 12. 14.

But there is another *book*, that shall give (a more full, I cannot say, but) a more fearful evidence than the former, which is the *book* of every mans conscience: Some call it the *book* of Testimony, which every man still bears about him. There is within us a *book*, and Secretary, the *book* is Conscience, and the Secretary is our Soul: whatsoever we do is known to the Soul, and writ in our *book* of Conscience: there is no man can so much as commit one sin, but his Soul, that is privy to the fact, will write it in this *book*. In what a woful case will thy heart then be? in what strange terrour and trembling must it stand posselt, when this must be opened, and thy sins revealed? *It is now perhaps a book shut up and sealed, but in the day of judgement shall be opened*: and if once opened, what shall be the evidence that it will bring forth? There is a private Sessions to be held in the breast of every condemned sinner; the memory is Recorder, grief an Accuser, truth is the Law, damnation the Judgement, hell the Prison, Devils the Jaylours, and Conscience both Witnesse and Judge to passe sentence on thee, What hopes he at the general Assize, whose conscience hath condemned him before he appear? Look well to thy life, thou bearest about thee a *book* of testimony, which though for a time it be shut till it be full fraught with accusations, yet then (at the *day of Doom*) it must be opened, when thou shalt read, and weep, and read; every period stop with a sigh, every word be enough to break thy heart, and every syllable reveal some secret, thy own conscience (upon the matter) being both Witnesse, Judge, Accuser, and Condemner.

Liber signatus
 et clausus, in
 die judicii aper-
 tiendus.

But yet there is another *book* we read of, and that is the *book* of Life. Herein are written all the names of Gods elect, from the beginning of the world till the end thereof, these are the golden leaves; this is that precious *book* of Heaven, wherein if we are registred, not all the powers of hell, or death, or devils shall blot us out again. Here is the glory of each devout souldier of our Saviour; how many have spent their lives, spilt their bloods, run upon sudden deaths to gain a perpetual name? And yet for all their doings, many of these are dead and gone, and their memories perished with them; onely Christs souldier hath immortal fame: he, and onely he is writ in that *book* that must never perish. Come hither ye ambitious! your names may be writ in Chronicles,

yet

yet lost: writ in durable marble, yet perish; writ in a monument equal to a *Colossus*, yet be ignominious. O were you but writ in this *book of life*, your names should never die, never suffer any ignominy! It is an axiome most true, *They that are written, in the eternal leaves of heaven, shall never be wrapped in the cloudy sheets of darknesse.* Here then is the joy of Saints, at that *Day of Doom* this *book* shall be opened, and all the elect whom God hath ordained to salvation, shall see it, read it, hear it, & greatly rejoyce at it. The Disciples casting out devils, return with miracles in their mouths, O Lord (say they) even devils are subject to us through thy Name. True, (saith Christ) I saw Satan as lightning fall from heaven: not withstanding in this rejoyce not, that the spirits are subject unto you, but rather rejoyce because your names are written in Heaven, Luke 10. 20. And well may the Saints rejoyce that have their names written in Gods *book*, they shall see them (to their comfort) writ in letters of gold, penned with the Almightyes finger, ingraven with a pen of a Diamond: thus will this *book* give in the evidence, and accordingly will the Judge proceed to sentence.

Luke 10. 22.

Use 1.

Consider (thou that readest) what *books* one day must be set before thee: a time will come when every thought of thy heart, every word of thy mouth, every glance of the eye, every moment of thy time, every office thou hast born, every company thou hast used, every sermon thou hast heard, every action thou hast done, and every omission of any duty or good deed thou hast left undone, shall be seen in these *books* at the first opening of them: thy conscience shall then be suddenly, cleerly, and univerfally enlarged with extraordinary light to look upon all thy life at once; Gods memory shall then shine forth, and shew it self, when all men looking on it as a reflecting glasse they shall behold all the passages of their mis-spent lives from their births to their burials. Where is the wicked and deceitful man? Wilt thou yet commit thy villainies, treacheries, robberies, murders, debates, and impieties? Let me tell thee (if so) to thy hearts grief, all thy secret sins and closet-villainies, that no eye ever lookt upon (but that which is a thousand times brighter than the Sun) shall then be disclosed, and laid open before Angels, men, and devils, and thou shalt then and there be horribly, univerfally, and everlastingly ashamed: never therefore ago about to commit any sin, because it is midnight, or that the doors are lockt upon thee: suppose it be concealed, & lie hid (in as great darknesse as it was committed till *Doomes-day* again, yet then shall it out with a witnesse, and be as legible in thy forehead, as if it were writ with the brightest stars, or the most glittering Sun-beam upon a wall of chrystal.

Use 2.

As you mean the good of your souls, amend your lives, call your selves to account while it is called *to day*, search and examine all your thoughts, words, and deeds, and prostrating your selves before God, with broken and bleeding affections, pray and sue for assurance that your names are written in that *Book of life*.] This will be the joy of your hearts, the peace of your souls, the rest of your minds: yea, how glad will you then be to have **all these books* laid open? by this means (I speak it to the comfort of all true-hearted Christians) shall your obedience, and repentance, and faith, and love, and zeal, and patience, &c. come to light and be known. God is not unrighteous to forget your works of labour and love. No, all must out, especially at that day when the *books* shall be open, our *works* manifested, and as we have done, so must we be rewarded; for then he shall reward every man according to his works.

* It is a question, whether the finnes of Gods people shall be manifested at that day? some say, they shall be manifested,

not for their ignominy or confusion, but only that the goodnesse and grace of God may be made the more illustrious; and for this they urge, *Matth. 12. 36. 2 Cor. 5. 10. Rev. 20. 12.* Others say, they shall not be manifested. 1. Because Christ in his sentence onely enumerates the good works they had done, but takes no notice of their sins. 2. Because this agrees best with those expressions, that God blotteth out our sins, and that they are thrown into the bottom of the sea. 3. Because Christ is their bridegroom, friend, advocate; and how ill would it become one in such relations to accuse or lay open their sins? Which of these opinions is truest, is hard to say, *Heb. 6. 10.*

The *books* are opened, and now are the matters to be examined: there is first a view, and then a trial.

The *Law-book* whereby we are tried contains three leaves, *Nature, the Law, and the Gospel*: the Gentiles must be tried by the first, the unbelieving Jews and Gentiles by the second, and the faithful Jews and Gentiles by the last. Those that confesse no God by nature, must be judged by the law of nature: those that confesse a God, no Christ, must be judged by the Law of God without the merits of Christ: those that confesse God the Father, and believe in God the Son, shall be judged by the Gospel, which reconcileth us to God the Father by the merits of Christ. Atheists by the law of Nature, Infidels by the law of God, Christians by the Gospel of our Saviour Christ. To the statutes of the former who can answer? Our hope is in the latter, we appeal to the Gospel,

Gospel, and by the Gospel we shall have our trial: *They that have sinned without the law, shall perish without the law; and they that have sinned under the law, shall be judged by the Law. But God shall judge the secrets of all hearts (of all our hearts) by Jesus Christ according to my Gospel, Rom. 2. 12, 16.*

Rom. 2. 12.

Rom. 2. 16.

Let this then forewarn us what we have to do: *It is the Gospel that will either thoroughly justify thee, or extremely condemn thee. The Spirit shall convince the world of sin, (faith Christ) and why so? but because they believe not on me, John 16. 9.* There is no sin, but infidelity; no righteousness, but faith: not that adultery, intemperance, malice are no sins; but if unfaithfulness remain not, all these sins are pardoned, and so they are as if they were no sins indeed. How quick a riddance true repenting faith makes with our sins? They are too heavy for our shoulders, and we cannot bear them; faith only turns them over unto Christ, and we are disburthened of them: whereas there would go with us to judgement an huge kennel of lusts, an army of vain words, a legion of evil deeds, faith instantly dischargeth them all, and kneeling down to Jesus Christ, beseecheth him to answer for them all, howsoever committed. O then make we much of Faith! but not of such a faith neither as goes alone without works: it is nothing at this judgement to say, *I have believed, and not well lived*: the Gospel requires both faith to believe, and obedience to work: not only to repent and believe the Gospel, Mark 1. 15. but to obey from the heart that form of Doctrine, Rom. 6. 17. True indeed, thou shalt be saved for thy faith, not for thy works; but for such a faith as is without works thou shalt never be saved; we say therefore, works are disjoyned from the act of justifying; not from the person justified: Heaven is given to us for Christs merits, but we must shew him the fair copy of our Lives. O then let this move us to abound in knowledge, and faith, and repentance, and love, and zeal, and clothing, and feeding, and lodging the poor members of Christ Jesus; and howsoever all these can merit nothing at Gods hands, yet will he crown his own gifts, and reward them in his mercy. Say then, dost thou relieve a poor member of Christ Jesus? dost thou give a cup of cold water to a Prophet in the name of a Prophet? Christ doth promise thee of his truth he will not let thee lose thy reward: certainly he will not, so thy works be done in faith: why, this is the covenant, the glad tidings, the Gospel, to live well and believe well. O let not that which is a word of comfort to us, be a bill of indictment against us! albe it in our justification we may say, *Be it to us according to our Faith*; yet in our retribution it is said (as you have it before you in this Text read unto you) *Then he shall reward every man (for the manifestation of his faith) according to his works.*

Use
Vel te totaliter
absolvit, vel
te capitaliter
damnat.
John. 16. 9.

Mark. 1. 15.
Rom. 6. 17.

A justificando;
non justificatq

Mat. 10. 42.

A little to recal our selves: *The Prisoners are tried, the Verdict is brought in, the indictment is found, and the Judge now sits on life and death, even ready with sparkling eyes to pronounce his sentence. This we must defer a while, and the next time you shall hear what you have long expected. The Lord grant us an happy issue, that when this day is come, then sentence may be for us, and we may be saved to our endless comfort.*

Shall reward.

What Affize is this that affords each circumstance of each prisoners trial? the time is *Then*, the Judge is *He*, the Prisoners *Men*, the evidence *Works*, which no sooner given in, but the sentence follows, which is, *to reward every man according to his works.*

This reward is nothing in effect but a retaliation; if we live well here, God will then crown his own gifts; but if we sin without repentance, we may not escape without punishment. There is a God that sits and sees, and anon will reward us.

Non coronat
Deus merita
tua tanquam
merita tua, sed
tanquam dona
sua, Aug. lib.
de grat. et lib.
arbit. cap. 7.

But to unfold this Reward, there lies in it a } Doom, and
Execution.

God speaks it in the first, effects it in the second: he gives it in our doom, and we receive it in the execution.

The doom is of two sorts, according to the parties that receive it. One is an *absolution* which is the doom of *Saints*; the other is a *condemnation*, which is the doom of *reprobates*: there is a reward on the right hand bestowed on the blessed, & an heavy judgement which falls on the left hand upon the heads of the wicked.

To begin with that in our meditation, which our Saviour begins with in action:

H h

Image

Mat. 25. 34.

Imagine what a blessed day will this be to the godly, when standing on the right hand of the Judge, they shall hear the heavenly musick of their happy sentence, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.*

In which gracious speech we may observe four gradations. First, a gentle invitation, *Come.* Secondly, a sweet benediction, *ye blessed of my father.* Thirdly, heavens possession, *inherit the Kingdom.* Fourthly, a glorious ordination to felicity, *prepared for you from the beginning of the world.*

Mat. 11. 28.

Rev. 22. 17.

First you have *Come.*] It is the sweet voice of Christ inviting the Saints before, and now giving their welcome to his heavenly Canaan: he hath called often, *Come, all that labour: Come, all that travel: The Spirit and the Bride say, Come, and let him that thirst, say, Come, and let him that is athirst come.* Thus he calls all men to his grace, but only the elect to his glory: Now he desires every man to *come*, but the righteous alone shall have this *Wel-come.* O how leaps that soul with joy, that hears this voice of her sweet Saviour! all the musick of Angels cannot so ravish the minde, as this voice of our Saviour glads the soul; now are the gates of Heaven open, and the Judge, who is Master of the feast, bids the guests *Come and Welcome.*

Mat. 5.

But who are they, *Ye blessed of my Father.*] A word able to make them blessed, when pronounced. Down on your knees rebellious sons; and so long as you live on earth, beg, pray, sue for the blessing of your Father in heaven. They that are Gods servants, are no lesse his sons; therefore every morn, night and noon, ask blessing boldly, and God will bestow it liberally. The first Sermon that ever Christ preached was full of blessings, Matth. 5. *Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are the merciful.* And as he begun, so he concludes, *Come ye blessed, ye blessed of my Father.*

*Sic aterna sine
successione, di-
stributa sine
diminutione,
communis sine
invidia, beata
sine omni miseria.*

Must they come? For what? *To inherit the Kingdom.*] Of all tenures inheritance is best, of all inheritances a Kingdom is most excellent; but that all shall inherit, and that there is no scantling, this is Heavens wonder, and the Angels blisse. An heavenly inheritance sure, that is continued without succession, divided without diminution, common without envie, for ever happy, and without all misery. This is the inheritance of the just, the possession whereof makes every Saint no lesse glorious than a King. Kings are they indeed, whose dominions are not limited, nor their borders bounded, nor their people numbred, nor the time of their reigne prescribed. *Such glorious things are spoken of thee, O thou City of God.*

Luke 12 32.

Is this their inheritance? but upon what right? It is *prepared for you from the beginning of the world.*] Had the Lord such care to provide for his children before they were? how may his sons triumph born to such dignity? God will so certain their salvation, that he hath prepared it for them from before the foundation of the world. O blessed souls, if you be Gods servants! though a while you suffer sorrow and tribulation, yet here is the hope of Saints, *It is your Fathers good pleasure to give you the Kingdom.* Heaven is prepared of old, there is the place of Gods majesty, and there the Saints of God shall receive the crown, the reward of victory.

Use.

I cannot expresse what this joy affords to the one halfe of it. Come, blessed souls bathed in repenting tears: here is a sentence able to revive the dead, much more the afflicted. Are you now sorrowing for your sins? Leave it a while, and meditate with me on this ensuing melody. *Hear yonder a quire of Angels, a song of Sion, an heavenly consort, sounding to the Judge whilest he is pronouncing of thy sentence.* Blessed souls! how pant you dances at the uttering of each syllable? *Come*] faith our Saviour, and if he but say *Come*; joy, happinesse, glory, felicity, all come on heaps into the endeared soul. *Ye blessed*] faith our Saviour, and if he but say *Blessed*; the Angels, Archangels, Cherubims, Seraphims, all joy at the enjoying of this blessed company. *Inherit the Kingdom*] faith our Saviour, and if he but say *inherit*; crowns, scepters, garlands, diadems, all these are the inheritance of Gods adopted children. *Prepared for you*] faith our Saviour, and if he but say *Prepared*; the love, mercy, election, compassion of our Lord will shine forth to the soul to her everlasting comfort. O ravishing voice! *I charge you, O daughters of Jerusalem, if you finde my well-beloved, that you tell him I am sick of love.* What else? you that are Gods servants are no lesse his spouse; your soul is the bride, and when the day is come (this day of doom) *God give you joy, the joy of heaven for ever and ever.*

Cant. 5. 8.

But I must turn to the left hand, and shew you another crew prepared for another sentence.

And what a terrible sentence will that be, which at first hearing will make all ears glow and

and tingle? *His lips (saith the Prophet) are full of indignation, and his tongue like a consuming fire, Esay 30. 27.* What fire so hot as that fiery sentence, *Depart, ye cursed, into everlasting fire prepared for the devil and his angels?* Here is every particular full of horror, gradually enhancing their judgement. First, a grievous refusal, *Depart.* Secondly, the loss of salvation, *from me.* Thirdly, that deserved malediction, *ye cursed.* Fourthly, the horror of pains, *into everlasting fire.* Fifthly, the preordination of their torments, *prepared for the devil and his angels.*

[*Fit is, they must depart.*] This seems nothing to the wicked now: *depart?* They are contented to be gone, much more delight have they in sin, than in Gods service. But as when a gracious Prince opening his long locked-up treasury, bids in some to receive, but others to *depart*, this must needs be a disgraceful vexation: so when the glory of heaven, and those unvaluable treasures shall be opened, and dealt about to the faithful, what horror will it be to the reprobates to be cast off with a *depart?* no share accrues to them, no not so much as one glimpse of glory must cheer their dejected countenances, but as ill meriting followers, they are thrust from the gates with this watch-word to be gone, *Depart.*

But whence? There is the loss, *from me,* and if from me, then from all that is mine, my mercy, my glory, my salvation. Here is an universal spoil of all things; of God in whom is all goodness, of the Saints in whom is all solace, of the Angels in whom is all happiness, of heaven, wherein all pleasures live ever and ever. Whither, O Lord, shall the *cursed* go that depart from thee? into what haven shall they arrive? what Master shall they serve? Is it thought so great a punishment to be banished from our native soles? what then is this to be banished from Almighty God: and whither, but into a place of horror; to whom? But to a cursed crew of howling reprobates. *Depart from me.*

Who are they? *Ye cursed.* Christ hath before invited you with blessings, but these refused, now take you the curse to your despite: *The wicked man (saith the Prophet) as he hath loved cursing, so let it come unto him: hath he loved it? Let him take his love.) Psal. 109. 17.* As he hath clothed himself with cursing, as with a garment, so let it come into his bowels, like water, and like oyle into his bones, Psal. 109. 18. No sooner our Saviour cursed the Figtree, but leaves and boughes, body and root, all wither away, and never any more fruit grows thereon; and thus shall the wicked have a curse, like the *Axe* which put to the root of the tree, shall hew it down, and be cast into the fire. Go ye *cursed.* Math. 3. 10.

But whither must they go? *into everlasting fire.* O what a bed is this for delicate and dainty persons? no seats but fire, no friends but furies, no ease but fetters, no light but smoky, no Chimes, nor Clock to passe away the night, but timelesse eternity. A fire? Intollerable; a fire burning, never dying? O immortal pains! Which of you (saith the Prophet) is able to dwell in the burning fire? who can endure the everlasting flames? *Esay 33. 14.* it shall not be quenched night nor day, the smoky thereof shall go up evermore; *The fire is fire, and much wood, and the breath of the Lord like a river of brimstone kindles it.* *Esay 30. 33.* What torment, what calamity can be compared with the shadow of this? the wicked must be crowded together like brick in a fiery Furnace: there is no servant to fanne cold aire on their tormented parts, not so much as a chink, where the least puff of wind might enter in to cool them: it is a fire, *an everlasting fire.*

For whom? *prepared for the Devil and his Angels;* heavy company for distressed souls: The Serpents policy could not escape hell, nor can the craft of our age so deal with this Serpent, as thereby to prevent this fire; it was sure prepared for some, as some have prepared themselves for it; burning in lust, in malice, in revenge, until themselves, their lust, malice, revenge, and all burn together in hell. *Tophet is prepared of old, whither that day-star is fallen from heaven, and a black crew of Angels guard him round in that lake of hell: there must these howling reprobates keep their residence; the last sentence that never is recalled, is now pronounced: What? Go; Who? ye curse; Whither? into everlasting fire: To what company? to a crew of Devils and their Angels, O take heed that ye live in Gods fear! lest that leaving his service, he give you this reward, Depart, ye cursed.* *Esay 30. 33.*

And is not this worthy your meditation? Consider, I pray you, what fearful tremblings seize on their souls that have their sentence for eternal flames? *If a Lord have mercy on thee, Take him away Jaylour,* will cause such shedding of tears, soling of armes, and wringing of hands: what will this sentence do, *Go ye cursed, &c.* O which way will they turn? or how will they escape the Almightys wrath? to go backward is impossible.

possible, to go forwards intollerable ; whose help will they crave ? God is their Judge, Heaven their foe, the Saints deride them, Angels hate them, all creatures crie for vengeance on them. Good Lord ! what a world of misery hath seized on these miserable souls ? Their Executioners are Devils, the Dungeon Hell, the Earth stands open, and the cruel Furnace ready boiling to receive them : Into what a shaking fit of distractions will these terrours drive them ? every part shall bear a part in this doleful dittie, *eyes weep, hands wring ; breasts beat, hearts ache, voices cry, horror, dread, terror, confusion are lively equippages of this Tragick Scene.* Now (O man of earth !) what will all thy wealth avail thee ? what can all thy pleasures profit thee ? one drop of water to cool thy fiery tongue in hell, is more worth than a world of treasures ; all the gold and precious stones the world affords, will not buy one bottle of water : all thy golden gods, and silver plates cannot prevail one dram of comfort : but rather as they were thy bane on Earth, so they will aggravate thy pain in hell. Who pities not the vilest creature, to see it suffer torments, and no way to release it ? Who then will not pity this end of the wicked, when they must suffer, and suffer, yet never feel ease of pain, nor end of torments ? A sentence not to be revoked, yet unfufferably to be endured ; torment on torment, anguish on anguish, fire upon fire, and though a River, (nay, a Sea) of tears drop from their eyes, yet cannot one spark be quenched : *The worm never dies, the fire never goes out.* Go ye into everlasting fire, not piled of consuming wood, or the black moulds turning to white ashes, but kindled by the Judges breath, of pitch and sulphur ; Rivers of boiling brimstone run from everlasting springs : in these hot Bathes was that Dives dived, when those fiery words came flaming from his mouth as spitting fire : *Let Lazarus dip the tip of his finger in water to cool my tongue :* Alas what should a drop of water do on a finger, when rivers cannot quench the tip of his tongue ? He lies on a bed of never dying flames, where brimstone is the fuel, devils the kindlers, the breath of an offended God the bellows, and hell the furnace, where body and soul must ever lie and fry in scorching torments. O let the heat of these flames quench the heat of our sin : if once the sentence passe, there is no reprieve to be hoped for ; this is the last Day of Doom, when our sins must be revealed, our Reward proportioned, and as we have done, so we must be sentenced : for *Then he shall reward every man according to his work.*

Mark 9. 44.

Luke 16. 24.

Thus you have heard the sentence of the just and wicked : and now is the Judge arising from his glorious seat ; the Saints that were invited guard him along, and the sentenced prisoners are delivered to the Jaylors to be bound in burning Steel and Iron ; *the reward of Execution.*

The sentence being past in all prescribed order, the Execution must needs follow : but as there is a double sentence, so a double retribution : First, for the wicked, who immediately after the sentence shall be chased into hell, the Execution being speedily and fearfully done upon them, with all horror and haste by the Angels. O what a shriech of horror will be heard ? what woes and lamentations will be uttered, when Devils, and Reprobates, and all the damned crew of hell shall be driven into hell, whereinto they shall be thrust with violence, never to return again ? How desperate is their case, when none will comfort them ? the Saints deride them, Angels mock them, their own friends scoffe them, devils hate them, the earth groans under them, and hell will swallow them. Down they go howling, and shrieking, and gnashing their teeth, the effect of a most impatient fury. The world leaves them, the earth forsakes them, hell entertains them, there must they live and die, and yet not live nor dye, but dying live, and living dye ; death in life, life in death, miserable ever. If the drowning of the old world, swallowing up of Korah and his complices, burning up of Sodom with brimstone, were attended with such terrours and hideous out-cries, how infinitely transcendent to all possibility of conceit, expression, or belief, will the confusions and tremblings of that red-dread-fiery day be ? It is not a few, but many ; nor many only, but all the wicked of the earth, being many millions of men, shall be dragged down, with all the Devils of hell to torments without end, or ease, or past imagination ; then to speak it again, that I may the deeper imprint it in your minds and memories : sure there was horrible shrieking, when those five filthy Cities first felt fire and brimstone drop down upon their deads ; When those Rebels saw the ground cleave asunder, and themselves and all theirs go down quick into the pit ; when all the sonnes and daughters of Adam found the flood rising, and ready to over-flow them all at once : But the most horrid

horrid cry that ever was heard, or ever shall be heard in Heaven or Earth, in this world, or in the world to come, will be then when all the forlorn condemned Reprobates upon sentence given, shall be violently and irresistibly haled down to hell; neither shall any tears, or prayers or promises, or suits, or cries, or yellings, or calling upon *Rocks and Mountains*, or wishes never to have been, or now to be made nothing, be then heard, or prevaile in their behalf: nay, (yet more to encrease their torments) there is not one in Earth or Heaven that will speak one word in their behalf: but without mercy, without stay, without any farewell at all, they shall be immediately and irrecoverably cast down into the bottomlesse pit of easelesse, endlesse, and remediless torments. Oh! what then will be the gnawings of the never-dying worm? what rage of guilty consciences? what furious despair? what horreur of mind? what distractions and fear? what tearing their hair, and gnashing of teeth? In a word, what wailing, weeping, roaring, yelling, filling heaven, and earth, and hell? O miserable Caitiffs, catcht and wrapt in the snares of Satan? What need we more? this is the Judges charge, the Sheriffs Commission, the sinners Execution, *Take them away, cast them into utter darkness, there shall be weeping and gnashing of teeth.* A darkness indeed, that must ever be debarred from the light of heaven: no Sun-shine ever peeps within those Walls, no light, no fire, no candle; alas! nothing is there but Clouds and darkness, thick smoak, and fiery sulphur: and such is the portion of sinners, the Reward of the wicked.

Matth. 22. 13.

What faith or fear have the wicked that go dancing and leaping to this fire, as it were to a Banquet? or like *Solomons* fool, that runneth, and swiftly runneth to the stocks? is this our pleasure, to sin a while, and burn for ever? for one small spark of silly joy, to suffer universal and perpetual pains? Who buyes at so dear a rate? Fear, and the pit, and the snare are upon thee, O inhabitant of the Earth; and he that sleeth from the noise of the fear, shall fall into the pit; and he that cometh up out of the pit, shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro like a drunken man, and shall be removed like a Tent, and the inquiry thereof shall be heavy upon it, so that it shall fall, and rise no more, *Esay 24. 7.* O miserable fear to the wicked! If the Earth fall, how shall the sinners stand? Nay, *Thy* shall be gathered together as prisoners in the pit, and shall be shut up in the prison, never more to be visited, released, or comforted. Be forewarn'd then (beloved!) lest you also come into this place of torment. It is a fearful prison, and God give us grace so to araign, judge, caite, and condemne our selves here, that we may escape this execution of the damned hereafter.

Use
Prov. 7. 22.

*Esay 24. 17, 18;
19, 20, 22.*

Luke. 16. 28.

I have no will to end with terrour: Then to sweeten your thoughts with the joy of Saints, look upwards and you may see a blessed company.

After the wicked are cast down into hell, Christ and the blessed Saints ascend into heaven. From the Tribunal-Seat of Judgement Christ shall arise, and withal the glorious company of Heaven, march towards the Heaven of Heavens. O what comely march is this? what songs of triumph are here sung and warbled? *The voice of thy Watchmen shall be heard, they shall lift up their voyce and shout together, for they shall see eye to eye, when the Lord shall bring again Sion,* *Esay 52. 8.* Here is a victory indeed, the souldiers in arrayed order both Marching and Triumphant: Christ leads the way, the Cherubims attend, the Seraphims burn in love, Angels, Archangels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs, Professours, and Confessours of Gods Law and Gospel, following, attend the Judge and King of glory; singing with melody, as never ear hath heard, shining with Majesty, as never eye hath seen, rejoicing without measure, as never heart conceived. O blessed train of souldiers, goodly troop of Captains! each one dorth bear a palm of victory in his hands, each one must wear a crown of glory on his head; the Church Militant is now Triumphant; with a final overthrow have they conquered Devils, and now must they enjoy God, life, and heaven: and thus as they march along, heaven opens unto them: O infinite joy! Tell me, O my soul, what an happy hour will that be, when thou shalt first enter into the gates of heaven, when the Blessed Trinity shall gladly entertain thee, and with a Well done good and faithful servant, bid thee Come, and enter into thy Masters joy: When all the Angels, and Archangels shall salute thee, when Cherubims and Seraphims shall come to meet thee, when all the powers of heaven shall congratulate thy coming, and joy for thy arrival at the Port of

Esay 52. 8;

Mat. 23. 21.

of peace! Here is the end of the godly, the fruits of his end, the *Reward* it self. What can I say? but live in Gods fear, and the Lord *reward* you; nay, he will so, if you live so, for *Then he shall reward every man according to his works.*

And now this Sermon done, you see the Court is dissolved: Stay but to receive *A Writ of review*, and you shall hear in a word all the news of this Assize, from the beginning to the ending.

2 Pet 3 21

Esa 1 22.

Eccles 11 9.

What a strange Assize was this, where every circumstance was to the wicked so terribly fearful? the *Term* full of horreur, the *Judge* full of Majesty, the *Prisoners* full of anguish, the *Trial* full of fear, the *Doom* full of grief to the wicked, as of comfort to the elect. *Seeing therefore that all these things are thus, what manner of Persons ought ye to be in holy conversation and godlinesse?* A word of judgement could make *Jeremiah* weep, jutt *Job* be afraid, *Felix* to tremble; and cannot this usual sound of the hammers a little mollifie our stony hearts? how is the *gold* become *droffe*, and the *silver* iron? we runne over reason, and tread upon conscience, and fling by counsel, and go by the Word, and post to death; but will you not remember, that *for all these things you must come to judgement?* Be sure there is a *Term* for our appearance, *Then;* there is a *Judge* that will sit upon us, *He;* there is a band of *Prisoners*, *Every man;* there is a *Bill of Indictment* framed, *according to our works.* And last of all, there is a sentence after which follows the Execution, *the reward* due to us, which then he will give us: only now bestow on us those graces of thy Spirit, and then (O Lord) *Reward us according to our works.* AMEN.



Hells Horreur.

MATH. 13. 30.

Bind them in bundles to burn them.

Verse 25, 26.
27, 28, 29, 30.



1 Pet. 5. 8.

His Text is the harvest of Tares, and that you may know the husbandry, here is first the *sowing*, Verse 25. Secondly, the *coming up*, Verse 26. Thirdly, the *overscers of it*, Verse 27. Fourthly, their intent to *weed it*, Verse 28. Fifthly, the *sufferance of its growth till the harvest*, Verse 29. Sixthly, *the harvest it self*, Verse 30. Or yet to give you the Parable in a more ample wise, here is a man *sowes good seed in his field, and the enemy, while his servants sleep, sowes tares amongst the wheat*: The seeding done, and the fertil soil made *fruitful* by heavens showres, the blade of the corn *springs up*, and the *tears* appear in their kind amongst them: those heavenly Angels, which are Gods stewards of this field pitching their watchful eyes about, first see, then run to their Master with this message, *Master, sowedst thou not good seed in thy field? from whence then hath it tares?* God, whose all-knowing wisdom can resolve all doubts, tells them expressly, *an enemy had done this*: an enemy sure? yea, as *Peter* calls him, a *devouring enemy*: such is the fruit issuing from so bad an author. Yet see the sedulous care of Gods holy servants, they will not spare to root up what envy sowes, and with a willing obedience expect only his command, *Wilt thou that we go and gather them up?* nay, see the Almighty disparkling a while his beams of mercy, all must stay till the harvest, and then goes forth his royal command to the reapers: *Gather ye together first the tares, and bind them in bundles to burn them.*

But, me-thinks, I hear you say to me, as the Disciples to our Saviour, *Declare unto us this parable*; for the doing of which I shall place before you a field, *the world*; the reapers, *Angels*; the householder, *God*; good men, *as corn*; the wicked, *as tares*; the harvest

harvest that must gather all, is the end of the world, and then are the reapers enjoyed this heavy task, *Separate the bad from the good, and cast them into hell fire to burn them.*

See here the miserable condition of impenitent souls, each circumstance aggravates their torment; and that you may in this text view a *Series* of the causes, here is first the efficient, *Bind* :] the material, *them* :] the formal, *in bundles* :] the final, *to burn them*.] Ever word like so many links, makes up this fiery chain of torment, *Bind* :] heavy doom to be fettered in hell-fire ! *them* :] miserable souls to be captivated in those bands ! *in bundles* :] cruel anguish to be crowded in throng heaps ! *to burn them* :] intolerable heats, to be scorched, blistered, burned ! And yet see here at once, this heavy, miserable, cruel, intolerable doom fall on the wicked ; The command is out, what ? *Bind*,] whom ? *them*,] how ? *in bundles*,] for what ? *to burn them*.] Not a word, but it speaks horrour to the damned, either *Binding* or *bundling*, or *burning* : *Bind them in bundles to burn them.*

The work you see, is ordered ; now we put in our sickle : only God prosper our labour, till we have done the Harvest.

Them.]

V E will begin first with the subject, that you may know of whom it is spoken, *Bind them* ;] *Them* ? whom ? If you will view the precedent words, the Text tells you they are *Tares*, *Gather ye first the Tares, and binde them.* In Gods field there is Corn and Cockle, and as for the one there is provided a barn, so for the other there is nothing better than *binding* and *burning*.

The Greek word calls them *ζιζάνια*, *tares* ; the Hebrews call them *Hadal*, *thistles or thornes* ; and both are apt expressions of the matter in hand : what are *tares* for, but to be gathered, bound, and burned, saith our Saviour : and what are *thornes* for, but to be rejected, cursed, and burned, saith the Apostle ? *Heb. 5. 8.* Such is the penalty of this weed of the earth (for they are neither better) that as men deal with *thornes*, who first cut them up with bills, then lay them up to wither ; and lastly, burn them in the furnace : so God deals with *Tares*, he weeds them, *binds them*, *burnes them* ; not a *Tare* escapes the fire, but all come to combustion.

Heb. 6. 4.

But only to follow the Original, they are called *τα ζιζάνια*, *Tares* : and that of a double derivation, the first is, *ζιζάνιον*, *quasi* *σύνανιον* *πρὸς τὸ τὸν σῖτον σῖναι*, because they *hurt the corn* wherewith they are joyned ; the second is, *ζιζάνιον*, *quasi* *τὸ σῖτον* *ἰζάνον*, because they *imitate, associate, and so unite themselves with the corn, as if they were the very same.* To begin with the last.

We all come together to the Church, and amongst us are *Tares* and *Wheat*, good and bad ; in all companies there will be evil intruders, Satan among the Angels, *Saul* among the Prophets, *Judas* among the Apostles, *Demas* among the Professours ; yet who can discern the *tares*, but God alone who knows our hearts ? Hypocrites can work dissimulation in a web, and this so cunningly is platted, that no difference is discerned : such are hot meteors in the air, which shoot and shew like starres, but are indeed nothing lesse : your eyes may be fixed on Heaven, your ears all listening to this Sermon ; yet (as I condemn none, so) I never knew, but *Darnel* hath ever been in Gods field. *The Church* *Christ* calls a *net*, a *house*, a *floor*, a *field* : a *net* that takes fish, good and bad : a *house*, that harbors vessels of wrath and honour : a *floor*, whereon is poured wheat and chaff ; a *field*, wherein is sowed Corn and Cockle : Thus good and bad Seed are a while as that *Treasure hid in the Field*, which cannot be discovered : But is there not a God that searcheth both the Heart and Reins ? Be not deceived, yea deceivers of the World ! God is not mocked ; it is not a false heart with a fair look, it is not a meer shew of Religion which God accepts : Silly *Tares*, hide close your sins in the darkest furrowes, or mount up your heads amongst the flourishing *Wheat*, yet know there is a *Fan* that will purge the *Floor* ; you would grow, and you shall grow till the Harvest : God suffers that Seed till the Fruit grows ripe, but then, *gather the Tares, and bind them* (wicked dissemblers) *bind them in bundles to burn them.*

Matth. 13. 44.
Gal. 6. 7.

Mat. 13. 12.

Secondly, as the *Tares* are *Hypocritica*, so are they *hurtful* ; they seem at unity, but are at enmity with the *Wheat* about them : And these *Tares* are either *Heriticks*, as most Fathers understood them ; or any *sinner* whosoever, that is a *Child of the Verse 38.* wicked one, as our Saviour did expound them.

First,

First, they are *Hereticks*, wicked *Tares* indeed: and that you may know who are these: *Augustin* is a choise, or election; at first a good word in Philophy, taken for a right from of learning: but now in Divinity it is a word of disgrace, and intends a stubborn deviation from the received truth. This infection (like the *Tares*) first begins *whiles men sleep*, the Pastours negligence give way unto it, and because of its little seed, or small beginning, it is never heeded, or regarded, till the whole house be infected: thus Popery crept up in the dark, like a thief putting out the lights, that he might rob the house more securely; and as it began with a little, so it went on by degrees, till an universal Apostasie was (as it were) over the face of the world. *Austine* saith of *Arius* his heresie, *It was at first but a little spark*, but it spread so at last, that the flame of it singed the whole world: so the Pope rose by degrees first above Bishops, then above Patriarchs, then above Councils, then above Kings, then above Scriptures, even so the Apostle speaks of Antichrist, *He hath exalted himself above all that is called God*, 2 Thes. 2. 4. Heresie creeps in at a little hole, like a plague that comes in at the windows, and then propagates it self beyond all measure: O that these *Tares* were weeded, that *Ishmael* were cast out of doors, so that *Sarah* and her son *Isaac* might live in quiet and peace; or if they must grow untill the harvest, what remains, but, *I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine that ye have learned, and avoid them.*

Unascintilla
sunt.
Totum orbem
ejus flamma;
populara est.
2 Th. 2. 4

Rom. 16. 17.

But as *hereticks*, so all *reprobates* are the *Tares* here spoken of, they are offenders on all hands, both in doctrine and conversation: and thus our Saviour interprets, *The good seed are the children of the Kingdom, but the Tares are the children of the wicked one*, Verse 38. And most filthy are the *reprobates* called *Tares* in respect of their

Verse 38.

} Intrusion here.
} Separation hereafter.

First, as the *Tares* grow amongst corn, so the wicked all their life associate themselves with the godly; the Church (saith *Austin*) is full both of wheat and chaffe: *I avoid the chaffe lest I become chaffe, but I keep the floor lest I become nothing*. What else? in this life the best company is not free from the intrusion of *tares*; therefore cries *David*, *Wo is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar*, Psal. 120. 4. No greater discomfort than to co-habit with the wicked: are they not pricks in your eyes, and thornes in your sides? yea, they are thornes indeed, saith the Lord to *Ezekiel*, *Lo, the thornes and briers are with thee, and thou dost dwell among Scorpions*, Ezek. 2. 6. Sure we had no need of security, that are thus compact with enemies, the briers may scatch us, the thornes prick us, the Scorpions sting us, we can hardly so escape, but some of these will hurt us. A good man with ill company, is like a living man bound to a dead corps, and (may I appeal to your selves) is the living likely to revive the dead? or the dead more like to suffocate the living? O ye children of the Kingdom, blesse you whiles you live; lo, the *tares* are among you like wolves amongst lambs; be wise then in your carriage, and save your selves, your own souls.

Fugio pa-
leam, ne hoc
sim; non arc-
am, ne nihil
sim. Augustin.
Psal. 120. 4.

Numb. 33. 55
Ezek. 2. 6.

Secondly, as the *tares*, so *reprobates* shall one day be separated from the Wheat, the good: *In the time of harvest* (saith our Saviour) *I will say to the reapers, Gather ye first the tares: here is that woful separation between true Christians, and the profane wretches of this world*. It is begun at death, and then must they part till the day of doom; but when that comes, there must be a final separation; *He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats*, Matth. 25. 32. Here is a separation indeed, not for a day, or a year, but for timelesse eternity. Lo a vast and immeasurable gulf betwixt heaven and hell, so that as *Abraham* tells the rich man, *They that would passe from hence to you cannot, neither can they passe to us, that would passe from thence*, Luke 16. 26. This is that endlesse divorce of the *Wheat* and *Tares*, this is that unpassable distance twixt heaven and hell, through all eternity. O miserable *Tares*! what a losse hath befallen you? now you live with the *Wheat*, and you o'retop them, trouble them, vex them with your society; but hereafter you must shake hands for ever; for the wheat must be gathered into Gods barn, his Kingdom, whilest the miserable *Tares* are gathered by Angels, and bound up in bundles for the burning.

Matth. 25. 31.

Luke 16. 26.

Lo here a world of *tares*, and that I may give you them in a map, what are they but *hypocrites, hereticks, reprobates*? all children whatsoever, that have Satan to their father; for of them] is this spoken.

Use

The Proverb is, *Ill weeds grow apace*, nay they are so common, that it is hard to set the

the foot besides them. Look into your hearts, you sons and daughters of Adam, are not your furrowes full of cockle and darnel; the earth (saith the Philosopher) is now an own mother to weeds, but a step-mother to good herbs; man of his own inclination is apt to produce weeds and *tares*, but ere he can bring forth hearbs and graces, God must take pains with him indeed. No husbandman so labours his grounds, as God doth our hearts: happy earth that yields him an expected harvest; and that our hearts may be herein, what shall we say unto thee, O thou preserver of men? *Awake, O north-winde: and come, thou south, blow upon my garden that the spices thereof may flow out,* Cantic. 4. 16. *yea let my beloved come into his garden, and eat his pleasant fruits,* Cant. 4. 16.

And yet again, that I may weed the *Tares* amongst us, consider with your selves, you that go on in your sins, will you run upon ruine, and can we say nothing to keep you out of the fire? O sweet Saviour! what didst thou endure for us, that we might escape this durance? and yet we are secure, and care not, vilifying that blood that was of more value than a world. Think of it, you that are in the blade, ere the harvest come: No man desires to purchase land, that will bring forth nothing, but weeds: and shall God buy so base a ground, that will be no better, at so inestimable a price, as the incorruptible blood of his onely Son? O ye weeds of the earth, turn your selves, or be ye turned into wheat; call, and sue, and cry for the mercy of God in Christ our Saviour: yea again, and again, beg of your Jesus that he may root up your weed, and plant in you his graces, that like good corn you may fructifie here and when the harvest comes, you may be gathered into the barn and remain in his Kingdome.

Thus far you see the *prisoners*, the next point is the *chains* wherewith these prisoners, are bound: but of that hereafter. Remember in the mean time the *Tares*, and as good seed bring ye forth good fruit, *some thirty, some sixty, some an hundred fold*, that when the reaping comes, we may be ready for the barn, and then, *Lord Jesus come when thou wilt, even, Lord Jesus, come quickly, Amen.*

Bind.]

THe malefactor, whose hands are pinion'd, legs chain'd, feet corded, may lie restless in his thoughts, easelless in all parts: the wicked are cast into a prison under lock and bolts, where the devil is jailour, hell the prison, and the bolts such other as burning steel and iron. See here a jailour, jayle, and manacles, all which are provided for the damned: and because of their relation each to other, give me leave to produce them in their order.

The *Tares* must be bound, and for the executing of this doom, the Judge here delivers them over to the jailour. Jailour? whom? *good and bad Angels*; for both these are the executioners of Gods direful sentence.

First the *good Angels*; so saith our Saviour, *The reapers are the Angels*, ver. 39. and he will say unto the reapers, ver. 30. *Gather ye first the Tares, and bind them up in bundles.* They which are all mercy to the good, are here the executioners of Gods judgments on the wicked. Thus was Sodom destroyed by an Angel, Gen. 19. The army of Senacherib was overthrown by an Angel, 2 King. 19. Seventy thousand men of Israel were struck with pestilence by an Angel, 2 Sam. 24. Blasphemous Herod was smitten by an Angel, Act. 12. 23. Yea the *Tares* themselves must be gathered by Angels, who will binde them in heaps like faggots and then cast them into hell fire to burn them.

Verf. 39.

Verf. 30.

Gen. 19.

2 King. 19.

2 Sam. 24

Acts. 12. 23.

How fearful is it to fall into the hands of Gods hoast? no power can resist, no policy prevail, all the stratagems of war are but folly to gods wisdom; then into what moats and atoms shall the proud dust of sinful man be torn? what? dares he struggle against heaven? See God and Angels are become his enemies, and whose help should he have, when heaven it self makes war? Mountains and Rocks are no defence against God: shields and spears cannot keep safe the *Tares*? no, God hath his warriours that will pluck, and tear, and torture reprobates: the *Angels* are his reapers, that must gather the *Tares*, and binde] them in bundles to burn them.

But secondly, *good and bad Angels* both joyn in this office to bind the *Tares*: if there be any difference, it is in this, the *good Angels* begin, and the *bad* continue, to make the binding everlasting. Here is a jailour indeed, and if you would see him in his form, you may take the description from that great Leviathan, Job 41. 18. *By his neesings a light doth shine, and his eyes are like the eye-lids of the morning, out of his mouth go burning lamps; and sparks of fire leap out; out of his nostrils goeth smoke as out of a scething pot or Cauldron; his breath kindleth coales, and a flame goeth out of his mouth,* Job. 41. 18, 19.

Job 4. 18, 19.

20, 21.

20, 21. What an ugly devil is this, whom God only mystically describes with such terrible shapes? his neefing flames, his eyes stare, his mouth shoots fire, his nostrils fimoak, his very breath sets all a burning round about him. Such a *jaylour* hath God prepared for hell-prisoners. As God hath fettered him, so he layes fetters on them, revenging his own malice on his fellow-sufferers. The devil first tempts, and then he fetters *Tares*: while men live on earth, he layes snares for souls: thus he prepared flatterers for *Rehoboam*, liars for *Abab*, concubins for *Solomon*, forcerers for *Pharaoh*, witches for *Saul*, wine for *Benhadad*, gold for *Achan*, a ship for *Jonas*, and a rope for *Haman*: but he that makes gins, and nets, and snares on earth, makes bolts, and hammers, and whips in hell; thus he hath prepared darknesse for *Herod*, a fire for *Dives*, plagues for *Pilate*, brimstone for *Judas*, snares for *Demas*, and fiery fetters for all Reprobate *Tares*: what need poor souls any farther fetters, whom the Devil once shuts within his Den! dare you live in such a nest amongst speckled poisons? there Serpents girdle the loines, and Cockatrices kill with their eyes, and Dragons spit fire from their mouths, and Wolves all devoure mens souls, and Lions roar for the prey, and Vipers sting and strike with their Tails: O fearful *Jaylours*! what strange kind of furies live in hell.

You see the *Jaylor*, now turn your eyes from so bad a spectacle, and let us view the den where this *Monster* lyes.

The Hebrews call it *Sheol*, a great Ditch or Dungeon; the Greeks *Zōn*, even darknesse it self; the Latines *Infernus*, a place under ground: all agree it is a Dungeon under earth, containing these two properties.

} Deepnesse.
} Darknesse.

Revel. 9. 1.

Kecker. Syst.
Theo. de inferno.

1. *It is deep*: as heaven is high, so (most probable it is) that hell is deep. *John* calls it a *bottomless pit*, Revel. 9. 1. as if Reprobates were always falling, yet never could find bottom where to rest; or howsoever this be a Metaphor, yet without question, heaven and hell are as opposite as may be: and whether the Centre be the place of torment, or (as others think) all the gulfs of the Sea, and hollows of the earth, as being more capable to contain the Damned, I leave it to the Schools; as for the Pulpit, I think this prayer more fit, Lord, shew us what it is, but never where.

Secondly, the *deepness* is yoaked with *darkness*; such a dungeon fits the *Tares*, they committed works of *darkness*, and are cast into utter *darkness*; a *darkness* that may be felt, thick Clouds that may be handled, damps and mists that strike at their hearts with sensible griefs. This is that bottomless pit in the heart of the Earth: There shines no Sun, no Moon, nor Stars; there is no light of Candle, Torch, or Taper, shine the Sun never so fair, it is still night there; the Dungeon is dark, and this makes the place more sad, more uncomfortable. Let Poets feign of *Tantalus* tortures, *Prometheus* Vultures, *Ixions* Wheel, and *Charons* rowing, these come far short to expresse the pains of those that rage in Hell: there plagues have no ease, cries have not help, time has no end, place no redemption: it is the dark prison where the *Tares* are chained, and the wicked bound in fetters of fire and darknesse. Could men have a sight of hell while they live on earth, I doubt not their hearts would tremble in their bosomes: yet view it in a way of meditation, and see what you find; are there not wonderful engines, sharpe and sore instruments of revenge, fiery *Brimstone*, pitchy *Sulphur*, red hot *chaines*, flaming *whips*, scorching *darknesse*? will you any more? The worm is immortal, cold intolerable, stench indurable, fire unquenchable, *darknesse* palpable: This is that prison of the damned, then whose eyes dare behold such amazing objects? But if not, see, yet listen with your eares, is there any charm in hell to conjure away Devils, or to ravish souls? What musick affords the place, but roaring, and crying, and howling? cursing their *Hymnes*, wailing their *tunes*, blasphemies their *duties*, lachrymæ their *notes*, lamentations their *songs*, screeching their *streines*, these are their evening and their morning songs; *Moab* shall cry against *Moab*, one against another, all against God. O fearful Prison! what torments have the *Tares* that lie here fettered? Their feet are chained in the stocks, and the Iron pierceth their souls; it is a dungeon where the light never shined, but the walls are as black as pitch, the vaults are smoaked as Chimneys, the roof as dark as hell, nay the Dungeon is hell, where the *Tares* lye bound and fettered. Think of this *Jayle*, ye offenders of Gods Law, and Majesty; the Angels see our doings, the Judge now expects our returning, the *Tares* grow till the harvest; and if still they offend

offend, death apprehends them; God will judge them, the *Jaylour* take them, *Hell* imprison them: there are they bound: You hear the Evidence brought in, and the sentence gone out, *Take them, Binde them, Binde them in bundles to burn them.*

And if this be the *Jaylours* Goal, what then be the *Bonds* or *Chaines*?

The Angels which kept not their first estate (saith Jude) God hath reserved in everlasting Chains; and God spared not the Angels that sinned (saith Peter) but cast them down to hell, and delivered them into Chains of darknesse. Thus Christ doomed him that had not on his wedding garment, *Binde him hand foot*: and what may these *chaines*, and *bonds* insinuate, but that the *Tares* are *tyed to their torments*? might they but remove from place to place, this would afford some ease; might they but stir aloot, or but turn about, or have any little motion to refresh their tormented parts, this would yield some comfort; but here is an universal binding, *hand and foot*, body and soul, all must be bound with everlasting *chaines*. The reprobates are pack't and crowded together, like bricks in a fiery furnace, having not so much as a chink where any winde may enter in to coole them. O ye that live in the sinful wealth of this world, consider but this one punishment of hell, and be afraid! if a man enjoying quiet of minde, and health of body should lye chained on a soft down-bed for a month, or year, how would he abide it? But this is nothing: if a man should lye sick of a Feaver, swolne in a Dropisie, pained with the Gowt, and (though it were for the recovery of his health) without any turning, tossing, stirring, this were a great torture sure, and a question it were, whether the disease or the Physick were more intolerable? Witnesse poor Patients, who change their sides, wisth other beds, seek other rooms, and all these shifts but to mitigate their pains: How wretched then are the *Tares* bound in *Chains*? They are not in health, nor bound for a moneth, nor sick of a Fever, nor lye for a year; their pain is grievous, their bonds heavy, their torments durable, their restless rest eternal. *The worm shall gnaw their spirit, the fire torture their flesh*; were these nothing, yet small sorrows grow great with continuance; the fire shall torture, yet never cease; worms gnaw the heart, yet never gnaw in sunder the strings: wretched souls are bound indeed, whose bonds are never out of date: A seven years prentiship would ere long expire, but what are seven years to a world of ages? The Reprobates must serve years, ages, even to a million of millions, and yet are never free: O bondage not to be uttered, yet must be endured! Is it not a Bedlam-fury, that must have such bonds? a little to expresse their torments by our sufferings, which yet are nothing, nothing in comparison. What mean these *chains*, and *whips*, and *links*, and *scourges*? *Iron chains, whips of steel, fiery links, knotty scourges*? Furies shake their bolts to affrighten souls, the Irons strike through their cares, and the hooked Engines tear their Bowels, as if the torment of *tares* were the delight of devils. Here is a *prison* indeed, where is nothing heard but yells and groanes, and sudden cries; the fire flakes not, the worme dies not, the chains loose not, the links wear not, revenge tires not, but for ever are the torments fresh, and the fetters on fire, as they came first from their Forge.

What a strange kinde of torture falls upon the wicked? they are bound to fiery pillars, and devils lash at them with their fiery whips: is there any part of man scapes free in such a fray? *The flesh shall fry, the blood boil, the veines be scorcht, the sinews rack't, Serpents shall eat the body, furies tear the soul*; this is that woful plight of *Tares*, which lie bound in Hell. The sick man at Sea may goe from his ship to his boat, and from his boat to his ship again: the sick man in his bed may tumble from his right side to his left, and from his left to his right again; only the *Tares* are tied hand & foot, bound limb & joynt: their feet walk not, their fingers move not, their eyes must no more wander as before: lo, all is bound. O these manacles that rot the flesh, and pierce the inward parts! O unmatched torments, yet most fit for *Tares*! sin made them furious, hell must tame their phrensie: the Judge thus commands, and the Executioners must dispatch; fetter them, fire them, *Binde them in bundles to burn them.*

I have led you through the dungeon, let this sight serve for a terrour that you never come nearer: To that purpose (for exhortation,) consider:

Alas! all hangs on life, there's but a twine-thread betwixt the soul of a sinner, and the scorching flames: who then would so live, as to run his soul into hazard? The Judg threatens us, devils hate us, the bonds expect us, it is only our conscience must clear us, or condemn us. Search then thy wayes, and stir up thy remembrance to her *Items*: hast thou dishonoured God, blasphemed his Name, decayed his image, subduing thy soul to sin, that was created for Heaven? repent these courses, ask God for-

Jude 6.

2 Pet. 2. 4.

Mat. 13 42.

Vermis conscientiam ignis comburet car-nem.

I. Use

Ezek 33. 11

givenesse, and he will turn away thy punishment. I know your sins are grievous, and my soul grieves at the knowledge: many evils have possessed too many; drunkenness, and oaths, and malice, and revenge, are not these guests entertained into all houses? banish them your hearts, that the King of glory may come in: *As I live* (saith the Lord) *I desire not the death of the wicked, but that the wicked turn from his way and live.* Would God bestow mercy? and should we refuse his bounty? as you love heaven, your souls, your selves, leave your sins.

Use 2.

Ephes. 5. 2.

And then (here is a word of consolation) the penitent needs not fear hell, Gods servant is free from bonds; yea, *if we love him who hath first loved us*, all the chains and pains of hell can neither hold, nor hurt us.

Use 3.

O then ye sons of Adam (suffer a reproof) what do ye, that ye do not repent you of your sins? is it not a madness above admiration, that men (who are reasonable creatures) having eyes in their heads, hearts in their bodies, understanding like the Angels and consciences capable of unspeakable horror, never will be warned, until the fire of that infernal Lake flash and flame about their ears? Let the Angels blush, heaven and earth be amazed, and all the Creatures stand astonished at it. I am sure a time will come, when the *Tares* shall feel, what now they may justly fear; you hear enough, such weeds must be bound, thus strait is the Lords command; *Binde] them in bundles to burn them.*

But all is not done; *Chains have their links*, and we must bring all together. Sinners are coupled in hell as *Tares in Bundles*: But of these when we next meet; in the mean while let this we have heard, *Binde us all to our duties*, that we hear attentively, remember carefully, practise conscientiously, that so God may reward accordingly, and at last crown us with his glory. *The Tares must be bound up in bundles*; but, Lord, make us free in Heaven, to sit with *Abraham, Isaac, and Jacob* in thy blessed Kingdome.

In bundles.

THe command is out: what? *Binde] whom? them] how? in bundles.]* The tares must on heaps, which gives us a double observation.

General.

} Special.

In the general it intimates these two points; *the gathering of the weed*, and *its severing from the wheat*: both are bound *in bundles*, but the *wheat* by itself, and the *tares* by themselves: as at that doom (when all the world must be gathered, and severed) some stand at the right hand, others at the left: so at this execution, some are for the fire, and others for the Barn; they are *bundled* together, yet a cording to the difference of the several parties, each from the other.

I Observe.
Psal 120. 4.

First, *The tares must together*: *Wo is me* (saith David) *that I am constrained to dwell with Misch*: and if David think it woful to converse with his living enemies, then what punishment have the wicked, whom the Devil and damned, the black Angels and everlasting horror must accompany for ever? *The tares must be gathered, and bundled*; and the more *bundles*, the more and more miseries: Company yields no comfort in hell-fire; nay, what greater discomfort than to see thy friends in flames, thy fellows in torments, the fiends with flaming whips, revenging each others malice on thy self and enemy? It was the rich mans last petition, when he had so many repulses for his own ease, to make one suit for his living brethren; he knew their company would encrease his torment, to prevent which, he cries out, *I pray thee, father Abraham, that thou wouldest send Lazarus to my fathers house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment.* Why, it may be God will hear him for them, especially making such a reasonable request as this was, that *Lazarus* might onely warn his brethren of future judgment: no, but to teach you, if you sell your souls to sin, to leave a rich posterity on earth, you shall not onely your selves (without all remorse and pity) be damned in hell; but your posterity shall be a torment to you whilst they live, & a greater torment if they come to you when they are dead. To converse with Devils is fearful, but altogether to accompany each other, is a plague fit for *tares*. In this life they flourished amongst the wheat, *Let them grow both together, corn and tares untill the harvest*, but the harvest come, God will now separate them both asunder, and as in Heaven there none are but Saints, so in hell there are none but reprobates: To encrease this torment, as they grow together, so all their conference is to curse each other: *Moab shall cry against Moab, father against son, son against father*:
what

Luk 16. 27, 28

what comfort in this company? The Devil (that was authour of such mischiefs) appears in most grisly formes, his Angels, (the black guard of hell) torture poor souls in flames: there live swearers with their flaming tongues, usurers with talent hands, drunkards with scorched throats; all these tares like fiery faggots burning together in hell-flames; this is the first punishment, *all the tares must meet, they are bundled together.*

Secondly, *as the tares must together, so they must together by themselves;* thus are they bundled, and severed; bundled all together, but from the wheat all asunder.

Hell is called damnation, *Because it brings Heavens losse;* and this by consent of most Divines, is the more horrible part of hell: So Basil, *To be alienated or separated from the presence of God, his Saints, and Angels, is far more grievous than the pains of hell.* So Chrysostome, *the pain of hell is intolerable indeed; yet a thousand hells are nothing to the losse of that most glorious Kingdome.* So Bernard; *It is a pain far surpassing all the tortures in hell, not to see God, and those joyes immortal, which are prepared for his children.* O then what hells are in hell, when besides the pains of sense, there is a pain of losse, the losse of God, losse of Saints, losse of Angels, losse of Heaven, losse of that beatifical vision of the most Sovereigne Good, our ever-blessed Maker? Consider with your selves if at the parting of the soul and body there be such pangs, and gripes, and stings, and sorrows: what grief then will it be, to be severed for ever from the Highest and supreme Good? Suppose your bodies (as some Martyrs have been used) should be torn in sunder, and that wilde horses, driven contrary wayes, should rack and pull your arms and legs, and heart and bowels, one piece from another, what an horrible kind of death would this be, think you? and yet a thousand rentings of this member from that, or of the soul from the body, are infinitely lesse than this one separation of the soul from God. When Jacob got the blessing from his brother Esau, it is said in the Text; *that he roared with a great cry and bitter, saying to his father, Hast thou not reserved one blessing for me also?* Imagine then, when the wheat must have the blessing, how will the tares (figured in Esau) roar and cry, and yell, and how again? and yet notwithstanding this unspeakable rage, all the tears of hell shall never be sufficient to bewail the losse of Heaven. Hence breeds that worm that is alwayes gnawing at the conscience, *A worm (saith our Saviour) that dies not,* Mark 9. 44. It shall lie day and night, biting, and gnawing and feeding upon the bowels of the damned persons: O the stings of this worm! no sooner shall the damned consider the cause of their misery, to wit, the mis-spending of their time, the greatnesse of their sin, the many opportunities lost, when they might have gotten Heaven for a tear, or a sigh, or groan from a penitent heart; but this worm (or remorse) shall at every consideration give them a deadly bite, and then shall they roare it out, *Miserable wretch, what have I done? I had a time to have wrought out the salvation of my soul, many a powerful searching Sermon have I heard, any one passage whereof (had I not wickedly and willfully forsook mine one mercy) might have been unto me the beginning of the New-birth; but those golden dayes are gone, and for want of a little sorrow, a little repentance, a little faith, now am I burning in hell-fire: O precious time! O dayes, moneths, years, how are ye vanished, that you will never come again? And have I thus miserably undone myself? Come, Furies, tear me into as many pieces as there are moats in the Sun, rip up my brest, dig into my bowels, pull out my heart, leave me not a hair on my head, but let all burne in these flames, till I moulder into nothing. O madnesse of men, that never think on this all the dayes of your visitation! and then when the bottomlesse pit hath shut her self upon you, thus will this worm gnaw your hearts with unconceivable griefs. Be amazed, O ye Heavens! tremble thou Earth! let all creatures stand astonished; whilst the Tares are thus sentenced, Bundle them, and burne them.*

Thus far of the word in general: but if we look on it with a more narrow eye, it gives to our hands this special observation.

The Tares must have chains proportionable to their sins: Binde them in bundles, saith my Text, not in one, but in many faggots, *an Adulterer with an Adulteress, a Drunkard with a Drunkard, a Traytor with a Traytor.* As there be severall sins, so severall Bundles, all are punished in the same fire, but all are not punished in the same degree; some have heavier chains, and some have lighter, but all in just weight and measure. The Proud shall be trod underfoot, the Glutton suffer insatiable hunger, the Drunkard feel a burning thirst, the Covetous pine in wants, the Adulterer lye with Serpents, Dragons, Scorpions. Give me leave to binde these in bundles, and so leave them for the fire; they are first bundled, then burned.

Where

Observ. 2.

Quia damni
peccati infert.
Basil. Aloc. in
c. 2 pag. 255
Chrysost. in
Math. Hom.
24
Bern de inter-
dono. cap. 38.

Gen. 27. 31.

Mark 9. 44.

Observ.

1.
Eſay 3.

Job 20. 25.

Luke 16. 25.

3.

Eſay 28. 3.

4.

Where is Lady *Pride* and her followers? ſee them piled for the furnace: you that jet it with your *bells and bracelets, tyres and tablets, rings and jewels, and changeable ſuits*, think but what a change will come, when all you (like birds of a feather) muſt together, to be bound in *bunales*. What then will your pride avail, or your riches profit, or your gold do good, or your treaſures help, when you muſt be conſtrained to vomit up again your riches, the increaſe of your houſe-departing away, and a fire not blown utterly conſuming you and them! The rich man in the Goſpel could for a time go richly; fare ſumptuouſly, and that not only on Sabbaths or Holy-dayes, but (as the Text) every day: yet no ſooner had death ſeized on his body, but he was fain to alter both his ſuit and diet; hear him how he begs for water, that had plenty of wines; and ſee him that was clothed in purple, now apparelled in another ſuit, (yet of the ſame colour too) even in purple flames: O that his delicate morſels muſt want a drop of water, and that his fine apparel muſt coſt him ſo dear, as the high price of his ſoul! Why, rich man, is it come to this? the time was that *purple and fine linnen* was thy uſual apparel, that banquets of ſumptuous diſhes were thy ordinary fare, but now not the pooreſt beggar (even *Lazarus* himſelf) that would change eſtate with thee: Change, ſaid I? no, Remember (ſaith old *Abraham*) that thou in thy life-time receiv'dſt thy good things, and likewiſe *Lazarus* evil things: but now he is comforted, and thou art tormented, Luk, 16. 25.

But there are other *Bundles*; where is *Gluttony* and her ſurfetters? Do we not ſee how the earth is plowed, the ſea furrowed, and all to furniſh one Epicures table? *Silvil* ſends fruit, *Canary* ſugars, *Moluques* ſpices, *Egypt* baſamum, *Candy* oyles, *Spain* ſweet meats, *France* wines; our own land cannot ſatiſfie, but ſorreign Kingdomes and Countreys muſt needs be ſacrificed to our belly-gods: but what dainties have ſuch *Nabals* when they come to hell? there is a black banquet prepared for devils and reprobates; the firſt diſh is weeping, the ſecond gnawing of teeth, and what mirth is there where theſe two courſes muſt laſt all the feaſt? The lazy Friar ſweating at his long meats and meals, *Hec quantum patimur*, cries he, alas, how much do we ſuffer which are *Friars*? but alas, how much muſt you ſuffer at this ſupper, where the meat is poiſon; the attendants, furies; the muſick, groanes; and time without end, the ſauce of every diſh? See here the proviſion for the damned, their chains looſe not, their fire cools not, their worm dies not, their woes end not, ſuch gall and vinegar bitters every morſel. God hath proportioned this puniſhment for theſe ſheaves, they are ſent from ſurſeits to an empty dungeon, that ſent away beggars empty from their dooes.

But more *Bundles* yet, where is *Drunkenneſſe* with her rioters? Lo, they are trodden under foot, ſaith the Prophet, they whoſe tables were full of vomit and filthineſs, are now driven to that ſcarcity and want, that not a cup of wine, nor a draught of beer, nor a drop of water can be got in all hell for them. Sin muſt have its puniſhment in a juſt proportion: the tongue of that rich man that had turned down ſo many tuns of wine, cannot procure in hell one pot of water to cool it: in his tongue he ſinned, in his tongue he is tormented: fiery heats breed a ſcorching thirſt, yet becauſe he denyed *Lazarus* a crumb of bread, *Lazarus* muſt not bring him a drop of water: how? a drop of water? alas, what are ten thouſand rivers, or the whole ſea of water unto that infinite world of fire? here is a poor ſuit indeed, what begs he but a cup of water, an handful of water, a drop of water; nay, were it but a wet finger, to cool the tip of his ſcorched tongue? Hearken ye drunkards, and fear theſe flames that one day muſt parch your tongues. Here you may recreate your ſelves by ſleep when you have too much, or by idle company when you would have more, but hereafter you ſhall finde no means to qualifie theſe pains: ſleep there is none, though it be nothing but an everlaſting night: friends there be none, though all could profeſſe their everlaſting loves; you may indeed commerce with ſome company, but who are they ſave devils and reprobates, (miſerable comforters!) in the ſame condemnation? Who is not ſober, that knows what portion muſt befall theſe reprobates? their mouths dry as duſt, their tongues red as fire, their throats parcht as coals, all their bowels clung together as the burning parchement. He that ſows iniquity ſhall reap vanity, the drunkard that abuſeth ſo much wine, muſt there want a little water, his tongue ſhall cleave to the roof of his mouth, and goblets of boyling lead run down his throat: as the pleaſure, ſo the pain; he was comforted, and is tormented.

And yet more *Bundles*; where is *Covetouſneſſe* and her gripers? O the iron age we live in! was there ever leſſe love? ever more diſſembling? the covetous hoardeth, holdeth, oppreſſeth, or it may be puts out to uſury, but never without ſureties, pledges, mortgages

mortgages, bills, or bonds; Think of those bonds ye covetous, that must binde you in bundles; had you then ten thousand worlds, and were they all composed of purest gold, and brim-full with richest jewels, yet would you cast them all at the foot of some Lazarus, for one drop of water, or one puff of winde; to cool any part or piece of your tormented members. See the cruel effect of sin; he that hath no pitie, shall not be pitied; no, *He shall have judgement without mercy, that hath shewed no mercy*, James 2. 13. Thus to pay the covetous in his own coin, coffers and chests shall be brought before him, there shall devils ring him a peal of this damned coin, of pounds, of shillings, of pence, these accounts shall sound through his ears; and to satisfie his heart, melted gold shall be poured down his throat; yea, he shall be served too with his meat in plate, and plate and meat all boill together to his loathed supper; thus hath God satisfied him that could never satisfie himself; his gold now wants no weight, his silver is not scarce, mountains and loads are prepared for him to his greater torments.

Yet again more *Bundles*; where is *Adultery* with her minions? Lo, ugly fiends do embrace them, and the furies of hell be as their bosome-concubines. I have read some where (but I will not deliver it as a truth) that a voluptuous man dying, and going to this place of torment, he was there saluted in this fearful manner: *First, Lucifer commands to fetch him a chaire, and forthwith an iron chair red-hot with sparkling fire was brought, and he set thereon: this done, Lucifer commands again to fetch him drink, and a drink of melted lead was brought in a cup, which they straitway pouring into his open mouth, anon it came running out of all his members: this done, Lucifer commands again, that according to his use they should fetch him musicians to make him merry, and a sort of musicians came with hot glowing trumpets, and sounding them at his eares (whereto they laid them) anon there come sparks of fire leaping out of his mouth, his eyes, and nostrils, all about him; this done, Lucifer commands again, that according to his wonted manner he should have his Concubines, and upon this they bring him to a bed of fire; where Furies give him kisses, fiery serpents hug about his neck, and the gnawing worms suck blood from his heart and breasts; for ever and ever.* Howsoever in this story, it may be altogether truth was not brought to bed; yet imagine what a welcome shall be to the damned souls? Their eyes shall startle, their ears glow, their nostrils suck up flames, their mouthes taste bitterneffe, and for the sense of feeling, according to the measure of their sin) they are wrapped in the grisly embracements of stinging and stinking flames; where now are those dainty delights, sweet musick, merry company? are all left behinde? and is there no recreation in those smoaky vaults? Unhappy dungeon, where there is no order but horror, no singing but howling, no ditties but their woes, no comforts but shrieks, no beautie but blacknesse, and no perfumes or odour, but pitch and sulphur. Let the heat of this fire cool the heat of your lust; pleasure ends with pain. *In as much (saith God) as the harlot glorified her self, and lived in pleasure, so much give ye to her torment and sorrow:* Rev. 18. 7.

James 2. 13.

Revel. 18. 7.

You see now (Beloved) what Tares are in bundles; the Proud, Gluttons, Drunkards, Covetous, Adulterers, these and such others are bundled by the Reapers at the general Harvest.

O then, having yet a little time, how should we labour to escape *Hells horror*? let the Proud be humbleth, the Epicure fast, the Drunkard pray, the Adulterer chastise himself to pull down his body; and for the Covetous wretch, let him with all holy greediness lay out his bags for the eternal good of his soul: Alas, one foot in heaven is better than all your lands on earth. *I had rather be a door-keeper in the house of my God, then to dwell in the Tents (in the houses, in the Palaces) of the wicked.* Now then in the fear of God reform your lives, and your harvest, without question, shall be the joy of heaven; or if Tares will be Tares, what remains but Binding, and Bundling? Bind them, Bundle them, Burn them.

Use

Psalm. 84. 10.

The Harvest is done, and the Angels sing and shout for their ended task: the Tares are reaped, the furrows cleaned, the sickles laid aside, the sheaves Bundled: and to shut up all, they must be Burned: but stay we them a while, and at our next meeting we will set them on fire. God make us better seed, that we may receive a better crop, even that Crown of glory in the highest heavens.

To burne them.

WE have followed the Prisoners from the bar, and brought them to the stake; what remains further, but to kindle the Faggots, and so to shut up all with the burning?
Hell.

Hell-fire (at the first naming) makes my soul to tremble; and would the boldest courage but enter into a serious meditation, what it were to lie everlastingly in a red-hot scorching fire, how could he chuse but stand astonished at the consideration? it is a *furious fire*: rouse up (beloved) for either this, or nothing will awake you from the sleep of sin wherein you snort too securely.

Some differences there are about this *fire*: many think it a *Metaphorical*, others a *material* fire; be it whether it will, it is every way fearful, and far above the reach either of humane or Angelical thoughts to conceive.

Rev. 21.

If it be *Metaphorical* (as *Gregory* and *Calvine* are of a minde) then is it either more, or nothing lesse terrible: when the Holy Ghost shadows unto us the Joys of heaven by gold, and pearles, and precious stones, Rev. 21. there is no-one thinks but those joyes do far surpass these shadows: and if the pains of hell are set out by fire, and flames, and brimstone, and burning, what pains are those, to which these are nothing but dumb shows or types?

Or if hell-fire be *material* (as *Augustine* and *Bullenger* do conjecture) yet is it far beyond any fire on earth: mark but the difference: our fire is made for comfort: *hell-fire* is created for nothing else but torment: our fire is blown with some airy breath of man, but *hell-fire* is blown with the angry breath of God: our fire is fed with the fuel of Wood or Coale, but *hell-fire* is tempered with all the terrible torturing ingredients of sulphur, and brimstone; or (to cut the way nearer) I will reduce all the differences to some of these foure, and so proceed in their order: they differ; first, in *heat*; secondly, in *light*; thirdly, in *their object*; fourthly, in *duration*.

Esay 30 33.

First, in *heat*: *The pile thereof is fire and much wood, and the breath of the Lord like a stream of brimstone doth kindle it*, Esay 30. 33. This fire is not made by the hand of man, nor blown from the bellows of some forge, nor fed with any fuel of combustible matter: no, it is the arme of God, and the breath of God, and the anger of God that kindles it sharply, and continues it everlastingly; and (I pray) if the breath that kindles it, be like a stream of brimstone, what is the fire it self? you know there is a great difference betwixt the heat of our breath, and the fire in our chimnies: Now then, if the breath of God that kindles hell-fire be dissolved into brimstone, what a fearful fire is that, which a great torrent of burning Brimstone doth ever mightily blow? A torrent of Brimstone said I? no, it is not Brimstone, but like Brimstone, like to our capacity, although for the nature this like is not like; nay, could we know exactly what this breath were, you would say (I warrant you) it were far more hotter than ten thousand Rivers of Brimstone, were they all put together: *Our God* (saith the Apostle) *is a consuming fire*, Heb. 12. 29. And if God be a fire, what then is *hell-fire*, kindled by the breath of God? *O my soul, how canst thou but tremble at the thought, of this fire, at which the very Devils themselves do quake and shiver?* Pause a while and consider; wert thou arraigned at some earthly bar, thy doom past, the execution at hand, and thy body now ready to be cast, (as many a Martyrs was) into some burning fire, or boyling Caldron: O how wouldest thou shout, and roare, and cry through the extremity of torment? but what is a boyling Caldron to that boyling sea of fire and brimstone? pitch and sulphur boyld altogether, were not this enough? See there the perplexing properties of such heats; they burn as brimstone, darkly to grieve the sight, sharply to afflict the sense, loathsomely to perplex the smell: it is a fire that needs no bellows to kindle it, nor admits of the least air to cool it; the fuel wastes not, the smoke vents not; the chimnies are as Reprobates cradles, where they lye scorching, burning, howling their lullabies, and their nurses furies. The flames of *Nehuchadnezzars* fire could ascend forty nine Cubits; but if hell be a bottomless pit, sure these flames have an endlesse height; How hot then is that glowing Oven, where the fire burnes lively, the blasts go strongly, the wheels turn roundly, and the darkned fuel are those damned souls that burn in an heat surpassing ours, unspeakable of us! here is one difference.

Heb. 12. 29.

Matth. 23. 30.

Secondly, as *hell-fire* differs from ours in *heat*, so in *light*; *Cast that unprofitable servant* (saith our Saviour) *into utter darknesse*, Matth. 23. 30. *Utter*,] to perplex the minde; *Darknesse*,] to confound the eye. Consider but the terrour of this circumstance; if a man alone in darknesse should suddenly hear a noise of ghosts and spirits coming towards him, how would his haire bristle, his tongue falter, his blood run to the heart? yea (I dare say) although he felt never a lash from them on his body, yet the only howling of devils would make his very inmost heart to shake and shiver? O then, what horrour is that, when darknesse must surround thee, and devils hollow to thee, and repro-

bates

bates shriek at the lashing of their bodies, and all hell be filled with the cries and echoes of *Wo, wo, wo* for their torments, and the darknesse? May be you will object, if there be fire, there is assuredly light: nay, (without question) this fire hath heat, no light; it is a dark smoaky flame, that burnes dim to the eye, yet sharp to the sense; or it may be, (as some do imagine) this fire affords a little Sulphureous or obscure light, but how not for comfort, but confusion. Conceive it thus, he that in the twilight sees deformed Images, or in the night beholds shapes of ghosts, and spirits, by a dimme dark light, why better he saw nothing, then such terrible visions; such fears, nay a thousand times worse are presented to the eyes of Reprobates; they may discern through darknesse, the ugly faces of fiends, the foul visages of Reprobates, the furious torments of their friends, or parents, while all lye together in the same condemnation. What comfort affords this light, where nothing is seen but the Judges wrath, and the prisoners punishment? O (will they cry) that our eyes were out, or the flames were quenched, or that some period were put to this endlesse night of darknesse! but all in vain; lo, pillars of smoak arise out of the infernal pit, which darken the light, as the fire lightens the darknesse: and this the second difference.

Thirdly, there is yet another difference, in the *fuel or object of this fire*; ours burne not without *materials*, this works also on *spirituals*. It is (I confesse) a question whether devils suffer by fire? and how may that be? some are of opinion, that they are not only spirits, but have bodies; not organical as ours, but aereal, or somewhat more subtle then the aire it self: this opinion howsoever most deny, yet *Austine* argues for it; for if men and devils (saith he) are punished in the same fire, and that fire be corporeal, how are Devils capable of the suffering, unlesse they have bodies (like men) fit for the impression? And yet if we deny them to have bodies, I see no impossibility, but that spirits themselves may suffer in hell fire: is it not as easie with God to joyn spirits and fire, as souls and bodies? as therefore the soul may suffer through the body, so likewise may those spirits be tormented by fire. I will not argue the case either with, or against *Austine*; yet safely may we put this conclusion, *Not onely men in their bodies, but devils and souls must together be tormented in hell fire*. Thus our Saviour couples them in that last heavy doom, *Go, ye cursed into everlasting fire prepared for the Devils and his Angels*. What a fire is this? it tries the reins, it searcheth the bowels, it pierceth the very soul and inmost thoughts. O fire above measure! where spirits are the tormentors, damnation the punishment, men and devils the fuel, and the breath of an offended God the Bellows. Think not on your fires, that gives you heat for warmth, or light for comfort; neither *fear you him that kills your bodies*, but hath no further commision to hurt your souls: here is another fire, another Judge; a fire that kindles souls, a Judge that sends bodies and souls to everlasting fire: such heats, such darknesse, such objects accompany this fire; the heat is intolerable, darknesse palpable, body and soul both combustible, all burn together that have sinned together. This is the third difference.

Lastly, there is a difference in *Durance*; our fire dies quickly, but *hell-fire lasts for ever*. This is done (saith *Austine*) admirably, yet actually; the burning bodies never consume, the kindled fire never wastes with any length of time. We read of a certain salt in *Sicilia*, that if put into the fire, it swims as in water, and being put into water crackles as in fire; We read of a fountain in *Libya*, that in a cold night is so hot, that none can touch it, and in a hot day so cold that none could drink it: If God thus work miracles on earth, do't thou seek a reason of Gods high and heavy judgement in hell? I see the pit, I cannot find the depth; there is a fire that now stands as it was created; it must be endured, yet never, never must be ended. The custome of some countreys, that burn Malefactours, use the least fires for greatest offenders, that so the heat being lessened, the pains might be prolonged; but if this be so terrible to them, whose fire is but little, and whose time cannot be long; what an exceeding horrible torment is this in hell, where the fire is extream great, & the time for ever and everlasting? Suppose you, or any one of you should lie one night grievously afflicted with a raging a fit of the Stone, Collick, Strangury, Tooth-ach, pangs of Travel, and a thousand such miseries incident to man, how would you toss and tumble? how would you turn your sides, tell the clock, count the hours, expect every moment for the gay-bright morn, and till then esteem every hour a year, & every pang a misery matchlesse, & intolerable? O then what will it be (think you) to lie in fire & brimstone, kept in highest flame by the unquenchable wrath of God, world without end? How tedious will be that endlesse night, where the clock never strikes, the times never pass, the morn never dawns, the Sun never rises; where thou canst not turn, nor toss, nor tumble, nor yet take any rest; where thou shalt

August de civ. dei l. 21. c. 10.

Marth. 25 41.

Mir is, sed veris m: dis Aug. ibid Aug de civit. Det. l. 21.

*Momentaneum
quod delectat,
eternum quod
cruciat.*

hing about thee but darknesse, and horrour, and wailing, and yelling, wringing of hands, and gnashing of teeth for evermore? Good Lord, that for a smile of pleasant pleasure, men should run upon the rock of eternal vengeance! Come, ye that pursue vanity, and see here the fruit of sin at this harvest of Tares; *Pleasures are but momentary, but the pangs are eternal*: Eternal? how long is that? Nay, here we are silenced, no Limner can set it forth, no Oratour can expresse it; if all times that ever were, and ever shall be, should be put together, they would infinitely come short of this fiery eternity; the latitude thereof is not to be measured, neither by *houres, nor dayes, nor weeks, nor moneths, nor years, nor Lustras, nor Olympiads, nor Inditions, nor Jubilees, nor ages, nor Plato's years, nor by the most slow motions of the eighth sphere, though all these were multiplied by thousands, or millions, or the greatest multiplier, or number numbering that can be imagined*. Plainly in a word, count if you please, ten hundred thousand millions of years, and add a thousand myriads of ages to them, and when all is done, multiply all again by a thousand, thousand, thousand of thousands; and being yet too short, count all the thoughts, motions, mutations of men and Angels; adde to them all the sands of the sea, piles on the Earth, Stars in the Heavens; and when all this is done, multiply all again by all the numbers, squares, cubicks of Arithemtick; and yet all these are so far short of eternity, that they neither touch end, nor middle, nor the least part or parcel of it: What then is this which the damned suffer? *eternal fire*? we had need to cry out, *Fire, fire, fire*: Alas, to what end? there is no help to extinguish fire that must burn forever: Your Buckets may quench other fires, not this; No milk nor vinegar can extinguish that *wilde fire*: It is a fire which no means can moderate, no patience can endure, no time can for ever change, but in it whosoever wofully lies, their flesh shall fry, their blood shall boil, their hearts consume; yet they shall never die, but dying live, and living die; death in life, life in death, miserable ever. This is that consideration, which shall bring all the damned Reprobates to shriek and houl everlastingly: were they perswaded that after millions of years they should have one year of pleasure, or after thousands of millions they should have some end of torment, here would be a little hope; But this word *Ever*,] breaks their hearts asunder: this *ever, ever*, gives new life again to those insufferable sorrowes; and hence it is, that when all those millions of years are done and gone, then (God knows) must the wheels of their torments whirl about and about: Alas, the fire is durable, the heat continual, the fuel immortal, and such is the end of Tares, they must burn without end: *Bind them in bundles to burn them*.

Lo here the fire of hell, which compared to ours on earth, it differs in heat, in light, in fuel, in durance: Let your souls work on these objects, that they never come nearer to those flames.

1. Use.
Esay 33. 14.

Who amongst us would dwell with devouring fire? Who amongst us would dwell with everlasting burnings? Beloved, as you tender your souls, & would escape the flames, reform your lives whiles you have a little time. You hear it sounded in Synagogues, and preached in Pulpits: what sound? but *heaven or hell, joyes or torments*, the one befalling the good, and the other the just end of the wicked. Do we believe the truth? and dare we commit sin, whose reward is this fiery death? upon due consideration, how is it that we sleep, or rest, or take a minutes ease? lesser dangers have bestraught some out of their wits, nay bereaved many of their lives; how is it then that we run head-long into this fire, yet never weigh whither we are going, till we are dropping into the pit, whence there is no redemption! Look about you while it is called *to day*, or otherwise wo and alas that ever you were born; be sure a time will come, when miseries shall march, Angels beat alarms, God sound destruction, and the tents of his enemies be all set on fire, *binde them in bundles to burn them*.

Use 2.

Or yet, if comparifons can Prevail; suppose one of you should be taken, and brought along to the mouth of an hot fiery furnace; then (comparing sin with its punishment) might I question you, how much pleasure would you ask to continue there burning but *one year*? how much (would you say?) *surely not for all the pleasures and treasures that all this world can afford you*. How is it then, that for a little sin, that endures but a moment. so many of you so little regard eternal punishment in hell-fire? If we should but see a little childe fall into the fire, and his very bowels burn out, how would it grieve us, and make our very hearts bleed within us? how much more then should it grieve you to see, not a childe, but your own bodies and soules cast away for a momentary sin into the lake of fire, that never shall be quenched? If a man should come amongst us, and cry, *Fire, Fire*, thy house is all on *Fire*, thy corn, thy cattel, thy wife, thy children,

and

and all thou hast are burning altogether; how would this astonish us, making both the hair to stand upright on our heads, and the tears to gush out of our eyes? Behold then, and see the Spirit of God cries out, *Fire, fire*; even the dreadful fire of hell gapeth ready to devour; not thy house, thy corn, or thy cattel; but thy poor soul, and that for evermore: O then how should this break your flinty hearts asunder, and make your souls bleed again and again? if you have any spark of grace, this (me thinks) should move you to a strict course of life; if you have any care of your souls; this (me thinks) should make you to walk humbly, and purely, carefully and conscionably towards God, and towards man: if not, what remains but fire, fire? *Binde them in bundles to burn them.*

Or yet, if example can perswade us more; meditate on the miserable condition of that namelesse rich man: Suppose you saw him in hell-torments, compassed about with furies, fires, and all that black guard below; his tongue flaming, his eyes staring, his conscience biting, his soul suffering, his body all over burning in that fire of hell. O lamentable sight! but to make it more lamentable, hearken how he roars and cries through the extremity of pains: *O torment, torment! how am I tormented in this fire? my head, my heart, my eyes, my ears, my tongue, my tongue is all on fire; what shall I do? whither shall I flie for succour? Within me is the worme, without me is fire, about me are devils, above me is Abraham, and what glorious star is yonder I see, but Lazarus, poor Lazarus in his bosome? what, is a beggar exalted? and am I in torments? Why, Abraham, father Abraham, have mercy on me: See here a man burning, scorching, frying in hell-flames; one dram of mercy, one drop of water to a tormented soul; Oh I burn, I burn, I burn without ease or end, and is there none to pity me? Come, Lazarus (if Abraham will not hear) let me beg of thee a beggar, and howsoever I denied thee a crumb of bread, yet be so good, so charitable, as to dip the tip of thy finger in water, and cool my tongue. It is a poor suit I ask; not to dive, but dip; not thy hand, but finger; not all, but the tip of it; not in snow, but water; not to quench, but to cool; not my body, but my least member, be it my tongue onely: no ease so little, no grant so poor, no remedy so small, but happy were I if I could obtain it, though I begged it with tears and prayers of a thousand thousand years continuance: But see Abraham and Lazarus deny my suits; I burn, and neither God, nor Saint, nor Angel takes pity of me: and shall I cry for help on devils? alas! they are my tormentors that lash me, and cut me with their whips of burning steel and iron. O beloved! what shall we say to the roaring rage of this tormented wretch? Alas! alas! how little do men think on this? they can passe away time sporting and playing, as if they went to prison but for a few weeks, or dayes; just like men, who having the sentence of death past upon them, run fooling and laughing to the execution; but when once hell-mouth hath shut her self, then shall they find nothing but eternity of torments: in the fear of God take heed in time of this eternity, eternity, lest you also come into this place of eternity, eternity of torment: it is the doom of Tares, wo to them whosoever, that are of the number, for they, they] must be gathered, and bound, and bundled, and burned.*

We have now done our task, and ended the harvest: if you please to cast back your eye upon, the particulars delivered, they amount to this summe.

Whatsoever a man sowes, that shall he reap, Gal. 6. 7. If the enemy sowe Tares, and we nourish the seed, what think you is the Harvest? *Gather ye together first the Tares,* saith our Saviour to the Angels: they are branded in their name, *Tares,*] sped in the time first] curst in their doom, *gathered*] but worst in the hands of their executioners, it is by Angels,] and yet what is all this to the latter work in hand? If the Tares weeded up might rot in the furrows, the punishment were lesse; but as they are gathered, so they must be bound. Is that all? nay, as they are bound so they must be bundled. Is that all? nay, as they are bound and bundled, so they must be burned. Binde them in bundles to burne them. I must end this Text, yet am loth to leave you where it ends: As there is an harvest of Tares, so there is a better harvest of Wheat; *They that sowe in teares shall reap in joy;* If we repent us of our sins, we shall have a blessed harvest indeed: how? fourty grains for one? nay, (by the promise of our Saviour) an hundred fold. A measure heaped, and shaken, and thrust together, and yet running over. Every Saint shall have joy and glory, fountaines of pleasure, and rivers of delight, where they may swim, and bathe their souls for ever and ever: what though tares must to the fire? the Wheat is gathered into heaven. Pray you then with me, that we may be Wheat, not Tares; and God so blesse the seed, that every soul of us may have a joyful harvest in the Kingdome of Heaven. Amen.

Gal. 6.

Psal. 126. 5.

Luke 6. 38.



Right Purgatory.

HEB. 1. 3.

When he had by himself purged our sins.



He point is not full, but to make it up, the Text stands compast with words of wonder, concerning the Word, our Saviour, he that is the Son of God, Heir of all things, Creatour of the World, the brightness of His Glory, the Image of his Person, and upholder of all things by the Word of his Power, stands here as the subject of humility and Glory. He purged our sins, and sits on the right hand of the Majesty on high. He purged our sins, by his suffering on the Cross; He sits on Gods right Hand, by obtaining the Crown; He purged our sins, by dying for them; He sits on Gods right Hand, by ruling with him: what need we more? Here is his passion and session in the same order he performed them, for then He sate down on the right Hand of his Father, when he had by himself purged our sins.

Cant. 5. 8.

But to come nearer the words, they are as the drugs of an Apothecary, and we will examine the Ingredients. O I am sick of love, saith the Church in Canticles, Cant. 5. 8. Sick indeed, not of love onely, but of sin also; a disease that infatuates the mind, gripes the conscience, distempers the Humours, disturbs the Passions, corrupts the Body indangers the Soul: Is not he blessed that can help this malady? Come then ye that labour of sin, and to your endless Comfort, see here the manner of the Cure: there is a Physitian, He,] the patient, himself,] the Physick administred, when he had purged,] the ill Humours evacuated, When he had purged our Sins.]

Or to gather up the crumbs, left in this costly receipt or physick any thing be lost; see here the remedy girt and compast with each necessary circumstance; the time, When;] the person, he;] the matter, purged;] the manner by himself;] the disease, sin,] the extent of it, our.] Observe all, and you find no time more dismal than this When,] no person more humbled than this he,] no Physick more operative than this purge,] no disease more dangerous, no plague more spreading than sin] our] sin, for which he suffered, When he by himself had purged our sins.]

We have opened the body of the Text, now look on the parts, and you may see the Anatomy of our Saviour in every Member of it.

When.]

Ne sedendo videtur purgare:
Apost. Erasmus
in Text.

The Text begins with the time, When] he had purged: and this time (saith Erasmus) according to the Original denotes the time past, lest that we had thought, He had purged our sins by his sitting him down at the right hand of God. First therefore (saith the Apostle) he purged,] and then sate:] he first purged by his death, and when that was done, He sate at the right hand of the Majesty, in the highest places. Whence observe:

Doctrine.
Matth. 1. 18.
Matth. 4. 1.
Luke 2. 21.
Matth. 11. 19.
John 8. 59.
Mat. 26. 16. 50.
Mat. 27. 29, 35.

The time that Christ purged, was in the dayes of his humiliation. Then was he born Matth. 1. 18. then was he tempted, Matth. 4. 1. then was he circumcised, Luke 2. 21. then was he traduced, Matth. 11. 19. then was he persecuted, John 8. 59. then was he betrayed, Matth. 26. 16. then was he apprehended, Matth. 26. 50. then was he mocked, Matth. 27. 29. then was he crucified, Matth. 27. 35. But as all his Life was full of infirmity, so (according to the nature of all infirmities) he had those four times mentioned by Physitians in his life: the beginning, the increase, the Akmen or state, and declination. Give me leave but to prosecute these times, and by that time we have done the hour (I know) will summon us to a conclusion.

First,

First, then he had his *beginning*, his *beginning*, and that was the first time of his *purging*, even at his birth; then took he our infirmities upon him, and in some measure evacuated the brightness of his Glory, to become for us a poor, a weak, a silly babe on Earth. Mark (I pray) how this *purge* works with him at his first entrance into the world, it brings him into so poor and low estate, that Heaven and Earth stand amazed at so great a change: Where was he born, but at Bethlehem, a little City? Where did the Shepherds find him, but in a poor sorry Cottage? And there if we look after Majesty, we find no guard but *Joseph*, no attendants but *Mary*, no heralds but Shepherds, none of the bedchamber but beasts and oxen; and howsoever he is titled *Kings of the Jews*, yet the Jews cry out, *They have no King but Cesar*. His Mother indeed descended of Kings, and he himself gives Crowns to others, of *Victory*, of *Life*, of *Glory*; but for his own head no Crown is prepared but a *Crown of Thorns*: anon you may see him clothed in Purple, anointed with spittle; but for the *Crown* we speak of, they can afford him no richer than of the hedge, no easier than of Thorns.

Rev. 4. 10.

Thus for the *beginning*: what then is the *encrease* of this?

This *encrease* (say Phylitians) is, when the Symptoms more manifestly appear either of life or death; and no sooner was our Saviour born, but he had manifest tokens evidently shewing that for us he must die. If you run through his Life, what was it but a *sickness* and a *purge*? Consider his parcify in abstinence, his constancy in watching, his fervency in prayer, his assiduity in labour. But how soon, an *Herod* makes him flee into *Egypt*, and live an exile in a strange Land? At his return he dwells at *Nazareth*, and there is accounted *Jesus the Carpenter*. When he enters into his Ministry, he hath no house to repose him, no money to relieve him, no friends to comfort him. See him first set on by Satan, then by men; he is led into the Wilderness by the Spirit, and there he *fasts forty Dayes and forty Nights*, without bit of Bread, or drop of Water. The Devil (seeing this opportunity) begins his Temptation; who presently overcome, the Jews follow after him with hue and cry: Mark but their words and works: In word they call him a *glutton*, a *drunkard*, a *deceiver*, a *sinner*, a *mad-man*, a *Samaritan*, and one possessed with a Devil. Good words I pray! is not he the anointed of God? the Saviour of men? yes; but *They rendered me evil for good, and hatred for my good will*, said the psalmist in his person. When therefore he did miracles, he was a forcerer; when he reproved sinners, he was a seducer; when he received sinners, he was their favourer; when he healed the sick, he was a breaker of the Sabbath; when he cast out devils, it was by the power of devils; what and how many unjust contumelies endured he of the Pharisees, who sometimes cast him out of the City, accused him of blasphemy, cried *Out upon him, he was a man not worthy to live*. And as they say, they do; observe but their works: First, they send officers to apprehend him, but they being overcome with the grace of his speeches, return only with this answer, *Never man spake like this man*. Then took they up stones to stone him, but by his miraculous passage (whiles they are a conspiring his death) he *escapes out of their hands*: Then lead they him to an hill, thinking to throw him down headlong, and yet all would not do; for ere they are aware of it, he fairly *passeth through the midst of them all*. At last his last passion draws near, and then men and devils combine in one to make him at once wretched and miserable: *He is despised and rejected of men; yea, he is a man full of sorrows*, (saith the Prophet) and hath experience of infirmities, *Esay*, 53. 3.

Mark 6. 3.

Marth. 11. 19.
ch. 27. 63.
John. 9. 24.
c. 10. c. 8. 58
Psalm 35. 12.

John 7. 46.
John 10. 39.
Luke 4. 30.

Esay 53. 3.

John 5. 39

Or for a further inquiry, let us do what our Saviour bids, *Search the Scriptures*, for they are they which testify of him. We have but two Testaments in the whole Bible, and both these give full evidence of Christs miserable life. In the old Testament it was prefigured by *Adams* penalties, *Abels* death, *Abrahams* exile, *Isaacs* offering, *Jacobs* wrestling, *Josephs* bonds, *Jobs* suffering, *Dauids* mourning; yea, the Prophets themselves were both figures, and delivered prophecies of our Saviours afflictions. Thus *Esay* of him. Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted, *Esa* 53. 4. Thus *Jeremy* of him: *He gives his cheeks to him that smites him, he is filled full with reproof*, *Lam* 3. 30. Thus *Daniel* of him, *After threescore and two weeks shall Messiah be slain: and shall have nothing*, *Dan* 9. 26. Thus *Zachary* of him, *What are these wounds in the midst of thy hands? and he shall say, with these wounds was I wounded in the house of my friends*, *Zach* 13. 6. But come we to the New Testament; and in every Gospel, we may not only read but see him suffer: *Matthew* who relates the history of his life; what writes he but a Tragedy, where-

Esay 53. 4.
Lam 3. 30.

Dan. 9. 26.
Zech. 13. 6.
Matth. Chap.

- wherein every chapter is a Scene? Look through the whole book, and you read in the first *Chapter*, *Joseph* will not father him; in the second, *Herod* seeks to kill him; in the third, *John* the Baptist would needs out of his humility deny him Baptism; in the fourth, he fasts forty dayes, and forty nights, and is tempted in the Wilderness; in the fifth, he foretells persecutions, and all manner of evil against his Apostles; in the sixth, he teacheth his Church that strict course of Life, in fasting, praying, giving of almes, and forgiving of enemies; in the seventh, he concludes his Sermon made on the top of a mountain; in the eighth, he comes down, and towards night hath no house to harbour in, nor pillow to rest his head on; in the ninth, he is rebuked of the Pharisees for not fasting; in the tenth, all men hate his Disciples for his sake; in the eleventh, they call him that knew no excess, a glutton and a drunkard; in the twelfth, they tell him how he casts out devils through *Belzebub* prince of devils; in the thirteenth, they are offended at him, and derive his pedigree from a Carpenter; in the fourteenth, *Herod* thinks him to be *John Baptists Ghost*; in the fifteenth, the Scribes reprehend him for the breach of their traditions; in the sixteenth, the Sadduces tempt him for a token; in the seventeenth, he pays tribute to *Cesar*; in all the rest he fortels and executes his passion: Now count not Chapters, but hours, from that hour wherein he was fought for, until the sixth hour of his crucifying; one betrayes him, another apprehends him; one binds him, another leads him bound from *Pilate* to *Herod*, from *Herod* back again to *Pilate*; thus they never leave him, till his foul leave the world, and he be a dead man amongst them.

You have seen the *beginning* and *increase*, and we'll now draw the Curtains, that you may behold the *Bridegroom* where he lyeth at Noon-day, to wit, in the state or vigour of his grievous sufferings.

This state, or *Akmen* (say Physicians) is when nature and the disease are in greatest contention, when all the symptoms are become most vehement; so that either nature or the infirmity must needs have the victory; and although (say Divines) all Christs life was full of misery, yet principally and chiefly is that called his passion in Scripture, which he endured two dayes before death: and to this extream passion (saith a Moderne) is the purging of sins chiefly attributed. Come then, ye that pass by, behold and see, if there was ever any sorrow like unto this sorrow, which is done unto him in the day of Gods anger. His infirmities are now at full, and the Symptoms which make it evident unto us, are some inward, some outward; inward in his soul, outward in his body: we'll take a view of them both.

First, his soul, It began to be sorrowful, saith Matthew: To be amazed, and very heavy, saith Mark: To be in an agony, saith Luke: To be troubled, saith John: Here is sorrow, and heaviness, and agony, and trouble, the estimate whereof we may take from his own words in the Garden; *My soul is exceeding sorrowful, even unto death*: Now was the time he purged, not only in his body, but his soul too; Now is my soul troubled, and what shall I say? Father, save me from this hour, but for this cause came I unto this hour. A fatal hour sure, of which it was said before often, *His hour was not yet come*; but being come, he could then tell his Disciples, *The hour is at hand*; and after tell the Jews, *This is your hour, and the power of darkness*: Now was it that Christ yielded his soul for our souls, to the susception of sorrow, perpeccion of pain, and dissolution of nature: And therefore even sick with sorrow; he never left sweating, weeping and crying, till he was heard in that which he feared.

Secondly; as his soul, so his body had her symptoms of approaching death: Our very eye will soon tell us, no place was left in his body where he might be smitten, and was not: His Skin was torn, his Flesh was rent, his Bones unjoynted, his Sinews streined: should we sum up all? See that face of his, fairer than the sons of men, how it is defiled with spittle, swoln with buffets, masked with a cover of gore-blood; See that head, white as white wool, and snow; how it is crowned with thornes, beaten with a reed, and both head and hair died in a sanguine red that issued from it: See those eyes, that were as a flame of fire, how they swim with teares, are dim with blood, and darken at the sad approach of dreadful death: See that mouth, which spake as never man spake, how it is wan with stroaks, grim with death, and embittered with that tartest portion of gall and vinegar: Should we any lower? See those armes that could embrace all the power of the world, how they are strained and stretched on the Cross; those shoulders that could bear the frame of Heaven, how they are lasht with knotty cords, and whips, those Hands that made the world, and all therein, how they are nailed and clenched to a piece of wood; that Heart where never dwelt deceit nor sin, how it

Keker. Syst.
1. 3. c. 4.

Lament. 1. 12.

Matth. 26. 37.

Mark. 14. 33.

Luke 22. 44.

John 12. 27.

Matth. 26. 28.

John 12. 27.

Matth. 26. 45.

Luke 22. 53.

Heb. 5. 7.

Psal. 45. 2.

Revel. 1. 14.

Revel. Ibid.

John 7. 46.

it is pierced, and wounded with a souldiers Spear: those Bowels that yearned with compassion of others infirmities, how they are dry and pent with straining pulls; those Feet that walked in the wayes of God, how they are boarded, and fastned to a Crofs with nailes: from hand to foot, there is no part free, but all over he is covered in a mantle of cold blood, whose garments were doft before, and took of them that were his hangmen: Poor Saviour, what a woful sight is this? A bloody Face, thorny Head, watery Eyes, wan Mouth, strained Armes, lashed Shoulders, nailed Hands, wounded Heart, griping Bowels, boarded Feet: Here is sorry paines, when no part is free: And these are the outward Symptomes of his state that appear in his Body.

We have thus far seen our Sun (*the Sun of Righteousness*) in the day-break, and rising, and height of his suffering: What remains further, but that we come to the Declination, and so end our journey for this time?

This Declination (*say Physicians*) is, when Nature overcomes sickness, so that all diseases attain not this time; but those, and those only that admit of a Recovery; yet howsoever (*saith my * Authour*) there is no true declination before death: there is at least a seeming declination, when sometimes the symptomes may become more remiss, because of weak nature yielding to the fury and tyranny of death overcoming it. I will not say directly, that our Saviour declined thus, either in deed, or in shew: for neither absolutely was the cup removed from him, nor died he by degrees; but in perfect sence, and perfect patience both of body and soul, he did voluntarily, and miraculously resigne his Spirit (as he was praying) into the hands of his Father. Here then was the true declination of this Patient; not before death, but in death, and rightly too: For then was it that this Sun went down in a ruddy Cloud: Then was it that this Patient received the last dregs of his Purge; then was it that Gods Justice was satisfied, the consummation est was effected, all was finished; as for his Burial, Resurrection, and Ascension, which follow after this time, they serve not to make any satisfaction for sin, but only to confirm it, or apply it, after it was made and accomplished.

But what use of all this? Give me leave (I pray) to shake the tree, and then do you gather the fruit. From the first part, his Birth, we may learn Humility, a grace most prevailing with God for the obtaining of all graces; this was it that made David a King, Moses a Governour; nay, what say we to Christ himself, who from his first entrance, untill his departure to his Father, was the very mirror of true Humility it self? Learn of me (*saith he*) to be humble and lowly in spirit, and you shall find rest unto your souls. Hereunto accorded his Doctrine, when he pronounced them Blessed who were poor in Spirit, hereunto accorded his reprehension, when he disliked their manner who were wont to choose out the chief rooms at Feasts: hereunto accorded his practise, when he vouchsafed to wash his Disciples feet, and to wipe them with the towel wherewith he was girded. O Humility, how great are thy riches, that are thus commended to us! thou pleasest Men, delightest Angels, confoundest Devils, and bringest thy Creatour to a Manger, where he is lapped in rags, and clothed in flesh! Had we Christian Hearts to consider the Humility of our Redeemer, and how far he was from our haughty disposition, it would pull down our Pharisaical humours, and make us far better to remember our selves.

Secondly, as we learn Humility from his Birth, so we may learn Patience from his Life. If any man will come after me (*saith our Saviour*) let him deny himself, and take up his Crofs and follow me. Dear Christian, if thou wilt be saved, mind thy Christ: Art thou abused by lies, reproaches, evil sayings, or doings? we cannot more shew how we have profited in Christs School, then by enduring them all: If patience be in our calamities, they are no calamities, but comforts: This is that comfort that keeps the heart from envy, the hand from revenge, the tongue from contumely, and often overcomes our very Enemies themselves, without any weapons at all. Come then, and do you learn this lesson of our blessed Redeemer! are you stricken? so was Christ of the Jews: Are you mocked? so was Christ of the Souldiers: are you betrayed of your friends? so was Christ of his Apostle: are you accused of your enemies? so was Christ of the Pharisees: Why complain you of being injured, and maligned, when you see the Master of the house himself called Beelzebub? Hereunto ye are called, (*saith Peter*) for Christ also suffered for us, leaving us an example, that ye should follow his steps, 1 Pet. 2. 21.

Thirdly, as Patience from his Life, so we may learn Remorse from his Passion; Is it nothing to you, all ye that pass by? O look on him, and let this look breed in you a remorse

Mal. 4. 2.

Galen. lib. 3. de Cris. cap. 3.
* Senert. Infl. tutione medicinae, l. 2. par. 1. 6.
12 de morbo. t. imp.

Use 1.

Marth. 11. 29.

Matth. 5. 3.

Luke 14. 7.

John 13. 5.

Use 2.

Marth. 16. 24.

1 Pet. 2. 21.

Use 3.

Lam. 1. 12.

moſe and ſorrow for your ſins : Our Saviour labours in the extreamity of pangs, his ſoul is ſick, his body faints, and would you know the reaſon ? Why, thus is the head wounded that he might renew health to all the body ; we ſin, and Chriſt Jeſus is heavy, and ſore, and ſick, and dies for it : His ſoul was in our ſouls ſtead, his body endured a Purgatory for us, that we both in body and ſoul might eſcape hell-fire, which our ſins had deſerved : Who but conſiders what evils our ſins have done, that will not grieve and mourn at the ſin he hath committed ? O that my head were a fountain of Tears, that I might weep day and night for the ſins of the Daughters of my People ! We have ſinned, and what ſhall we ſay to thee, O Saviour of men ? Alas ! Our ſins have whipped thee, ſcourged thee, crowned thee, crucified thee ; and if I have no compaſſion to weep for thee, yet, O Lord, give me grace to weep for myſelf, who have done thus to thee : O my Saviour ! O my ſins ! It is I that offend, it is thou that muſt ſmart for it.

Philip. 28.

John 14. 15.

Cant. 5. 13.

*Quo d. ſcendit
humilitas ? Aug.
medit. 7.*

Fourthly, we may yet learn another Leſſon, Chriſt (ſaith Paul) *humbled himſelf, and became obedient to the death, even the death of the Croſs*, Phil. 2. 8. and is it not our parts to be obedient to him who became thus obedient for us ? We may gather *Humility* from his Birth, and *Patience* from his Life, and *Remorſe* from his Paſſion, and to make up the Poſie, here is one flower more, *Obedience*, which that Tree alſo yielded whereon he ſuffered. *If you love me (ſaith our Saviour) keep my Commandments.* How, bleſſed Saviour ? *If you love me ? Who will not love thee, who haſt ſo dearly loved us, as to give up thy deareſt life for the ranſome of our ſouls ?* But to tell us that there is no better testimony of our love, than to obey his commands, he wooes us with theſe ſugared words, (*whoſe Lips like Lilies, are dropping down pure Myrrhe*) *If you love me : if you love me, learn Obedience of me, keep my Commandments :* and to move us the more, (if all this cannot) what love and obedience was there in him think you ? Conſider, and wonder ! That the Son of God would baniſh himſelf thirty years from his glorious Majeſty ; and what more ? would be born man ; and what more ? would be the meaneſt amongſt men ; & what more ? would endure the miſeries of life ; and what more ? would come to the bitter pangs of death ; and what more ? would be made obedient to the death, even the death of the Croſs ; a degree beyond death. *O Son of God, whether doſt thy humility deſcend ?* but thus it muſt be, the Prophets had foretold it, and according to their prophecies the dayes were accompliſhed, *When he himſelf muſt be purged : he was born, he lived, he ſuffered : he died, and thus run round the wheels of thoſe miſerable times ; When] he had by himſelf purged our ſins.*

You ſee the Time's paſt, and a new Time muſt give you the remainder of the Text ; the Time is *When] the Perſon He]* and *He]* it is that in order will next come after ; onely have you the patience, till we have the leiſure to draw out his picture, and then you ſhall ſee him in ſome mean proportion, *Who had by himſelf purged our ſins.*

He]

Cant. 2. 8.
Greg. hom. 39.

I.
Mark 15. 39.

VVE have obſerved the time *When he purged*, and now time it is that you know the Phyſition who adminiſters it : the Apoſtle tells you it is *He]* that is, Chriſt our Saviour, who ſeeing us labour in the pains and pangs of ſin, *he bowes the Heavens, and comes down ;* he takes upon him our frailty, that we through him might have the remedy to eſcape hell fire. Come then, *and behold the man, who undertakes this cure of ſouls ; He cometh leaping upon the Mountains, ſkipping upon the hills,* ſaith Solomon in his Song : and would you know his leaps, ſaith Gregory ? See then how he leaps from his Throne to his Cratch, from his Cratch to his Croſs, from his Croſs to his Crown ; downwards and upwards, like a Roe or a young Heart upon the Mountains of Spices.

His firſt leap downwards was from Heaven, and this tells us how he was God from everlaſting : ſo ſaid the Centurion, *Surely this Man was the Son of God*, Mark 15. 39. How elſe ? the ſin of man could no otherwiſe be expiated, but by the Son of God ; Man had ſinned, and God was offended, therefore God became man, to reconcile man to God : Had he been man alone, not God, he might have ſuffered, but he could not have ſatiſfied ; therefore this man was God, that in his manhood he might ſuffer, and by his God-head he might ſatiſfie : O wonderful Redemption, that God muſt take upon him our frailty ! Had we thus far run upon the ſcore of vengeance, that none could ſatiſfie but God himſelf ? could not he have made his Angels Ambaſſadours, but he himſelf ? muſt come in perſon ? no ; Angels or Saints could neither ſuperogate ; but if God will ſave us, God himſelf muſt come and die for us : It were ſure no little benefit

benefit, if the King would pardon a Thief; but that the King himself should die for this Malefactor, this were most wonderful, and indeed beyond all expectation; and yet thus will the King of Heaven deal with us; he will not only pardon our faults, but satisfy the Law: We sin against God, and God against whom we sin, must die for it: This is a depth beyond founting, an height above all humane reach; What is he? God.

But we must fall a note, the *Creator* is become a *Creature* ; if you ask what Creature? I must tell you, though it were an *Angel* , yet this were a great leap, which no created understanding could measure; What are the *Angels* in respect of God? He is their Lord; they but his Servants, Ministers, Messengers; and howsoever it would dazzle us to behold their faces; yet cannot the brightest *Angels* stand before God, but they are faine to cover their own faces with a pair of wings: the difference may appear in *Revel. 5. 13, 14.* where the *Lamb* is said to sit upon the Throne, but the four Beasts and four and twenty Elders fall down and worship him. Is not here a great distance betwixt the Lamb in his Throne, and the Beasts at his feet? and yet thus far will the Lamb descend, that for our sakes he will dethrone himself: reject his state, take the office of an Angel, to bring us the glad tidings of Salvation in purging our Sins.

Esay 6. 2.
Rev. 5. 13, 14.

And was he an *Angel* ? nay, that was too much; He was made (saith the Apostle) a little lower than the *Angels* for the suffering of death, *Heb. 2. 9.* What? the Son of God to be made lower than the *Angels* ? Here was a leap beyond the reach or compass of all humane thoughts; He that made the *Angels* , is made lower by a little than the *Angels* ; The *Creator* is not only become a creature, but inferiour to some creatures that he did create: O ye *Angels* , how stand you amazed at this humility? That God your Master should become meaner than his servants, that the Lord of Heaven should deny the dignity of *Powers, Principalities, Cherubims, Seraphims, Arch-Angels, or Angel* : O Jesu! how contrary art thou to thy aspiring creatures! Some *Angels* through pride would needs be as God, but God through humility is made lower than the *Angels* , not equal with them, but a note below them, as *David* that sweet Singer of *Israel* sung, Thou madest him little lower than the *Angels* , *Psal. 8. 9.*

3
Heb. 2. 9

Psal. 8. 9. Cited also in the person of Christ.

But how much lower? By a little (saith Paul,) and if you would know what that little was, he tells you again, that He took not on him the nature of *Angels* , but he took on him the seed of *Abraham* , *Heb. 2. 16.* Here is that great abyffe, which all the powers of Heaven could no less but wonder at: *Abrahams* Lord is become *Abrahams* Son; the God of *Abraham* , the God of *Isaac* , and the God of *Jacob* , hath took upon him the seed of *Abraham* , the seed of *Isaac* , and the seed of *Jacob* ; wonder above wonders! that God should take the shape of *Angels* , is more than we can think; but to take on him the nature of man, is more than the tongue of *Angels* can express; that the King of Heaven should leave his glorious Mansion, and from the bosome of his Father come into the womb of his Mother, from that company of *Angels* , and Arch-Angels, to a rude rout of sinful men: Tell ye the Daughter of *Sion* , Behold, thy King cometh unto thee, saith the Prophet *Esay* in the 62. Chap. 11. ver. and the Prophet *Zachary* in the 9. Chap. 9. ver. what could he less? and what canst thou more? wonderful love that he would come, but more wonderful is the manner of his coming; he that before made man a soul after the image of God, now makes himself a body after the image of men; and he that was more excellent than all *Angels* , becomes lesser, lower than the *Angels* , even a mortal, miserable, wretched man.

4.
Heb. 2. 7.
Heb. 2. 15.

Esay 62. 11.
Zach 9. 9.

But what man: as he is King of Heaven, let him be King of all the world; if he be *Man* , let him be the Ruler of Mankind: no, thou art deceived (O Jew) that expectest in thy Saviour the glory of the World; fear not, *Herod* , the loss of thy *Diadem* ; for this Child is born; not to be thy successor, but if thou wilt believe, to be thy Saviour; was he a King on Earth? alas! look through the Chronicles of his life, and you find him so far from a King, that he is the meanest subject of all men: where was he born, but at *Bethlehem* a little City? Where did the Shepherds find him, but in a sorry Cottage? Who were his Disciples, but poor fishermen? Who his Companions, but Publicans and Sinners? is he hungry? where stands his Table, but on plain ground? What are his dainties, but Bread and a few Fishes? Who are his guests, but a rout of hungry starved Creatures? And where is his lodging, but at the stern of a Ship? Here is a poor King, without either presence or Bed-Chamber, The Foxes have Holes, and the Birds of the Aire have Nests, but the Son of man hath not whereon to lay his Head, *Mat. 8. 20.*

Matth. 8. 20.

- 6
Mark 6. 3. Descend we a little lower, and place him in our own rank; what was he but a Carpenter? say the Jews in scorn, *Is not this the Carpenter, Maries Son?* Mark 6. 3. A poor trade sure; but to shew us that he was man, and how much he hated idleness, some time he will bestow in the labours of mans life: But, O wonder! if he will reject Majesty, let him use at least some of those liberal arts; or if he will be mechanical, let him choofe to some noble trade, *Thy Merchants were the great men of the Earth*, said the Angel to *Babylon*, *Apoc. 18. 23.* Ay, but our Saviour is no adventurer, neither is he so stockt to follow any such profession; once indeed he travelled into *Egypt* with *Joseph* and *Mary*; but to shew us that it was no prize, you may see *Mary* his mother steal him away by night, without further preparation: What, gon on a sudden? it seemes there was no treasure to hide, no hangings to take down, no lands to secure, his mother needs do no more but lock the dores and away: what portion then is for the Lord of Heaven? O sweet *Jesu*! Thou must be content for us to hew iticks and flock; besides which (after his coming out of *Egypt*, about the seventh year of his age, until his Baptisme by *John*, vvvhich vvas the thirtieth) we find little else recorded in any Writers, prophane or Ecclesiastical.
7.
Phil. 2. 7. And are we now at our just *Quantum*? alas, vvhat quantity, vvhat bounds hath the humility of our Saviour? is he a *Carpenter*? that were to be master of a trade; but he took on him (saith the Apostle) *the form of a servant*, not a matter, *Phil. 2. 7.* It is true, he could say to his Apostles, *Ye call me Master, and Lord, and ye say well, for so I am*, *John 13. 13.* and yet at that very instant mark but his gestures, and you may see their *Lord and Master* become a *servant to his servants*: His many offices expresse his services; when *He rose from supper, and laid aside his upper Garments, and took a towel and girded himself, and after that he had poured water into a Basin, began to wash his Disciples Feet, and to wipe them with the towel wherewith he was girded.* O ye blessed spirits, look down from Heaven, and you may see even the Almighty kneeling at the feet of men! O ye blessed Apostles, why tremble ye not at this so wonderful sight of your lovely, lowly Creatour? *Peter*, what do'st thou? Is not he the beauty of the Heavens, the Paradice of Angels, the brightnesse of God, the Redeemer of Men? and wilt thou (notwithstanding all this) let him wash thy feet? No, leave, O Lord, leave this base office for thy servants, lay down the towel, put on thy apparel: See *Peter* is resolute, *Lord, do'st thou wash my feet?* No, *Lord, thou shalt never do it.* Yes, *Peter*, thus it must be, to leave thee and us a memorial of his humility; *I have given you an example*, (saith *Christ*) *that ye should do as I have done unto you*: and what hath he done? but for our sakes is become a *servant*, yea his *servants servant*, vvashing and vviping, not their hands, or heads, but the very meanest, lowest parts, their *Feet*.
8.
Luke 15. 17. And yet there is a lower fall, *How many hired servants* (saith the Prodigal) *at my fathers house have bread enough, and I die for hunger?* And as if our Saviours case vvvere like the Prodigals, you may see him little lower than a *servant*, yea little better than a *beggar*: *Ye know* (saith the Apostle) *the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor*, 2 Cor. 8. 9. poor indeed, and so poor, that he vvvas not vvorth a penny to pay tribute, till he had borrowed it of a *Fish*, *Mat. 17. 27.* See him in his birth, in his life, in his death, and vvhat vvvas he but a *Pilgrim*, that never had house to harbour in: a vvvhile he lodges in a oxen-stall, thence he flies into *Egypt*, back he comes into *Galilee*, anon he travels to *Jerusalem*; vvwithin a vvvhile (as if all his life vvvere but a vvandering) you may see him on inount *Calvary* hanging on the *Crosse*; Was ever any *Beggars* life more miserable? he hath no house, no money, no friends, no lands, and howsoever he vvvas God the disposer of all; yet for us he became man, a *poor* man, a mean man, yea the meanest of all men: and this another step downwards.
9.
Esay 53. 7. But this not low enough, men are the image of God: Ay but the Son of God is not used as a man, but rather as a poor dumb *beast* appointed to the slaughter: What was he but a *sheep*, said *Esay* of him? *Esay 53. 7.* a *sheep* indeed, and that more especially in these two quallities. First, *As a sheep before the shearer is dumb, so he opened not his Mouth*: and to this purpose was that silence of our Saviour: when all those evidences came afloat him, he would not so much as drop one syllable to defend his cause: If the high Priests question him, *What is the matter that these men witness against thee?* *Matthew* tells us, that *Jesus* beld his peace, *Mat. 26. 63.* If *Pilate* say unto him, *Behold how many things they witness against thee;* *Mark* tells us, that *Jesus* answered him

nothing, Mark 15. 5. If Herod question with him in many words, because he had heard many things of him, Luke tells us, that he answered him nothing, Luk. 23. 9. As a poor sheep in the hands of the shearer, he is dumb before his Judges and accusers; whence briefly we may observe, Christ came not to defend, but to suffer Condemnation. Secondly, (as a sheep he is dumb, and) as a sheep he is slain; He was led (saith the Prophet) as a sheep to the slaughter. O Jesu! art thou come to this? to be a man, who art God; a sheep, who art man, and so for our sakes far inferiour to our selves; nay worse; a sheep? How? not free, as one that is leaping on the mountains, or skipping on the Hills; no, but a sheep that is led:] led whether? not thither as David was, who could say of his Shepherd, that He fed him in green pastures, and led him forth besides the waters of comfort: no, but led to the Slaughter. He is a sheep, a sheep led, a sheep led to the slaughter; and such a slaughter, that were he a dumb creature, yet great truth it were to see him so handled as he was by the Jews.

And yet will his humility descend a little lower; as he was the poorest of men, so the least of sheep: Like a Lamb, saith the Apostle, Acts 8. 32. and Behold the Lamb, (saith John the Baptist) even the Lamb of God which takes away the sin of the world, Joh. 1. 29. This was that Lamb which the Pascall Lamb prefigured, Your Lamb (saith God to the Israelites) shall be a Lamb without blemish, and the blood shall be a token for you, that I will passe over you, Exod. 12. 13. But was ever lamb like the Lamb of God? he is without blemish; saith Pilat, I find no fault in him, Luke 23. 4. And the sprinkling of his blood (saith Peter) is the right token of election, 1 Pet. 1. 2. Such a lamb was this Lamb, without blemish in his life, and whose blood was sprinkled at his death, in life and death ever suffering for us, who (had he not done so) should for ever and ever have suffered our selves. Tell me, O thou whom my soul loveth, where thou feedest! saith the Church in Canticles. Tell me? Yes: If thou knowest not, (saith our Saviour) go thy way forth by the footsteps of the flock, Cant. 1. 8. Our Saviour is become a man, a sheep, a lamb, or if this be not humility enough, he will yet take a leap lower.

What is he but a worm, and no man, yea the very scorn of men, and the outcast of the people? Psal. 22. 6. Did you ever think we could have brought our Saviour to this low a degree? what, beneath a lamb, and no better than a worm? Heaven and earth may well ring of this, as being the greatest wonder that ever was: there is not any bitter potion due to man, which the Son of God will not partake of the utmost dregs; and therefore if Job say to the worm, Thou art my sister, and mother; nay, if Bildad say, Man is a worm, and the son of man is but a worm, which is more than kindred: Behold, our Saviour stooping thus low himself, what is he but a man? nay, as if that were too much a worm, and not a man, as sung the Psalmist of him.

I am so low, that unlesse we think him no body, we can down no lower; and yet here is one leap more, that if we take a view of it, we may suppose him to be nothing in esteem, a N-body indeed. Look we at every man in respect of God, and the Prophet tells us, All Nations before him are as nothing, Esay 40. 17. And if man be thus, why sure the Son of man will be no lesse: see then (to the wonderful astonishment of men and Angels) how greatnesse it self, to bring man from nothing, exinanivit se, hath made himself nothing, or of no reputation, Phil. 2. 7. How? nothing? yes, saith Beza, He that was all in all, hath reduced himself to that which is nothing at all: and Tertullian little lesse, Exhausit se, He hath emptied himself, or as our Translation gives it, He hath made himself (not of little, but) of no reputation.

Lo here those steps (the Scripture lighting us all the way) by which our Saviour descended; he that is God for us became an Angel, a man, a Serving-man, a poor man, a sheep, a lamb, a worm, a nothing in esteem, a man of no reputation.

Let every soul learn his duty from hence; what should we do for him, who hath done all this for us? There is a crew of unbelievers that hear and heed not: all the sufferings of our Saviour cannot move them a jot, either towards God, or from sin, and is not this a woful lamentable case? I remember a passage in Cyprian, how he brings in the Devil triumphing over Christ in this manner: As for my followers, I never died for them, as Christs did for his; I never promised them so great a reward, as Christ hath done to his; and yet I have more followers than he, and they do more for me, than his do for him: hear, O heaven! and hearken, O earth! Was ever the like phrensie? The Devil, like a roaring Lion seeks ever and anon to devour our souls, how many thousands, and million of souls yield themselves to his service, though he never dyed for them, not will ever do for them the poorest favour whatsoever, but pay them everlastingly with pains

Mark 15. 5.
Luk. 23. 9.

Esay ibid.

Psal. 133. 2.

10.
Acts 8. 32.

Joh. 1. 29.
Exod. 12. 5,
and 13.

Luke 23. 4.
1 Pet. 1. 2.

Cant. 1. 8.

Psal. 22. 6.

Job 17. 14.
Job 25. 6.

12.

Esay 40. 17.
Phil 2. 7.
Ex omni scip. 1
sum ad nih. 1
red. gñ: B. 2
in loc.
Tert ad Mar.
1. 5.

Use 1.

and pangs; death and damnation? On the other side, see our Saviour (God Almighty) take on him the nature of a man, a poor man, a sheep, a lamb, a worm, a nothing in esteem; and why all this? but only to save our Souls, and to give them heaven and salvation: yet such is the condition of a stubborn heart, that (to choose) it will spurn at heavens crown, and run upon hell, and be a slave to Satan, and scoffe at Christs suffering, yea and let out his blood, and pull out his heart, and bring them a degree lower than very *Beelzebub* himself, rather than it will submit to his will, and march under his banner to the Kingdome of heaven. Hence it is, that that the Devil so triumphs over Christ, *As for my followers* (saith he) *I never died for them as Christ died for his*: no Devil, thou never diedst for them, but thou wilt put them to a death without all ease or end. Think of this, ye unbelievers; methinks like a thunderbolt, it might shake all your hearts, and dash them into pieces.

2 Use.

John 18. 5.

But a word more to you, of whom I hope better things; let me exhort the Saints that you for your parts, will ever love, and serve, and honour, and obey, and praise the Lord of glory for this so wonderful a mercy; I pray, have you not cause: had your Saviour only sent his creatures to serve you, or some Prophets to advise you in the way of salvation; had he only sent his Angels to attend you, and to minister unto you; or had he come down in his glory, like a King that would not only send to the prison, but come himself to the dungcon, and ask, saying, *Is such a man here?* or had he onely come and wept over you, saying, *Oh that you had never sinned!* all these had been great mercies: But that Christ himself should come, and strive with you in mercy and patience, that he should be so dear to a company of Rebels and Hell-hounds, (and yet we are not at the lowest) that he would for us become a man, a mean man, a Lamb, a Worme, a nothing in esteem. O all ye stubborn hearts, (too much stubborn are we all) if judgement and the hammer cannot break your hearts, yet let this mercy break you, and let every one say, *O Jesu! hast thou done all this for me?* certainly *I will love thee, and praise thee, and serve thee, and obey thee as long as I live.* Say so, and the Lord say Amen to the good desires of your hearts. To what this on the more: remember still, it is *you* that should have suffered; but to prevent this, it is *he* that was humbled, it is *he* that was crucified, it is *he* that was purged: what needs more? *I am he* said Christ to the Jews when they apprehended him: *He?* what *he?* I know not what: but be *he* what he will, *he* it is: our Saviour, Redeemer, Physician, Patient, *Who had by himself purged our sins.*

Acts 17. 32.

Thus far we have measured his steps downwards, and should we go up again the same stairs, we might bring him as high as we have placed him low: but his ascent belongs rather to the words following my Text; for after *he had purged*, then *he sat down on Gods right hand on high.* Come we then to the next words, and as you have seen the *Perfor*, so let us look for a *companion*; *This may in misery yield some comfort, if but any society bears a share in his misery*; But methinks I hear you say to me, as the *Athenians* said to *Paul*, *We will hear thee again of this matter another time.*

By himself]

THe *Time* and *Physician* have prepared a *Purge*; but who is the *Patient* to receive it? it is man is sick, and it is man must purge, or otherwise he dies without all remedy or recovery: but alas! what *Purge* (what *Purgatory*) must that be which can evacuate sin? Should man take all the vertue of herbs and minerals, and distill them into one sublime and purest quintessence, yet impossible were it to wash away sin, or the least dregs of its corruption: not *Galen* nor *Hippocrates*, nor all the *Artists*, or *Naturalists* that ever lived on earth could finde out, or invent any remedy for sin; this must be a work of Grace, and not of Nature; yea, and such a grace as neither man nor Angels could afford: Behold then, who it is that both administers and takes the receipt prepared; it is man that sinned, and God is become man, that so being both, he might administer it as God, and receive it as man, the same person being Physician and Patient, Compounder and Purger.

Math. 9. 12.

Luke 23. 14.

Math 27. 19.

But, what a wonder is this? Are we a dying, and must he purge for it? can Physick given to the sound, heal the party that is sick? It was the saying of our Saviour, *The whole need not the Physician; but they that are sick*; and Christ Jesus for his part is whole indeed; *No fault in this man*, saith *Pilate*; and he is a *just man*, said *Pilates* wife of him: to what end then should he purge that is whole, and we escape that are sick? O this is to manifest the dearest love of our Soul-Physician, our endeared Saviour; *the whole* indeed

indeed need not the Physician: he needs no Physick, no Purge, no Physician at all; but for us he is become a Physician himself, for us he became Physician and Patient: for us he was sick; for us he Purged, that we through him might escape that danger of eternal fire.

But how purged he? By himself? Was there none to associate him in this misery? no, he purged by himself only, and that without a

} Partner.
} Comforter.

First, without a partner, there was none that laid a finger in the burthen of his Cross to ease him; why, Blessed Saviour! thou hast Myriads of Angels waiting on thee, and can they not a little lighten thy heavy yoke? No, the Angels are blessed, but they are finite and limited, and therefore unable to this expiation of sin.

But what say we of the Saints? if you will believe the Rhemists, they can tell you that the sufferings of Saints (sanctified in Christs blood) have not onely a forcible satisfaction for the Church and its members; but withal they are the accomplishments of the wants of Christs passion; an horrible blasphemy: as if Christs death were not sufficient in it self, but his wants must be supplied by the satisfaction of others; my Text tells me, *Christ purged by himself*; therefore not by any other, but sufficiently in his own person; and as for that Text they urge against us, *Coloss. 1. 24. Now rejoyce I in my sufferings for you, & fulfill the rest of the afflictions of Christ in my flesh for his bodies sake which is the Church*; whence they argue these two points; first the want of Christs sufferings; and secondly, the abounding of Saints sufferings for the satisfaction of others. To the first we answer, that the afflictions of Christ, which the Apostle saith, *I fulfill*, are not meant of the afflictions which Christ suffered in his person, but in his members; thus Augustine, *The Apostle saith not, my afflictions, but Christs, because he was a member of Christ, who is usually said to suffer both with, and in his members*. To the second we answer, that Pauls sufferings for his body which is the Church, served not for satisfaction, but for confirmation of their faith; thus Ambrose, *Christs passion sufficeth to salvation, Peter and Pauls passion serve onely for example*; so then if you will have the true sense of the words, they run thus: *Now rejoyce I in my sufferings for you, whereby I fulfill the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfy for it, but to confirm it, or strengthen it in the Gospel of Christ*; and good reason have we to admit of this comment; otherwise how is Christ a perfect Saviour, if any Act of our redemption be left to the performance of any Saint or Angel? no, it is Christ, and only Christ; Jesus, and only Jesus; Nor is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved, *Act. 4. 12.*

But if not Angels, or Saints, what say we of good works? Cannot they expiate sin? yea, say our adversaries, they are meritorious, and applicatory, and expiatory; so here is a threefold use of them; what? hath Christ purged by himself? and is there any other means whatsoever to expiate sin? no, saith the Apostle; so incompatible are these two, his grace, and our works, that if it be of grace, it is no more of works, or else grace were no more grace; and if it be of works, it is no more grace, or else works were no more works. By grace then ye are saved,---not of works, lest any man should boast himself, *Ephes. 2. 8, 9.*

But if no purging by Angels, Saints, nor good works, what say we to Purgatory it self? we say it is a fable; or were it an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yea saith Roffensis, *We went through fire and water*, *Psal. 66. 12.* and Sir Thomas Moor will have more Scripture, *I have sent forth thy prisoners out of the pit, wherein is no water*, *Zach. 9. 11.* here are two places for Purgatory, and one saith there is water, the other saith, there is no water; but to say truth of both, The Catholick saith, resting upon divine authoritie believes heaven and hell, but a third place (saith Augustine) we know none, neither finde we in holy Scripture, that there is any such place; neither speaks he only of places eternal that are to continue for ever, for he purposely disputes against Limbus Puerorum: and rejects all places temporary; yea, elsewhere he acknowledgeth, there is no middle place at all; but he must needs be with the Devil, that is not with Christ: away then with those paper-walls, and painted fires, a bug (could Harding once say) meet only to fray children; God will have no rival in sins purge; no

Rhem Coll. 1.
f. ff. 4.

Col 1. 24.

Non dixit pres-
suram mea-
rum, sed Christi,
quia membrum
erat Christi.
Aug. tra. in
Joh. 108.

Christi passio
nobis sufficit
ad salutem,
Petri & Pauli
consult ad ex-
emplum. Ambr.
1. 1. m. 66.

Acts 4. 12.

3.

Rom. 11. 6

Ephes. 2. 8, 9.

4.

Roffens. contra
Luther. art. 37.
Psal. 66. 12.
Zach. 9. 11.
Aug. hypog. l. 3.
tom. 7.

Aug. de pecc me-
rit. & remiss.
l. 1. c. 28.
Jucl. des Apol.

Angel 2. part.

Angel in heaven, no Saints, no works on earth, no Purgatory under earth, it is he himself will purge it by himself; my text affirms it, (and who dares gain say it?) that he by himself (by no other) hath purged our sins.

Esay 63. 3.

Thus farre you have seen Christ purging without a partner; *he trod the wine-presse alone, and there was none to help him; but O the bitterness of this purge that admits of no help, no ease! as he had no partner to help him, so no Comforter to chear him in is to lamentable sufferings.*

Solamen miser-
is socius, &c.

Some ease it is to have one or other touched with the sense of our miseries, and if they cannot help us, yet to do what they can (be it only to condole us) it were a comfortable refreshing; nay, but our Saviour findes no refreshing at all, he purged by himself, without a Partner, without a Comforter, not any one on earth or in heaven, that afforded his poor heart any cure or cordial. First, look on earth, for to them doth he addresse that speech in Lamentations, Is it nothing to you all ye that passe by? the most grievous torments finde some mitigation in the supply of friends, and what friends hath our Saviour to comfort him in his torments?

Lamen. i. 12.

11

If you say the *Gentiles*; I must confesse he found faith in some, and a seeming favour from others: the Centurion is witnesse of the one, of whom our Saviour himself confessed, *I have not found so great faith, no not in Israel*, Matth 8. 10 and *Pilate* gives a token of the other, when he took water, and washed his hands before the multitude, saying, *I am innocent of the blood of this just man*, Matth. 27. 24. but alas! did *Pilate* so favour him as to free him? no, he fears to condemn him being innocent, and yet dares not absolve him, being so envied as he was by the *Jewes*; what then can a little water? what can *Jordan* floods? what can rivers of wine, and oyle do, towards the washing of those hands, that had power to release him, and would not? he knew they had delivered him of envy, Matth. 27. 18. he confesses, *I finde no fault in this man*, Luk. 23. 14. he tells him that he had power to crucifie him, and he had power to loose him, John 19. 10. and yet fondly would he wash away the guilt of his unjust sentence, with a little water on his hands; no, *Pilate*; that ceremony cannot wash away thy sin, that sin I mean, which thou and the *Gentiles* in thee committed, in delivering of *Jesus* to the will of the *Jewes*.

Matth 8. 10.

Matth. 27. 24.

Matth. 27. 18.

Luke 23. 14.

John 9. 10.

Luke 23. 25.

2.

But if delivered to the *Jewes*, sure it is well enough; he is their Countrey-man, Kinsman, of the stock of *Abraham*, of the Tribe of *Juda*, of the Family of *Joseph*; but this rather aggravates than allaias his misery, that his own people should degenerate into Traitors: not a *Gentile*, but a *Jew* to be his Executioner: what torment had not been a lenitive, and a recreation in comparison of this? *Daniels* Den, the three Childrens Furnace, *Esays* wooden Saw, *Israels* fiery Serpents, the *Spanish* Inquisition, the *Romish* Purgatory, are all as far short in torture, as the last of them in truth, to the malice of a *Jew*; witnesse our Saviours death, when they all conspired not only to scourge him, mock him, buffet him, slay him; but to slay him in such a manner, as to hang him on nailes, and to make the Crosse his Gibbet.

1.

But what? no comforter amongst them all? do the *Gentiles* condemn him? will the *Jews* crucifie him? and is there none to pity him? Yes, what say we of his *Disciples*, that heard him, followed him, and were sent of him by two and two into every City and place, whither he himself should come? Would you think that these seventy, for they were so many in number) which for a time did his Embassage with joy, would now have forsaken him? yes, if you mark it, *Many of them went back and would walk no more with him*; some stumble at his Doctrine, others at his Passion, but all were offended, as it is written, *I will smite the Shepherd, and the sheep of the flock shall be scattered*, Matth. 26. 31.

Luke 10. 1.

Luke 10. 17.

John 6. 66.

Matth. 26. 31.

Matth. 23. 31.

Matth. 8. 26.

John 6. 68.

Luke 22. 33.

Matth. 26. 35.

Yet if the *Gentiles* reject him, they do but like *Gentiles* who were ignorant of God; if the *Jewes* hate and maligne him, it is but their old wont of killing the *Prophets*; if the *Disciples* that are weaker, faint, and waver in faith, it was no more than was said of them, *O ye of little faith*, but what say we to the twelve *Apostles*, those Secretaries of his mysteries, stewards of his mercies, almoners of his bounties? will they also go away, and leave him comfortlesse alone? no, can *Peter* say, *Master, to whom shall we go? thou hast the words of eternal life*, John 6. 68. or if he will have deeper protestations, *I am ready to go with thee (saith Peter) into prison and to death*; Luke 22. 33. to death? yes, though I die with thee, I will not deny thee; and thus said all his *Disciples*, Mat. 26. 35. and yet like *Jonas* Gourd when the Sun beats hottest, how soon are they all gone, and vanished away? Lo, one betrayes him, another forswears him, all run from him, and leave him alone in the midst of all his enemies.

And

And yet if this *Apostles* leave him, what say we to *Mary* his mother, and other his friends? These indeed wait on him, seeing, sighing, wailing, weeping, but alas! what do these tears but increase his sorrowes? might he not justly say with *Paul*, *What mean ye to weep and to break my heart?* Acts 21. 13. Pity, and of all other feminine pity, it is the poorest, helpless salve of misery; but howsoever it was to others, this was so far from any salve to him, as 'tis one of his greatest, tenderest sores about him: *Daughters of Jerusalem, weep not for me but weep for your selves, and your children.* O see the wonder of compassion which he bears to others in his passion; he hath more care of the women that follow him weeping, than on his own mangled self, that reels along fainting & bleeding even unto death: the tears that drop from their eyes is more to him, than all the blood in his veins; and therefore carelesse (as it were) of his own sacred person, he turns about his blessed bleeding face to the weeping women, affording them looks and words too of compassion, of consolation, *weep not for me, but weep for your selves, and your children:* But O blessed Saviour! didst thou flow unto us in showers of blood, and may not we drop a tear for all those purple streams of thine? yes, Lord, thou dost not here forbid us weeping, only thou turnest the stream of our tears the right way; that is to say, home wards into our own bosomes, pointing us to our *sins*, the truest cause of thy sufferings.

But as for comfort to our Saviour, whence (trow ye) may it come? if we compasse the earth, the *Gentiles*, *Jewes*, his *Disciples*, *Apostles*, *Mary* his own Mother, and all other his friends, they are but as *Jobs* miserable comforters all; but let us go up into heaven, & there (if any where) be his comforters indeed: alas! what comforters? If you imagine the *Angels*, it is true they could attend him in the Desert, and comfort him in the Garden; but when he came to the main act of our Redemption, not an *Angel* must be seen how, not seen? no, they must not so much as look through the windows of heaven to give him any ease at all; nor indeed were it to any purpose if they should; for who can lift up, where the Lord will cast down? O ye blessed *Angels*! how is it that your *Hallelujahs* cease? that your songs which you warbled at his birth, are finished at his death? that your glorious company, which are the delight of happy souls, is denied to him who is the Lord and Maker both of you and them? why, thus it must be for your sakes: *I am full of heaviness* (said our Saviour in his type) *and I looked for some to take pity, but there was none: and for comforters, but I found none* Psal. 69. 20.

And yet if the *Angels* be no comforters, he hath a Father in Heaven that is nearer to him: *I and my Father are one* (saith our Saviour) and, and, *It is my Father that honoureth me*, John 8. 34. *It is my Father that loveth me*, John 10. 17. *It is my Father that dwelleth in me*. John 14. 10. and howsoever others forsake me, and leave me alone, (as himself proclaims it) yet *I am not alone, because the Father is with me*, John 16. 32. Is it so, (sweet Saviour) whence then was that sorrowful complaint of thine, *My God, my God, why hast thou forsaken me?* Leo it is that first reconciled it, and all antiquity allow of it; *The union was not dissolved, but the beames, the influence was restrained;* *Affectioe justitie* (saith **Scotus*) he was ever united to his Father, because he ever loved, trusted, and glorified him; but *Affectioe commodi*, that delight ever emergent from that divine vision, was for a time suspended, and therefore was it that his body drooped, his soul fainted, he being even as a scorched Heath, grounded without any drop of dew of the divine comfort on it.

Yet be it that his Father now forsakes him, will he forsake himself? O yes! he burns in the fiery furnace of affliction, without all manner of refreshing; and this was it that was figured in the Law by those two Goats offered for the sins of the people, wherefore the one was the *Scape-goat*, and the other was the *Offering*, the *Scape-goat* departed away, and was sent into the *Wilderness*, but her companion was left alone in the torments, and made a *Sin-offering* for the people: even so was this Sacrifice of God-man, man-God, blessed for ever, the *humanity* was offered, but the *divinity* escaped; the *humanity* suffered for the sins of the world, but the *divinity* departed away in the midst of sufferings, and left her sister and companion all alone in the torments: thus he purged himself, himself onely in his *humanity*, no other with him, all other left him; the *Gentiles*, *Jewes*, *Disciples*, *Apostles*, *Mary* his Mother, and God his Father, nay he himself is bereaved of himself, the *humanity* of his *divinity*, if not in respect of the *union*, yet as touching the consolation, *When he had by himself* (in his humane nature, without any comforter) purged our sins.

Thus farre you have seen Christ drinke the cup of his bitter pains, pure and without mixture

Use.
Psal. 116. 13.

Psal. 48. 2.

mixture of any manner of ease; what now remains, but that we make some use of it. *I will take the cup of salvation (saith David) and call upon the Name of the Lord* Psal. 116. 13. And what can we lesse? If our Saviour hath begun to us in pains, shall not we afford him our thanks; the Cup of death could not passe from him, and must the Cup of Salvation be removed from us? *O praise him, praise him, all his Hosts:* howsoever he was alone in his sufferings, let us all bear the burden in a song of thanksgiving, and in this song let us singing weep, and weeping sing; our sin may draw the tears which were the cause of his sufferings: and our salvation may make us sing, which those his sufferings did effect: what needs more? he suffered *by himself* the cause, our sins; the effect, our salvation; let us mourn for the one, and praise him for the other; praise him, and him alone, for he had no partner in his sufferings, nor will he have any in our thanks; he had no comforter in his miseries, nor must any share with him in the duty we owe him of praising his Name: Alas, have we not reason (think you) to give all the glory into him? it was he that suffered that which we deserved, *he purged by himself* when we our selves lay sick of sin, in peril of death and damnation; thus gracious is he to us, that when there was no other remedy for our recovery, than *he by himself* in our stead came, *and purged our sins.*

Thus far you have seen the Patient; and order now requires that we prepare the Receipt; the patient was *himself* the Receipt is a *Purge*; but to confess this *Purge*, we must crave a further time; and in the mean while, and ever remember him in your thoughts, who hath done all this for you, and the Lord make you thankful.

Had purged

You see who it is that hath freed us from sin, to wit, Christ our Saviour without a Compurgator; *he purged by himself* but what did he by himself? do we say *he purged*? what need he to *purge*, who never committed any sinne in thought, word, or deed? it is without doubt he needs not, and yet do it he will, not to clear himself, but us.

But this *Purge* doth imply a medicine, and so we must apply it: a medicine it was, and many medicines he used for the curing of mans soul; The first by diet, when *he fasted forty days and forty nights*, Matth. 4. 2. The second by Eleotuary, when he gave his most precious body and blood in his last Supper, Matth. 26. 26. The third by sweat, when great drops of blood issued from him falling down to the ground, Luke 22. 44. The fourth by plaister, when he was spit upon by the Jewes, Mark 15. 19. The fifth by potion, when he tasted vinegar mingled with gall, Matth. 27. 34. The sixth by letting of blood, when his hands and feet were pierced, yea, when his heart-vein was stricken, and his side goared with a spear, John 9. 34. the last (which contains all the rest) was by *purge*, when by all his sufferings (and especially by his blood-shed) he *washed us from our sins*, Revel. 1. 5. Here was the cure of all cures, which all the *Galenists* in the world may admire with reverence, that our Lord and Saviour should become our Surety, that our soul-Physician should become our *Purger*: how? not by giving us Physick, but by receiving it for us; we (miserable wretches) lay sick of sin, and he (our Physician) hath by himself purged and delivered us of it.

Matth. 4. 2.

Matth. 26. 26.

Luke 22. 44.

Mark 15. 19.

Matth. 27. 34.

John 9. 34.

Revel. 1. 5.

Observ.

1 Pet. 1. 19.

1 John 1. 7.

Rev. 1. 5.

Rom. 8. 9.

Heb. 13. 12.

Heb. 9. 21.

Heb. 9. 13, 14.

But that we may the better see how this *Purge* wrought with him, we must know, that *purging* in general is taken for any evacuation whatsoever: and to say truth in a word, the evacuation of Christs blood was the right *purging* of our sins. Hence is it, (that as Scriptures affirm) the blood of Christ doth redeem us, cleanse us, wash us, justify us, sanctifie us: *we were redeemed by his blood*, 1 Pet. 1. 19. and *his blood cleanseth us from all sinne*, 1 John. 1. 17. and, *He washed us from our sins in his blood*, Revel. 1. 5. and, *Being now justified by his blood*, Rom. 5. 9. and, *Therefore Jesus suffered, that he might sanctifie the people with his own blood*, Heb. 13. 12. This blood was it that was believed by the Patriarchs, witnessed by the Sacrifices, shadowed in the figures of the Law, expected of all the faithful from the beginning of the world; and therefore the Apostle concludeth, *Almost all things are by the Law purged with blood*, and, *without shedding of blood is no remission*, Heb. 9. 22. It is true, Christ purged by his death, and other his sufferings, and yet are all these contained in the shedding of his blood: this blood is the foundation of true Religion, for *other foundation can no man lay*. Wherefore neither was the first Testament ordained without blood, Heb. 9. 18. Nor is the New Testament otherwise sealed than with blood, Matth. 26. 28. What needs more? *If the blood of Bulls and Goats (in the Old Testament) sanctified to the purging of the flesh, how much more shall the blood of Christ (in the New Testament) purge your Consciences from dead works, to serve the living God?* Heb. 9. 13, 14. O sweet

Sweet blood of our Saviour that purgeth our Consciences, evacuates our dead work, restores us to our God, will bring us unto Heaven!

But O my Saviour, Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat? is it thy precious blood that hath given this hew? Yes, an hew often dipped in the Wine-fat; and that we may the better see the colour, let us distinguish the times when his blood was shed for us.

Esay 63. 2.

Six times, saith a *Modern: seven times, saith *Bernard, did Christ shed his blood for us; and (to reduce them into order) the first was at his Circumcision, when his Name Jesus was given him, Which was so named of the Angel, before he was conceived in the womb; and was this without Mystery? no (saith Bernard) for by the effusion of his blood he was to be our Jesus, our Saviour. Blessed Jesus? how ready art thou for the Sacrifice? What? but eight dayes old, and then to shed thy Blood for the salvation of our souls? *Maturnum hoc Martyrium*, here is a mature Martyrdom indeed. It is a superstition took up with the Egyptians and Arabians, that Circumcision should fright away devils: and the Jewes have a conceit not much unlike: for when the Childe is Circumcised, one stands by with a vessel full of dust, in to which they cast the Præpuce: the meaning of it is, that whereas it was the curse of the Serpent, *Dust shalt thou eat all the dayes of thy life*: they suppose therefore the Præpuce (or fore-skin) being cast into the dust, the Devil by that Covenant eates his own meat, and so departs from the childe. But howsoever they erre, of this we are sure. that Christ delivered his flesh as a bait to Satan, held him fast with the hook of his Divinity through the shedding of his blood; this blood was at first shed at his Circumcision; and we cannot imagine it a little pain, feeling the flesh was cut with a sharp stone, which made Zipporah to cry out against Moses. Surely a bloody husband art thou to me: what a love is this, that Christ newly born should so early shed his blood? but all was for our sakes, for the salvation of our souls.

* Adams circumcision.

* Bern. de passionis Domini. cap. 35.

Luke 2. 21.

Bern. ibid.

Ambr. l. 2. de patriarch.

Abraham.

Gen 3. 14.

Pet. Mart. loto.

com. class. l. c. 7.

Symb. l. Ruffini

Toms Jero-

myti. 44

Exod. 4. 25.

2.

Luke 22. 49.

You see one vein opened; but in his second effusion not one, but all the veins in his body fell a bleeding at once, and this was at his passion in the garden, when (as the Evangelist testifies) he fell into an agony, and his sweat was like drops of blood, trickling down to the ground: here is a Physick purgative indeed, when all his body evacuates sweat like drops of blood: but what? be the pleurisie never so great, how strange is the phlebotomy? it seems not to consult where the signe lyes, you see all his body falls at once to sweating and bleeding; nor is the cure lesse strange than the Physick; for we had surfered, and it is he that purgeth; we had the fever, and it is he that sweats and bleeds for the recovery of our health; did you ever hear of such a remedy as this? oft times a bleeding in the head (say Physicians) is best stopt by striking a vein in the foot; but here the malady is in the foot, and the remedy in the head; vve (silly wretches) lay sick of sin, & Christ our Saviour purgeth it out by a sweat like drops of blood trickling down to the ground: here is a wonder, no violence is offered, no labour is sustained, he is abroad too in the raw air, and were laid down grovelling on the cooler earth; or if all this be not enough to keep him from sweating, the night is cold, (so cold, that hardier souldiers fain to have a fire within dores) & yet notwithstanding all this, he sweats, saith the Text; how sweats? it is not *sudor diaphoreticus*, a thin faint sweat, but *grumofus*, of great drops, and those so many, so violent, as they pierce not onely his skin, but clothes too, trickling down to the ground in great abundance; and yet may all this fall within the compass of a natural possibility. But a sweat of blood puts all reason to silence, yea, saith Hilary, *It is against nature to sweat blood*, and yet (howsoever nature stands agast) the God of nature goes thus far, that in a cold night (vvhich naturally dravves blood inwards) he sweats without heat, and bleeds without a wound. See all his body is sprinkled with a Crimson dew, the very veins and pores, not waiting the tormentors fury, pour out a shovv of blood upon the sudden; foul sin that could not be cleansed save only by such a bath! vvhath? must our sursets be thus sweat out by our Saviour? Yes (saith Bernard) vve sin, and our Saviour vveeps for it, not only with his eyes, but with all the parts of his body: and vvhay so? but to this end, *That the whole body of his Church might be purge: with the tears of his whole body*. Come then, ye sons of Adam, and see your Redeemer in this heavy case! if such as be kind & loving are vvont (vvhen they come to visit their friends in death or danger) to observe their countenance, to consider their colour, and other accidents of their bodies; tell me, ye that in your Contemplations behold the face of your Saviour; What think you, when you see in him such wonderful, strange, and deadly signes? our sweat (howsoever caused) is most usual in the face or forehead: but our Saviour sweats in all his body; and how then was that face of his disfigured when it stood all on drops, and the drops not of a watry

Contronaturum est sudare sanguinem. Hilary. l. 10. de trinitate.

Bern. in ramiis Palmarum. Item 3.

sweat, but of scarlet blood? O my heart! how canst thou but rend into a thousand pieces? O my beloved! well may our eyes shed tears at this, when his veins thus shed their blood for us.

3.
In vellitatione
generum
Bern. de Pass.
Dom. c. 28.
Esay 50. 6.
Bern. ibid.

But here is yet a third effusion of blood, and that (as Bernard tells us) was in the nippings and tearings of his sacred cheeks; To this bears the Prophet witness, *Esay 50. 6. I gave my back to the smiters, and my cheeks to the nippers*; or as our latter Translation, *I gave my back to the smiters, and my cheeks to them that plucked off the hair*: whether his cheeks were torn, or his beard plucked off; some vary in opinion: Bernard thinks both might be true; or howsoever we believe, most probable it is that neither of them could be effected without effusion of blood. And now we think I see that face fairer than the *sonnes of men* spit on by the Jewes; nor is their scorn without some cruelty; for in the next Scene they exercise their fists, which that they may do with more sport to them, and spite to him, they first blindfold him, and then smiting him on the face, they bid him read who it is that strikes him; and yet (as if whitenesse of their spittle, and blewness of their strokes had not caused enough colours) they once more die his rosie countenance in a bloody red; to this end do they nip his cheeks with their nails, and (as others) pluck off his hair with their fingers, whereby streams and stroaks of blood run down his cheeks, and drop down at his chin to his lower garments: O sweet face of our Saviour! what mean these sufferings but to tell us, if ever confusion cover our face for him, that we consider then how blood and sweat thus covered his face for us?

Luke 22. 64.

4.

Job 31. 36.

But yet here's a fourth effusion at his Coronation; the blows drew not blood enough from his face, and therefore the thornes must fetch more from his head: *If mine adversary* (says Job) *should write a book against me, surely I would take it upon my shoulder, and binde it as a crown unto me, Job 31. 36.* The Jewes in stead of writing a book, they wreath a crown, and see how our Saviour binds it to him; not only on his shoulder as a Cross to bear it, but on his head too, as a crown to triumph in it: but neither is it for triumph only, but for torture; it is a Crown woven of boughs, deck't with thornes, and drops of blood in lieu of precious stones. O Jesu! was that spittle thy ornament, that reed thy Scepter, those thornes thy crown, that purple dyes with blood, thy royal Robes? unthankful people, thus watered with his blood, that bring forth nothing but briars and thornes to crown him! but wherefore thornes, save onely to crush into his tender head? and to this purpose they do not onely stick his head full of them, but after the putting it on, to fasten the crown better, they strike him on the head with their reeds, or canes: See here thornes, not like ours, but (as the Country afforded) stronger and greater to pierce his skull with more ease; and see here canes, not as ours, but heavier and solider (as Jewry had plenty of them) to beat and hammer that crown of thornes deeper and deeper into his head. O then Imagine, what streams of blood gushed out, when all those sharp prickles were shot in? no less then a shower of blood now rained on his neck, his face, his shoulders; and all this for us, to make us members of that Head, his head thus bleeds down upon all his members.

Matth. 27. 30.

Ne hic pura vi-
vos sanguinis
defuisse:
Bern. de Pass.
Dom. c. 39.

And his head vein being opened, there is a fifth effusion of blood issuing out of his body; this was caused by the whips wherewith the mercilesse Tormentors fetch blood from his sacred sides: Is not here matter for our meditation to work on? Consider (I pray you) how rude are the Hangmen that strip our Saviour of his garments, and then go about to binde his holy body to a pillar? he (poor man!) stands at the post alone, without any friends to comfort, or eye to compassionate him, whilst they strike on their lasses, redouble their strokes, again and again fall upon him afresh, as if they would not leave a drop of blood in all his body: but stay, what justice in all this? the Law of Moses commanded that Malefactors should be beaten with whips, and *It shall be, if the wicked be worthy to be beaten, that the Judge shall cause him to lye down, and to be beaten before his face according to his fault by a certain number*: what number? *fourty stripes he may give him, and not exceed, lest if he should exceed and beat him above these with many stripes, then thy brother should seem vile to thee, Deut. 25. 2, 3.* Thus indeed were the Jewes tied, but the Gentiles neither bound by law, nor moved with Compassion, far exceed this number; I have read that he received no lesse than 5400. stripes; which if we consider these things, is not altogether improbable. First, the law of beating, that every guilty should be stricken by every one of the Souldiers, a free-man with slaves, and a bond-man with whips. Secondly, the cause of this Law, that the body of him that was to be crucified, should be disfigured, that the nakedness should not move the beholders to any dishonest thoughts, when they should see nothing pleasing or beautiful but all things torn, and full of commiseration. Thirdly, the purpose of Pilate, who hoped to spare his life by this so great cruelty used against him. Fourthly, the great care and

Deut. 25. 2, 3.

S. Gert. l. 4.
divin. insinuat.
c. 35.

halt

haft which the Priests used in carrying of the Crosse, lest Christ should have died before he was crucified: every one of these reasons argue an unreasonable whipping, which our Saviour endured. But (O joy of the Angels, and glory of Saints!) who hath thus disfigured thee? who hath thus defiled thee with so many bloody blows? certainly they were not thy sins, but mine, that have thus evil intreated thee: it was love and mercy that compass thee about for I should have suffered, but to prevent this, thy mercy moves thee, and so thou takest upon thee all my miseries.

But all this will not satisfie the Jews, Behold the man, said Pilate to them, when he thought to have pacified their wrath by that doleful sight; but this nothing moved them, though (presently after) it moved rocks and stones to shiver in peices: Behold then a sixth effusion of blood, when his hands and feet were pierced thorough with nailes: he bears indeed upon his shoulders, an heavy and weighty Crosse of fifteen foot long; which must needs (say some) cause a great and grievous wound: but to omit that which is questionable) here be those woful sufferings; now come the barbarous inhumane hang-men, and begin to loose his hands that were tyed to the post, to tie them to (a worse pillory) the Crosse, then strip they off his gore-glued cloaths, which did so cleave to his mangled battered back, that they pull off cloaths and skin together; nay, yet more (and how can I say it without tears for sin? the Crosse is ready, and nothing wanting but a measure for the holes; down therefore they lay him on it, and though the print of his blood gives them a true length, yet spitefully they take it longer, that so they may stretch and rack him on the Crosse till you may tell his bones. And now all fitted, his hands and feet are bored, the greatnesse of whose Wounds David fore shewed by those words, *They digged my hands and my feet*, Psal. 22. 16. And well may we think so, for (as Ecclesiastical History reports) so big were the very nailes, that Constantine made of them an helmet, and a bridle. O then what pain is this, when all the weight of his body must hang on four Nailes: And they to be driven (not into the least sensible parts, but) thorow his hands and feet, the most sinewy, and therefore more sensible parts of all other whatsoever; yet to hang thus for a time where (it may be) somewhat tolerable, but thus he hangs till he dies, and so the longer he continues, the wider go his Wounds, and the fresher is his torture. And now (my brethren) behold and see, if there were ever any sorrow like unto this sorrow: alas! what else appears in him, but bleeding veines, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet? digged, I say not with small pins, but with rough boystrous nailes; and how then shot the blood from those hands and feet thus digged, and digged thorow? O, I am the rose of Sharon, it is truly said of Christ; Look on one hand, and on the other, and you may finde Roses in both; look on one foot, and on the other, and you may find Roses in either: In a word, look all over his body, and it is all over rosie, and ruddy in blood.

Can we any more? yes, after all these showers of blood, here is one more effusion; for after his death, *One of the souldiers with a spear pierced his side, and forthwith came thereout blood and water*, John 19. 34. The Souldier that gave this wound (they say) was a blind man; but our Saviours blood springing out on his Eyes, restored him to his sight, and so he became a Convert, a Bishop, and a Martyr: a strange cure, where the Physician must bleed; but so full of vertue was this blood, that by it we are all saved. And yet (O Saviour!) Why didst thou flow to us in so many streams of blood? one drop had been enough for the World, but thy love is without measure. Physicians are usually liberal of other mens blood, but sparing of their own; here it is not so: for instead of the Patients arm, it is the Physicians own side that bleeds; instead of a lancet here is a spear, and that in the hand of a blind Chirurgion: yet as blind as he was, how right doth he hit the very Vein of his Heart? that heart where never dwelt deceit, see how it runs blood and water for our sins; here is the fountain of his Sacraments, the beginning of our happinesse: O gate of Heaven! O window of Paradise! O place of Refuge! O tower of Strength! O sanctuary of the just! O flourishing bed of the Spouse of Solomon! Who is not ravished at the running of this stream? methinks I still see the blood gushing out of his sides, more freshly and fully than those sweet golden streams which run out of Eden to water the whole world. But is it his hearts blood? What? keeps he nothing whole without him, nor within him; his Apostles are scattered in the garden, his garments at the Crosse, his blood how many wheres? his skin they have rent with their whips, his ear with their blasphemies, his back with their furrows, his hand and feet with their nailes, and will they yet have his heart too cloven with

6.
John 19. 3.

Psal. 22. 17.

Psal. 22. 16.
Sera. l. 12
c. 17.

Lam. 1. 12.

Can. 2. 1.
Bern. de. Pass.
Dom. c. 41.

7.
John 19. 34.
Loeinus Bi-
shop of Cappa-
docia
Tessie Herble
Contemplati-
on on Christs
Passion.

a spear? What a wonderful thing is this, that after all those sufferings he must have one Wound more? *Why (Lord) what means this open cleft and wound within thee? what means this stream and river of thy hearts-blood? O it is I that sinned, and to wash it away, his heart runs blood and water in abundance.*

Lo here those seven effusions of our blessed Saviours blood; the first at his *circumcision*, the second in the garden, the rest when his cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened with a spear, whence came out an issue of blood and water.

Use

And be our sins thus purged? Lord, in what miserable case lay we, that Christ our Saviour must endure all this for us! were our sins infinite, for which none could satisfy but our infinite God? were not our iniquities as the sands, for which no less than an Ocean of blood could serve to cover them? sure here is a motive, (if nothing else) to draw from us the confession of our manifold sins. *Lord, we have sinned we have sinned grievously, heavily and with a mighty hand; and what now remains, but that we never cease weeping, crying, praying, beseeching, till we get our pardon sealed in the blood of Christ? O beloved! let me intreat you for Christs sake, for his blood sake, for his deaths sake, that you will repent you of your sins which have put him to these torments: and to this end I shall intreat you thus to order your repentance, First, (after confession of your manifold sins) look upon him whom you have pierced; and by your meditation supposing him to lie afore you, weep, and weep over him, whom you see by your sins thus clothed in his Blood. Why thus shall it be with the house of David, Zach. 12. 10. I will pour upon the house of David (saith God) and upon the inhabitants of Jerusalem the Spirit of grace, and of supplications, and they shall look upon him whom they have pierced, and they shall mourn for him, as one that mourneth for his onely son; and be sorry for him, as one that is sorry for his first-born: in that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. What is the house of David? and what are the inhabitants of Jerusalem, but the elect people of God? and if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his onely son; yea, be sorry for him, or be in bitterness for him as one that is in bitterness for his first-born. Is it not time, think you? Do you not see how every part of our Saviour bleeds afore you? his head bleeds, his face bleeds, his armes bleeds, his hands bleeds, his heart bleeds, his back bleeds, his belly bleeds, his thighs bleeds, his legs bleeds, his feet bleeds: and what makes all this blood-shed but our sins, our sins? O that this day, for this cause we would make a great mourning of Hadadrimmon in the valley of Megiddon! O weep! Or if you will not weep for him, yet weep for your selves, and your own sins! alas, have you not cause? Your sins were his murderers, and your hands by your sins were imbrued in his blood.*

Zach. 12. 10,
11.

[2.

Secondly, stay not here, but when you have mourned and wept over your Saviour, then hate those sins that wrought this evil on your Saviour. Which that you may do effectually, send your thoughts afar off, and see your Saviour in his *circumcision*, in the garden; and when you have done so, then follow him a little further; behold the tears in his eyes, and the clodded blood that came from him when his cheeks were nipped, his head crowned, his back scourged, his hands and feet nailed, his side opened: and then, O then see if you can love those sins that have done all this villany! *Love them, said I? no (if you have any share in Christ) I hope you will rather be revenged on your sins; rather you will every one say, O my pride, and my stubbornesse, and my loosenesse, and my uncleanness, and my drunkenness: these were the nailes, and the whips, and the spear that drew blood from my Saviour; therefore let me be for ever revenged of this proud, stubborn, rebellious heart of mine own; let me for ever loath my sin, because it brought all this sorrow on my Saviour. Is not this ordinary with men? should any one murder your Father or friend, whom you highly regarded and honoured, would you brook his sight, or endure his company? nay, would not your hearts rise against him? would you not prosecute the Law to the uttermost? and if you might be the Executioner, would you not wound him, and mangle him, and at every stroke cry out, Thou wast the death of my Father, thou wast the death of my Father: and is the heart of a man thus enraged against him that hath but murdered his friend, or his father? O then how should your hearts be transported with infinite indignation (not against the man, but) against sin that hath shed the precious blood of your Father, your Master, your God, your King, your Saviour? O follow, follow after these sins with an Hue and Cry, bring them*

them to the Bar, set them before the Tribunal of that great Judge of Heaven, and cry, *Justice, Lord: justice against these sins of mine; these slew my Saviour, Lord, slay them; these crucified my Saviour, Lord, crucify them: Why thus pursue and never leave them, untill (if it possibly may be) you see these sins bleed their last; never think you have done enough, but still give your corruptions one hack more; confess your sins once more, and say, Lord, this pride, and this stubbornness, and this looseness of heart, these are they that killed my Saviour, and I will be revenged of them.*

Thirdly, stay not here neither; but when you have mourned for your sins, and sought revenge on them, then by Faith cast them all on the Lord Jesus Christ; ease your own souls of them, and hurl your care on him that careth for you all. Certainly, there is no way to wash you clean from your sin, but only by Christ's blood, and how must you apply this but by Faith? now then, in the last place have faith, cleanse your soul (as it were) in the blood of this immaculate Lamb, and though you are polluted and defiled, yet (questionless) the blood of Jesus Christ will purge you from all sin: *If the blood of Bulls and Goats, (saith the Apostle) and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God: You may talk of a Purgatory; why, here is the Purgatory, that true Purgatory, the fountain that is laid open for the house of Judah to wash in; and I pray you mark it, it is not only for justification, but being applied by faith, as effectual for sanctification; not only for the expiation of sin, that it be not laid to your charge, but withal to purge your consciences from dead works to serve the living God. O then (as you tender your souls) believe, and cast your selves upon Christ, for salvation, and for pardon of sins: Do you not see him bleeding on the Crosse? Do you not hear him graciously offering to receive your sin-weary souls into his bleeding wounds? what should you do then but cast your selves, with all the spiritual strength that you can (at least with infinite longings, and most hearty desires) into the bosome of your Saviour? say with your selves, The fountain is opened, and here will we bathe for ever: Come life, or come death, come heaven, or come hell, come what come can, here will we stick for ever: nay, if you must perish, tell God and man, Angels and devils, they shall pluck you out of the hands, and rent you from between the armes of your blessed bleeding Redeemer, your soul-purging Saviour. Thus if you believe, you need not to droop for your sins, but to go on with comfort to everlasting happiness: the blood of Christ (no question) will make way for you into Heaven: Yea, (saith the Apostle) By the blood of Jesus we may boldly enter into the holy places, by the new and living way which he hath prepared for us, through the veil which is his flesh. Such is the blessed fruit of this blood; and the Lord make it effectual unto us, to bring us into heaven, even for his sake, who by himself thus purged our sins.*

Heb. 9.13,14.

Heb. 10.19,20.

You see the Purge given and taken, only a time it must have, and then follows the Evacuation: *He purged.* What? the ill humour is *Sin,* the extent of it, *Our* sin: of both these together at our next meeting. Now the Lord so prepare us, that this Purge may work in us the everlasting welfare, and health of our souls.

Our sins.]

Sin is our sickness, and to cure us of it, the Law yields Corrasives, the Gospel Lenitives: but especially Christ yields that Physick *Purgative*, which evacuates sin. To consider Christ as a man of sorrows, and not a Saviour of sinners, were but a melancholick contemplation; to behold his wounds, and not so to think on them as they were our selves, adds but more sorrows to our other miseries; but when we call to minde that his blood was our ransom, that his stripes were our cures, then with all our hearts we pray, *His blood be upon us and our children.* And why not? *His blood* (saith the Apostle) speaks better things than the blood of Abel. For Abels blood cried revenge, but Christ's blood speaks mercy; and (to our comfort be it spoken) if God heard the servant, he will much rather hear the Son: yea, if he heard his servant for spilling, how much more will he hear his Son for saving and regaining our souls? In the words are two parts:

Heb. 12. 24.

1. The ill humour evacuated, *Sin.*

2. The extent of this sin, it is mine, yours, *Ours,* every ones.

What is it but *Sin* which our Saviour purged? this is that ill humour derived from our Parents, inherent in our selves, imputed to our Saviour, and therefore (saith the Prophet) *he bare the sins of many,* Esay 53. 12. to whom agrees the Apostle, that *he bare our sins in his own body,* 1 Pet. 2. 24. What a load then lay on his shoulder,

Esay 53. 12.

1 Pet. 2. 24

when

when all our sins, the *sins* of all the world were fasten'd upon him? one man's *sin* is enough to sink him into hell; and had not our Saviour intervened, every one of us had known by a woful experience, how heavy *sin* would have been upon the soul of each man: but (O happy we!) *the snare is broken and we are delivered.* To prevent sins effect, Christ Jesus hath *purged* and washed it avay.

And is this all the matter vvhwherefore our Saviour suffered? was *sin* all the disease of which he laboured, *when he had by himself purged*? yes, it was all, and if we consider it rightly, we may think it enough to cause sufferings in him, when meerly for its sake God was so wroth against us. O loathsome *sin*, more ugly in the sight of God, than is the foulest Creature in the sight of man! he cannot away with it, nor (so righteous are his wayes) could he save his own Elect because of it, but by killing his own Son: Imagine then what a sickness is *sin*, when nothing but the blood of the Son of God could cure it: imagine what a poyson is *sin*, when nothing but a spiritual Mithridate compounded and confectioned of the best blood that ever the world had, could heal it: we need not any further to consider its nature, but only to think of it how hateful it was to God, how hurtful to his Son, how damnable to men.

Use 1.

And was it *Sin* he *purged*? 1. This may teach us how hateful *sin* is, that put him thus to his *Purge*: Every *sin* is a nail, a thorn, a spear; and every sinner a Jew, a Judas, a Pilate: howsoever then we may seek to shift it on others, yet are we found the principal in this act our selves; you know it is not the Executioner that properly kills the man, *sin* only is the murtherer, yea, *our sins* onely are the crucifiers of the Lord of glory: yea, (if you will please to hear me) I will yet say more, *our sins* onely did not crucifie him, but *do crucifie him afresh*, Heb. 6. 6. and herein how far do we exceed the cruelty of the Jewes? then his body was passible and mortal, but now it is glorified and immortal; they knew not what they did, *For had they known, they would not have crucified the Lord of glory*: but we know well enough what we do and say too: they buried Christ in the earth, and the third day he rose again from the dead; but we through *sinne* so bury him in oblivion, that not once in three dayes, three weeks he ariseth, or shineth in our hearts: O shame of Christians to forget so great a mercy! O *sin* past shame to crucifie afresh the Son of God! Think of it (beloved) *sin* is the death of Christ, and would you not hate him that kills your Brother, your Father, your Master, your King, your God? beware then of *sin*, that does it all at a blow! and if you are tempted to it, suppose with your selves that you saw Christ Jesus coming to wards you, wrapt in linnens, bound with a kercher, and crying after you in this gaitly manner: *Beware, take heed what you do: once have your sins most vilely murthered me; but now seeing my wounds are whole again, do not (I beseech you) rub and revive them with your multiplied sins: pity, pity me your Jesus, save me your Saviour; once have I died, and had not that one death been sufficient, I would have died a thousand deaths more to have saved your souls; why then do you sin again to renew my sufferings? O my Saviour, who will not leave to sin that but hears thy voice in the gardens? lo, the companions hearken unto thy voice; cause me to hear it: it is I that have sinned, and if this be the fruit of it, let me rather be torne of beasts, be devoured of Worms, be violently pulled or halcd with racks, then wittingly, or wilfully commit a sin.*

Heb. 6. 6.

1 Cor. 2. 8.

Cant. 8. 13.

Use 2.

2. This may teach us what was the end, and meaning, and intent of Christ in his sufferings. It was to purge away sin, and therefore our faith must chiefly eye that; without this, the contemplation of Christs death, or the meditation of the story of his sufferings, and of the greatnesse of them, will be altogether unprofitable. Christians, learn this for ever; that faith which is true, saving, justifying faith, it chiefly mindes, and it is most taken up with the main scope and drift of all Christs sufferings, which is to obtain forgiveness of sins in Christ crucified. This was the true end of Christs death, *To be a propitiation for sin, to bear our sins on the tree; he was made sin for us, that we might be made the righteousness of God in him.* This was the plot which God by an ancient designement aimed at in the sufferings of Christ; And thus our faith must take it up; O let our faith look mainly to this designe and plot of God & Christ in his sufferings, *to satisfie for our sins, & to justifie us sinners.* Surely this intent of Christ in all that he did or suffered, is that welcome news, & the very spirit of the Gospel, which true faith priyes and seifeth on.

Secondly, he *purged sin*; whose? but *our sin*: and this tells us of the universality of this gracious benefit, together with its limitation.

Heb. 2. 9.
1 Tim. 2. 6.
1 John 2. 2.

First, of the universality; *He tasted of death for every man*, Heb. 2. 9. and, *He gave himself a ranfome for all men*, 1 Tim. 2. 6. and, *He purged our sins*, faith my Text; what

what, *ours* only? no, saith the Apostle, *He is the propitiation, not for our sins only, but for the sins of the whole world*, 1 John 2. 2. You will say, all do not actually receive the fruit of his death; you say indeed truly; but I wonder through whose default: Our blessed Saviour, what is he but like a royal Prince, who having many of his subjects in captivity of thralldom under a forreign enemy, pays a full ranfome for every one of them, and then sending forth his Ambassadors, he woos them to return to their home, and to enjoy their liberty? some there are that reject the offer, they will rather serve the enemy than return to the freedom of their Lord; and are these all the thanks they give their Redeemer? O sweet Saviour! *he made upon the Crosse a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the world*; but not all receive the benefit, because many by their own demerit have made themselves unworthy; and yet howsoever some despise liberty, *Is the arme of the Lord shortened?* no, see his arms spread on the crosse to embrace all; and here is the *universality* of this gracious benefit.

Numb. 11. 23.

Use.

The use hereof is full of comfort: if any man (any *sinner* will now come in with a truly penitent soul, thirsting heartily for Christ Jesus, and resolve unfeignedly to take his yoke upon him, there is no number or notorioufness of sin that can possibly hinder his gracious entertainment at Gods mercy-seat. O then how heinously do they offend, who refuse to take Christ Jesus offered thus *universally*? if you ask who are they? I answer, they are offenders on both hands: First, those that too much *despair*; Secondly, those that too much *presume*: to begin with the latter.

Some there are, that howsoever Christ, and heaven, and salvation be offered unto them, yet so close do they stick and adhere to their *sins*, that they are loth to leave them, and they hope God is so merciful, that they can have Christ and their *sins* too. Alas! deceive not your selves; though the dearness, and sweetness, and freeness, and generality of Christs offers be a doctrine most true, and we propound it unto you as a motive and encouragement to bring you in; yet not so much as one drop of all that bottomlesse depth of Christs mercy & bounty doth as yet belong unto any that lie in the state of unregenerateness, or in any kind of hypocrisie whatsoever. Away then with this *presumption*, and bethink you what a grievous and fearful *sin* you commit time after time, and day after day *in neglecting so great salvation*, by chusing (upon a free offer of his soul-saving blood) to cleave rather to a luit (O horrible indignity!) than to Christ Jesus blessed for ever: what height and perfection of madness is this, that whereas a man, but renouncing his base, rotten, transitory pleasures, might have Christ Jesus, and with him a full and free discharge of hell-pains, a sure and known right to heavens joyes; yet should in cold blood most wickedly and willingly after so many intreaties, invitations, and offers refuse this mighty change? Heaven and Earth may be astonished, Angels and all creatures may justly be amazed at this prodigious sottishness, and monstrous madness of such miserable men: they are the words of a late Divine, *The world (saith he) is wont to call Gods people precise fools, because they are willing to sell all they have for that one Pearl of great price; to part with profits, pleasures, preferments, their right hand, their right eye, every thing, any thing, rather than to leave Jesus Christ: but who do you think now are the true and great fools of the world? and who are likeliest one day to groan for anguish of spirit, and say within themselves, This was he whom we had sometimes in derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honour; now is he numbered amongst the Children of God, and his lot is among the Saints: Nay, if it once come to this, with what infinite horror & restless anguish will this conceit rent a mans heart in pieces, and gnaw upon his conscience, when he considers in hell, that he hath lost heaven for a luit? and whereas he might at every Sermon have had even the Son of God his husband for the very taking, and have lived with him for ever in unspeakable blisse; yet neglecting so great salvation, must now lye in unquenchable flames, without all ease or end. Sure it is the highest honour that can be imagined, that the Son of God should make suit unto sinful souls to be their husband, and yet so it is; He stands at the door and knocks, if you will give him entrance, he will bring himself and heaven into your hearts: We are Christs Ambassadors (saith the Apostle) as though God did beseech you by us, we pray you in Christs stead, to be reconciled to God. We are Christs spokes men, that I may so speak, to woove you and win you unto him; now what can you say for your selves, that you stand out? why come you not in? if the devil would give you leave to speak out, and in plain terms; one would say, *I had rather be damned than leave my drunkenness*; another, *I**

Wisd. 9. 3, 4.

Rev. 3. 20.

2. Cor. 5. 20.

love

love the world better than Jesus Christ; a third, *I will not part with my easie and gainfull trade of Usury for the treasure hid in the field*; and so on; so that upon the matter, you must needs all confesse that you hereby judge your selves unworthy of everlasting life, that you are wilful bloody murtherers of your ovvn souls: nay, and if you go on vvithout repentance, you may expect that the hellish gnawing of Conscience for this one sin of refusing Christ may perhaps hold scale with the united horrors of all the rest whatsoever. O then make hast out of sin, and come, come to Christ, so freely offered unto you! Hearn how he calls, *Come unto me, all sinners; see my armes spread, my heart open: O how gladly would I entertain you, if you would come unto me!* here is a general invitation indeed; all men, all sinners, of all estates, of all kinds, of all conditions, whosoever you are, he keeps open house for you, *Come and welcome.*

Secondly, they offend on the other side, who after invitation come not, through a kinde of unmannerly modesty, or a bathful despair: Some there are, that may perhaps go so farre as to acknowledge their sins, and to confesse that without Christ they are utterly undone, and everlastingly damned; that may be ravisht with the thoughts and apprehensions of this invitation of Christ, & would ever think themselves happy if they had their hungry souls filled with Christ Jesus; but yet so it is, that (considering their manifold grievous *sins*, sins of a scarlet die, of an horrid stain, against knowledge, against conscience, and that which troubles them most, for all these *sins*, their sorrow being so little, and poor, and scant, and in no proportion answerable to them,) they cannot, dare not, will not meddle with any mercy, or believe that Christ Jesus in any wayes belongs unto them. To these I speak, or rather let them hear our Saviour himself speak to them: *Whosoever will, (saith he) let him come, and drink of this water of life freely*: yea, those that think themselves furthest off, he bids them come, *Come, all that are weary and heavy-laden*: if they find *sin* a burthen, then Christ invites them, they (whosoever they are) that stand at the staves end, he desires them to lay aside their weapons & come in, or if they will not do it, he layes his charge on them, for this is his Commandment, *that we should believe on the Name of his Son Jesus Christ*: nay, he counts it a *sin* worse than the sin of Sodom, a crying sin, not to come in when the Gospel is proclaimed; and therefore let them never pretend their *sins* are great and many, but rather, because of his offer, invitation, & command, it being without any restraint of person or *sin* (except that against the holy Ghost) if they will not come in, and cast themselves upon Christ let them say, it is not the greatnesse of their sin, but a willingness to be still in their *sin*, which hinders them; or otherwise let them know, that *sins* when men are truly sensible of them, should be the greatest encouragement, (rather than discouragement) to bring them in to our Saviour. *Those that are whole need not a Physician, but they that are sick*, is it not for the honour of a Physician to cure great diseases? a mighty God and Saviour loves to do mighty things, therefore in any case let them come in, and the greater sinners they are, no question the greater glory shall Christ have by their coming. And indeed to take away all scruple, it is a Maxime most true, *That he which is truly weary of his sins, hath a sound, seasonable, and comfortable calling to lay hold upon Christ*. Do they feel the heavy load of their *sin*? just then is Christ ready to take off the burthen; do they thirst after righteousness? just then is the fountain of the water of life set wide open unto them: are they contrite and humble in spirit? just then are they become *thornes* for the high and lofty one that inhabiteth eternity to dwell in for ever. O then come and welcome! Christ excepts none that will not except themselves. *He died for all, and he would have all men to be saved.*

But yet let us be cautelous: secondly, *he purged our sins, and ours*] with a limitation; the use of Physick (we say) consists in application: and howsoever our Saviour hath purged our sins; yet this purge of his is nothing beneficial to us, unless there be some means to apply it. As then it is in all other Physick, so in this; we must first take it; secondly, keep it.

1. *Take it*; for as the best plaister, if not laid to, can cure no wound: so Christ himself, and all his precious merits are of no vertue to him that will not apply them by faith: when you hear the Gospel preached, believe it on your parts; believe Christ is yours; believe that he lived, and died, and forrowed, and suffered, and all this for you, to purge yours souls of your *sins*.

2. But having taken it, you must secondly keep it; as men take Physick, not only in belief that it will do them good, but in hope to keep it by the vertue and strength of the retentive parts: so we take Christ by faith, but we retain him by holinesse; these two

Revel. 1.

Matth. 11. 28.

1 John. 3. 23.

Matth. 9. 12.

Matth. 11. 28.

Rev. 21. 6.

Ezay 57. 15.

two, *faith and holiness*, are those two bonds wherewith Christ is united unto us, and we unto Christ: so that if we be of this number, then truly may we say that *he purged our sins*: for he both dyed for us, and by vertue of our faith and holiness through him, his death is applied to us; to us, I say, not in any general acception, but as we are of the number of his Saints; for we had sinned, and they were *our sins*] only that he effectually purged, and washed away.

And this lesson may afford us this use, that howsoever the *free grace*, and mercy, and goodnesse of Christ Jesus is revealed and offered to all men *universally*; yet our Saviour takes none but such as are willing to *take upon them his yoke*; he gives himself to none but such as are ready to *sell all and follow him*: he saves none, but such as *deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world*: in a word, he purgeth none, or cleaseth none by his blood from all sin, but such as walk in the light, as God is in the light; who make conscience of detesting and declining all sins, and sincerely set their hearts and hands with love and careful endeavour to every duty enjoined them; why, these are the men only to whom his death is effectual; and therefore, as we mean to partake of his merits, or to have good by his death, let us become new creatures. It is true indeed, and we cannot but maintain, that *to justification nothing but faith is required*; but this caution must be added, it must be a *faith that purifies the heart*, that works an universal change, that shewes it self in the fruits: if therefore any of us would come in, let us have ready our answer, as a late Divine speaks, the dialogue betwixt Christ and a true Christian on this manner: First, (saith he) when God hath enlightned the eyes of a man, that he can see where this treasure is, what then? *Why* (saith the Christian) *I am so enflamed with the love of it, that I will have it whatsoever it cost me*: Yea (saith Christ) *but there is a price upon it, it must cost thee dear, a great deal of sorrow, and trouble, and crosses, and afflictions*: *Tush, tell me not of price,* (saith the Christian) *whatsoever I have shall go for it, I will do any thing for it, that God will enable me*: Why, (saith Christ) wilt thou curb thine affections? wilt thou give up thy life? wilt thou be content to sell all thou hast? *I will do it* (saith the Christian) *with all my heart, I am content to sell all that I have, nothing is so dear unto me but I will part with it, my right Hand, my right Eye: nay, if hell it self should stand between me and Christ, yet would I pass through it unto him*. This (beloved) this is that violent affection which God puts into the hearts of his children, that they will have Christ whatsoever it cost them: yet understand me, I pray you: It is not to sell our houses, or lands, or children, but our *sins* that I mean: the Lord Jesus and one lust cannot lodge together in one Soul: no, if we are but once truly incorporated into Christ, we must take him as our Husband and Lord; we must love, honour, and serve him; we must endeavour after sanctification, purity, new obedience, ability to do, or suffer any thing for Christ; we must consecrate all the powers and possibilities of our bodies and souls to do him the best service we can; we must grieve and walk more humbly, because we can do no better: and thus if we do, though I cannot say but still we shall *sin* so long as we live on this earth, yet here is our comfort, *We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins*. I say for our *sins*] effectually, if we believe in his Name, for it was for us he died, and they were our *sins* he purged, and this is that great benefit we receive from our Saviour, in that he by himself hath purged our *sins*.]

1 John 2.1. 2.

And now our *sins* being purged, our souls recovered, I may well end this Text; onely I shall give it one visit more, and so Farewel.

You see the malady, *Sin*] the remedy, *a purge*,] the Physician, *he*,] the Patient, *himself*] *our selves*,] for our infirmities were laid on him, and our sores became our soles, by whose vertue we are healed. Blessè we then God for the recovery of our souls; and be we careful for the future of any relapse whatsoever: these relapses are they we had need to fear indeed, for in them the diseases are more dangerous, *sins* are more pernicious, and men become *seven times more the children of Satan than ever they were before*. Now then we are healed, be we studious to preserve it all the days of our life, and we shall find at our death, that he that purged our *sins* will save our souls; we need not any other Purgatory after death; no, when our souls shall take their flights from our bodies, then are the Angels ready to conduct them to his Kingdom: and thither may we come for his sake, and his onely, who by himself (in his own person) hath purged our *sins*. Amen, Amen.

Math. 22. 44



Heavens Happiness.

LUKE 23. 43.

To day shalt thou be with me in Paradise.



E that purged our sins is here disposing of *Paradise*; at the same time when he hung on the Crosse, even giving up the ghost, he is dealing Crowns and Kingdoms to a poor penitent soul: thus like a glorious Sun that breaks through the watry clouds ere it appear unto us, our Saviour (*the Sun of righteousness*) shoots forth his rayes of Majesty through all his sufferings on a dejected sinner. Two malefactors suffer with him, the one rails on him, saying, *If thou be Christ, save thy self and us*: but the other prays to him, *Lord, Remember me when thou comest to thy*

Kingdome: in the midst of his thralldom he proclaims his Kingdom and whom he fees a Captive, he believes a Lord: *Lord, remember me*: is it not strange, that through so many, such thick clouds of misery, this dying thief should behold his glory? but where grace aboundeth, what marvel is it? *The Natural man knoweth not the things of God, but he that is spiritual, discerneth all things.* No sooner was this penitent thief converted a Christian, but on a sudden, even on the very rack of torture he confesseth himself a sinner, and Christ his Saviour; and therefore desires to be remembered of him when he comes to heaven: Thus pouring out his soul in prayer, the *Bridegroom that became an harp*, faith Bernard, (*his Crosse being the wood; himself stretcht on it, the strings; and his words, the sound*) heark how he wrables the most heavenly musick that was ever chanted to a departing soul, *To day shalt thou be with me in Paradise.*

1 Cor. 2. 15.

Luke 2. 10.

The words are a Gospel, such as the Angels brought to the Shepherds, Luke 2. 10. *Behold, I bring you good tidings of great joy, here is tidings, good tidings; joy, and great joy, the greatest happiness that ever could befall a mortal, now waits on a malefactor; at that time when the execution was a doing, death approaching, and the horrors of hell laying hold upon him; when a word of comfort would have been most seasonable, like apples of gold in pictures of silver: then comes our Saviour (as a messenger with a pardon) and he bids him be of good cheer, there was happiness towards him: when? to day] what? thou shalt be with me] where? in Paradise.]* Not a word but speaks comfort to the afflicted soul; be he howsoever afflicted for the present, yet there shall be a change; and the more to sweeten it,

Here is the { Celerity, to day]
 { Certainty, thou shalt be]
 { Society, with me]
 { Ubi, or place, where all joy is enjoyed, in Paradise.]

These are those four heads that issue out of *Eden*, may God give a blessing to the watering, that you may bear good fruit till you are planted in that garden, whereof it is spoken, *To day shalt thou be with me in Paradise.]* We begin with the certainty of this promise, *Thou shalt be] &c.*

Thou shalt be]

TO this purpose was that asseveration, *Verily, verily I say unto thee]* Nor is it enough that he affirms it, but he assures it, *For thou shalt be.]* Will and shall is for the King, and what is he lesse that bestows Kingdomes on his servants? here was a poor man desires only to be remembered of him, and in stead of remembering him, he tells him he shall be with him: how? but as a coheir of his Kingdome. Blessed thief, that had

had such a gift, and that made unto him with such assurance as this was! It is the promise of our Saviour, who to put him out of all doubt, he tells him it shall be so, *Thou shalt be with me in Paradise.* Whence observe,

That Salvation may be made sure to a man. If you would needs know the means (howsoever it was true in this Thief) it is not by any immediate suggestion, or revelation; Christ is now in heaven, and the holy Ghost works not by enthusiasms or dreames; The assurance of our salvation depends not upon revelation, but on the promises of the Gospel: there then must we search and see, and if our hearts be rightly qualified, thence may we draw that fulness of perswasion with Abraham, who staggered not at Gods promises being fully perswaded, that what he had promised he was able to perform, Rom 4. 21. This doctrine we have confirmed by David, Psal. 35. 3. Say unto my soul, I am thy salvation. By Peter, in the 2 Pet. 1. 10 Make your election sure. By Paul, in the 1 Cor. 9. 26. I therefore so run, not as uncertainly. From all which we may argue, David would never pray for that which could not be; nor would Peter charge us with a duty which stood not in possibility to be performed; nor would Paul serve God at random, uncertain whether he should obtain any good, or prevent any mischief; no, but as one that was sure, that by so doing he should attain everlasting life, and without so doing he could not avoid eternal death. We may then be sure, if conditions rightly concur; and seeing this is a point we would be all glad to know, that we are sure to be saved, I shall beg others help, Gods assistance, and your patience, till we have opened the windows, and given you a light of the lodging where securely our souls may rest at noon-day.

Some lay the order thus, that to assure us of heaven, we must be assured of Christ; and to assure us of Christ, we must be assured of faith; and to assure us of faith, we must be assured of repentance; and to assure us of repentance, we must be assured of amendment of life.

Others tells us of more evidences, and we shall reduce them to these heads; The testimony of our spirits, and the testimony of Gods Spirit: It is not our spirit alone, nor Gods Spirit alone makes this Certificate, but both concurring; and thus Paul tells us, Rom. 8. 16. The Spirit it self beareth witness with our spirit, that we are the children of God.

1. Our first assurance then is the testimony of our spirit, and this witnesseth two ways

By { Inward tokens,
Outward fruits.

Inward tokens are certain special graces of God imprinted in the spirit of a man, as godly sorrow, desire of pardon, love of righteousness, faith in Christ, for he that believeth on the Son of God, hath the witness in himself, saith the Apostle.

Outward fruits are all good deeds, holy duties, new obedience, and hereby we are sure that we know him, if we keep his Commandments, 1 Joh. 2. 3. To say then we are sure of heaven, and to live a life fitter for devils, what a fond saying is this? no, if we have a true testimony, we must be of good lives: it is our holiness, and justice, and mercy, and truth, that will be our best assurance: and so the Apostle assures us; If ye do these things ye shall never fall. See more of this in Media, Self-trial. Sect. 8

2. Our second and best assurance is the testimony of Gods Spirit, which sometimes may suggest and testify to the sanctified conscience thus, or in the like manner, *Thou shalt be saved, Thou shalt be with me in Paradise.*

But here I must satisfy two doubts: First, by what means the Spirit of God gives this particular assurance? Secondly how a man may discern betwixt the assurance of this Spirit, and the illusion of Satan, who is the spirit of lies?

To the first we say, the means is either by an immediate revelation, or by a particular application of the promises in the Gospel, in form of an experimental syllogisme: as, *Whoever believes on the Son shall be saved.* But I believe on the Son; Therefore I shall be saved. The major is Scripture, the minor is confirmed by our faith, which if I have, I may say I believe: True, flesh and blood cannot say this, it is the operation of the holy Ghost; but if the work be wrought, and I feel this faith within my soul, what need I doubt but this assumption is true, *I believe on the Son?* Yet I hear some complain, they have neither sight nor sense of faith: and thus it is often with Gods dearest children: the Sun that in a clear sky discovers and manifests it self, may sometimes with clouds be overcast and darkened; and faith, that in the calmness of a Christian course shines, and shews it self clearly to the sanctified heart, may sometimes in the damp of spiritual desertion, or darkness of temptation, lie hid and obscured: there

Observe.

Fid. Num. 22. 3.
gazeis non ni-
tine revelatio-
ne. sed promissi-
onibus Evan-
gelii
Rom 4. 20, 21.
Psal. 35. 3.
2 Pet. 1. 10.
1 Cor 9. 26.

Can. 1. 7.

Rom. 8. 16.

John 5. 10.

1 John 2. 3

2 Pet. 1. 10.

John 3. 35.

Certitudo evidētia, & adherentia.

Job 13. 15.

is therefore in the Saints, *the assurance of evidence, and the assurance of adherence*; The assurance of *evidence*, is that which is without scruple, and brings an admirable joy with it, and this more especially appears either in our more fervent prayers, or in our heavenly meditations, or in time of martyrdom, or in some quickening exercises of extraordinary humiliation, or in beginning of our spiritual, or end of our natural life, as most needful times; then doth Gods Spirit speak comfortably to us, whispering to our souls the assurance of our happiness, that we shall be inheritors of his kingdom. The assurance of *adherence* is that, which I doubt not the Saints have in their greatest extremity: for instance, many a faithful soul, that makes conscience of sin, lies and languishes upon the rack of fears and terrors, he feels nothing but a dead heart, and a spiritual desertion, yet in the mean time his soul cleaves unto Christ, as to the surest rock, and cries and longs after him, and for all his fears and sorrows he will still rest upon him, *Job-like, Though he slay me, yet will I trust in him*, Job 13. 15. Now this adherence unto Christ may assure him of salvation, for (if we speak punctually and properly) faith justifying is not to be assured of pardon, but to trust wholly upon Christ for pardon; and thus if he do, then may he with freedom of spirit say, *I believe on the Son; whence ariseth this conclusion, which is the testimony of Gods Spirit, therefore I shall be saved.*

To our second doubt, *how we may discern betwixt the testimony of Gods Spirit, and the illusion of Satan?* I answer.

First, *the testimony of Gods Spirit* is ever agreeable to the Word, and thus to try us, the Scripture tells us that *Whosoever is born of God, doth not commit sin*, 1 John 3.9. which is not to be understood simply of the act of sinning, for *Who can say, my heart is clean?* but in this sense *he doth not commit sinne*, that is, he makes not a trade of sin, it doth not reign in him; if then thou allowest any lust in thine heart, or goest on in the willing practice of any one known sin, and yet hast a conceit that thou art sure of salvation, alas, thou art deceived *Thou hast made a lie thy refuge, and hid thy self under falsehood.*

Secondly, *Gods Spirit* breeds in the soul a Reverend love, and insatiable longing after all good means appointed and sanctified for our spiritual good: and therefore that heart which sweetly is affected and inflamed with the Word, and prayer, and meditation, and conference, and vows, and singing of Psalms, and use of good books, we doubt not but it is breathed on by the Spirit of God; whilst others that use all these Ordinances out of custom or formality, or some other sinister end, alas, their conceit of being right, is built on the sands, and therefore down it falls at deaths flood, and is overwhelmed in destruction.

Rom. 8. 26.

Thirdly, *Gods Spirit* is ever attended with the *Spirit of Prayer*, and therefore saith the Apostle, *We know not how to pray, but the Spirit it self maketh intercession for us with groanings which cannot be uttered*, Rom. 8. 26. O the blessed operation of this Spirit! it even warms the spirit of a man with quickning life, to pour out it self in the presence of the Lord his God, sometimes in more hearty prayers, and sometimes in more faint and cold, yet always edged with infinite desires that they were far more fervent than they are: but on the other side, every deluded Pharisee is a meer stranger to the power of Prayer, if he prays often, (as I make it a question) yet never prays he from a broken heart, and this argues that all his confidence is no better than a weed which grows of its own accord, and therefore like *Jenah's gourd*, when affliction comes, it withers on a sudden.

Fourthly, *the testimony of Gods Spirit*, is often exercised and accompanied with fears, and jealousies, and doubts, and distrusts, and varieties of temptations, which many times will drive the soul thus distressed to cry mightily to God, to re-examine her grounds, to confirm her watch, to resort her counsel where it may be had; whilst on the contrary the Pharisees groundlesse conceit lies in his bosom without fears, or jealousies, or doubts, or distrusts, or any such a do; why so? alas, Satan is too subtle to trouble him in that case; he knows his foundation is falsehood, his hope of heaven no better than a golden dream, and therefore in policy he holds his peace, that he may hold him the faster.

Fifthly, *the testimony of Gods Spirit* is ever most refreshing at those times when we retire our selves to converse with God in a more solemn manner, when we feel that we have conquered, or well curbed some corruption of nature; when we are well exercised in the Ordinances of God, or in our sufferings by man for a good cause, and conscience sake; then (or at such times) shall we feel that sweetness of the Spirit cherishing our hearts

hearts with a lightsome comfort that cannot be uttered; whilest on the contrary the deluded man is alwayes alike peremptory in his confidence; you shall not take him at any time without a bold perswasion, that he hopes to be saved as well as the best; thus like a man who lying fast asleep on the edge of a Rock, he dreams merrily of Crowns and Kingdomes, and will not off it, but on a sudden starting for joy, he tumbles into the bottome of the Sea, and there lies drowned in the deep; that assurance which is ever secure is but a dream, whereas the testimony of Gods Spirit is sometimes mixed with doubts, and some times (to our unspeakable comfort) with a secret, still, heart-ravishing voice thus speaks to our consciences, *Thou shalt be* *Thou shalt be* *with me in Paradise.*

You see the testimony of Gods Spirit, how it works in us, and how it is discerned by us; it works in us by a particular application of the promises in the Gospel, and is discerned by us by the Word, by our love, our prayers, our fears, our joyes at some times while we are a doing our duties. But for this, see our best evidences in *M. dia.* Self-trial. ch. 4. sect. 8. third Edition.

O blessed man that feels in his soul this blessed testimony! what is here comparable to it? riches are deceitful, pleasure is a toy, the world is but a bubble, only our Assurance of Heaven is the only real comfort that we have on earth; who then would not study to make this certain? if we purchase an inheritance on earth, we make it as sure, and our tenure as strong, as the brawn of the Law, or the brain of Lawyers can devise: we have conveyance, and bonds, and fines, no strength too much; and shall we not be more curious in the settling our eternal inheritance in Paradise? a man can never be too sure of going to Heaven; and therefore in Gods fear let us examine the testimony of our spirits by the inward tokens, and by the outward fruits: let us examine the testimony of Gods Spirit by the means and the difference; and if we find both these testimonies to accord within us, how blessed are we in this vale of tears! it is an heaven upon earth, a Paradise in a wilderness; in a word, a comfort in all miseries, be they never so embittered. See a Thief hanging on the Crosse, an Engine of most grievous torture; but who can tell the joy that entred into him before he entered into Heaven? you may guesse it by his desire to be remembred of Christ when he came into his Kingdome; he begs not for life, nor pleasure, nor riches, nor honour; no, *There is one thing necessary*; give him Heaven and he cares for nothing; to this purpose doth he addresse himself to our blessed Saviour, and he asks, ---What? *If thou be Christ, save thy self*, said the Jewes in derision; and, *If thou be Christ, save thy self and us*, said the other Thief to him; but this was only for the bodies safety; and here is a man quite of another mind, let the Jewes rack him, tear him, break all his bones, and pull him into atomes, if our Saviour will but do so much as remember him in his Kingdome, he desires nothing more: O blessed Christ, speak comfortably to his soul that begs it thus vehemently at thy hands! but why do I prevent? the bowels of our Saviour to yearn hear him; remember him? yes; he will remember him, and he shall be with him; comfortable news! how leaps his heart at these so blessed words? his desire is granted, and Heaven is assured, and the Spirit of God, yea, th God of Spirits thus testifies it to him, *To day* *[shalt thou be with me in Paradise.]*

Luke 23.37,29

Thus far of the certainty of his salvation, *Thou shalt be*; but as the grant is sweet that is certain, so is it yet more acceptable if done with expedition: and here is both the certainty and expedition, *Thou shalt be, when? to day* *with me in paradise.*

To day.

O Ur Saviour defers not that he promises, but as he quickly hears, and quickly grants: so he quickly gives him *paradise*, and a Kingdom. This sudden unexpected joy makes all more grateful: to tell us of Crownes and Kingdomes that we must inherit, and then to put us off with delayes, abates the sweetnesse of the promise: men that go to suits for lands & livings, though Lawyers feed them with hopes, yet one order after another, spinning our time to a multitude of *Termes*, makes them weary of the business: it is the happiness of this suitor that he comes to an hearing, but the highest degree of his happiness was the expedition of his suit: no sooner he motions, *Lord remember me when thou comest into thy Kingdom*; but the Lord gives him that he asks upon his first motion, *To day*, ere the Sun be down, the Kingdom shall be thine, *thou shalt be with me in Paradise.*

But you may object, was there no *Limbus Patrum*, no *Purgatory* to run through? but the very same day he died, he must then go to *Paradise*? no, unless *Limbus* or *Purgatory*

Mex ut d us
expiravit ipse
secundum ani-
mam ad infer-
nos desc ndit,
Guliel Pa. if.
cap. 11. sicut
dum verbum.

gatory be *Paradise* it self, there is no such thing at all. Some there are, that rather than say nothing, speak thus: *Christ giving up the ghost, his soul descended into hell, and the very same day was this Malefactor partaker of Christs beatifical vision, with the other Patriarchs in Limbus.* But of how great difference is *Paradise* and *Limbus*, we shall hear another time: sure it is, *Christ promised not a Dungeon in stead of a Kingdome, nor is Paradise a place of pleasure, of any such imaginary melancholy nature: we conclude then, To day shalt thou be with me in Paradise,* it is all one, as to say, *To day (thy day of death) thou shalt be with me in Heaven, and there enjoy me in my Kingdome.*

But again, you may object, That *Christ rather that day descended into hell, than ascended into heaven: The Creed teacheth, that after he was crucified, dead, and buried, he descended into hell.*

Aug. Epist. 57

Perkins on the
Creed.

To answer the objection, some go about thus; by *hell* (say they) is meant *Paradise* where the soul of *Christ* was all the time that his body lay in the grave: If this be not a misconstruction, I am sure it is no literal Exposition; and methinks a very strange kind of figure it is, to express *Christs ascent into Paradise* by his descent into hell. Others more probably understand *Christs* abode in the grave for the space of three dayes; *Augustin* after some turns and wrenches concludeth thus: *Est autem sensus multuo expeditior, &c. It is a farre easier sense, and freer from all ambiguity, if we take Christ to speak these words; This day shalt thou be with me in Paradise* not of his *Manhood*, but of his *Godhead*; for the man *Christ* was that day in the grave according to the flesh, and in hell as touching his soul, but the same *Christ* as *God* is alwayes every where. Thus he: But this will not satisfie all, and therefore they argue thus against it; These words (say they) must be understood of his *Manhood*, not his *Godhead*: and why so? For they are an answer unto a demand, and unto it they must be suitable: Now the *Thief* (seeing that *Christ* was first of all crucified, and therefore in all likelihood should first of all die) makes his request to this effect; Lord, thou shalt shortly enter into thy Kingdome, remember me then: to which *Christs* answer (as the very words import) is thus much; I shall enter into *Paradise* this day, and there shalt thou be with me: but the *Godhead*, which is at all times in all places, cannot be said properly to enter into a place, and therefore not into *Paradise*. Again, when *Christ* saith, Thou shalt be with me in *Paradise* he doth intimate a resemblance between the first and second *Adam*: the first *Adam* sinned against *God*, and was presently cast out of *Paradise*: the second having made a satisfaction for sinne, must presently enter into *paradise*. Now there is no entrance but in regard of the soul, or manhood, and therefore to apply it to the *Godhead*, were to abolish this analogy betwixt the first and second *Adam*.

R Clerk D. in
D. Sermon.

B. Billen, l.
of the power of
Hell destroyed,
fol. 219.
Rom. 10. 7.

These reasons are weighty; but should we say with *Augustin*, That *Christ* in his soul went down into hell, one of our Worthies can tell us, that *Christs* soul, united to his *Godhead*, might do all that, and yet be that day in *Paradise*: *God* works not lazily like man, *Satan* could shew *Christ* all the Kingdomes of the world in the twinkling of an eye, and *Gods* expedition exceeds his. To this agrees another, that we have no warrant in *Gods* Word, so to fasten *Christs* soul into hell for all the time of his death, but that it might be in *Paradise* before it descended into hell. That he was in *Paradise* must be received, because himself doth affirm it; and that he descended into the deep must be received also; for the *Apostle* doth avouch it; but how he descended, or what time he descended, as also what manner of triumph he brought thence, cannot be limited by any mortal man. To conclude, I will not deny, but that according to the Creed, he descended into Hell, yet howsoever we expound it, Metaphorically or literally, it hinders not this truth, but that immediately after death his soul went into *Paradise*.

The Objections thus solved, now come we to the *Thief* thus comforted by *Christ*, *To day] thou shalt be with me in Paradise.*

What? *To day?* without all doubts or delays? here is a blessed dispatch if we either consider the misery endured, or the joy to be received.

First, in regard of his miseries, he was a *Thief* condemned and crucified: we read of four kinds of deaths in use amongst the *Jewes*: strangling, stoning, fire, and the sword: the *Crosse* was a death whether for the pain, the shame, the curse, farre above all other: we may it see in that gradation of the *Apostle*, *He became obedient to death, even to the death of the Crosse*, Phil. 2.8. What Engine of torture was that? it spins out pain, it flowes his death, yet a little and a little, till it be more than any man can think: see his hands bored, his feet nailed, his legs broken, every part full of pain from top to toe; and thus hangs this *Thief*, the poyz of his body every moment increasing his pain, and his

Phil. 2. 8.

his own weight becoming his own affliction : in this case were not a quick riddance his best remedy ? were not the news of death better than a lingering life ? Lo then, to this eternal comfort, Christ our Saviour (*in the same condemnation*) grants him his desire : What would he have ? a dispatch of pain ? he shall have it *this day*] as *Samuels* appearance said to *Saul*, *To morrow* (yea, *to day*) *thou shalt be with me.*

1 Sam. 28. 19.

But secondly, here is a greater comfort, his *miserics have an end*, and his *joyes are at hand* : while he is even gasping in death's pangs, he is carried on a sudden from earth to heaven, from his Croise to Paradise, from a world of wo to a Kingdome of happinesse and eternal blisse. O how blessed is the change, when in the very moment of misery joy enters ! Suppose you a poor man in the night-time out of his way, wandring alone upon the mountains, far from company, destitute of money, beaten with rain, terrified with thunder, stifled with cold, wearied with labour, famished with hunger, and near brought to despair with the multitude of miseries ; if this man upon a sudden, in the twinkling of an eye, should be placed in a goodly, large, and rich palace furnished with all kind of clear lights, warm fire, sweet smells, dainty meats, soft beds, pleasant musick, fine apparel, honourable company, and all these prepared for him, to serve him, honour him, and to anoint and crown him a King for ever ; what would this poor man do ? what could he say ? surely nothing, but rather in silence weep for joy : Such, nay, far happier was the case of this poor malefactor : he was like the man wandring on the mountains, full of as much pain as the Croise could make him ; but on a sudden he and our Saviour crucified with him, both meet in his Kingdome : and now, Lord what a joy enters into him, when he entred into Heaven ! on *Calvary* he had nothing about him, but the *Jewes* at his feet, and the nails in hands, and the Croise at his back ; in stead whereof, no sooner comes he to *Paradise*, but the Angels, Arch-angels, *Cherubims*, *Seraphims*, all hug him, and embrace him ; imagine how was he astonished, and as it were besides himself at this sudden mutation, and excessive honour done unto him ! Imagine what joy was that, when he met our Saviour in his glory, whom that very day he had seen buffeted, scourged, crowned, crucified ; *blessed day that could ever bring forth such a change !* Beloved, I know not how to express it, but let your souls in some meditation flie up from *Calvary* to Heaven ; in the morning you might have seen Christ and this Thief hanging on two Crosses, their bodies stretched, their veins opened, their hands and feet bleeding in abundance : the one desiring to be remembered of the other, and the other complaining that he was *forgotten of his Father* : in this doleful case both leaving the world, ere night they meet again, and now what hugs, what kisses are betwixt them ? When *Joseph* met with *Jacob*, he fell on his neck, (*said Moses*) and wept on his neck a good while ; but never was any meeting on earth like this in Heaven : here we have a *Joseph* lift out of the dungeon to the Throne, where no sooner set, but our Saviour performs his promise of meeting him in *Paradise*, at which meeting the *Angels sing*, the *Saints rejoyce*, all *Harps warble*, all *Hands clap for joy*, and the poor soul of this penitent Thief ravished with delight, what does it, or what can it do, but even weep for joy (if any weeping were in Heaven) to see on a sudden so great a change as this ?

Marth. 27. 48.

Gen. 46. 26.

And if this be his case, who will not say with *Balaam*, *Let me die the death* (yea, let me live the life of the righteous, and let my last end be like his ? O let us (I beseech you) present unto our souls the blessed condition to come, and this will be effectual to stir us up to every good duty, and to comfort us in all conditions whatsoever : what will a man care for crosses, and losses, and disgraces in the world, that thinks of an heavenly Kingdome ? What will a man care for ill usage in his Pilgrimage, when he knowes he is a King at home ? we are all (in this time of our absence from God) but even strangers upon earth ; here then must we suffer indignities ; yet here is the comfort, we have a better estate to come, and all this in the mean time is nothing but a fitting of us to that heavenly Kingdom : as *Dauids* time between his anointing and investing was a very preparing of him, that he might know himself, and that he might learn fitness for to govern aright : so we are anointed Kings ; as soon as we believe, we have the same blessed anointing that is poured on our head, and runnes down about us ; but we must be humbled and fitted, before we are invested : a little time (and but a little) we have here to spend ; and let this be our comfort (howsoever we fare here) it is long ere we inherit. *The afflictions of this life are not worthy of the glory that shall be shewed us, Rom. 8.* 18. and therefore *Ignatius* in a burning zeal durst say it, *Fire, gallows, beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of devils,*

Use,

Numb. 23. 16.

Rom. 8. 18.

Hieron. in ca-
let to lego.

Aug. serm 13
de janila.

*I speak of
suffering and
repenting as
means, not as
the cause.

Use. 2.

Let them come upon me, so I may enjoy this treasure of Heaven; and well might he say it, that knew what a change would be one day; for never was cold shadow so pleasant in hot Summer, never was easie bed so delightful after labour, as shall be this rest of heaven to an afflicted soul coming thither out of this valley of tears. O then what service should we do? what pain should suffer to attain this rest? were it to run through fire and water, were it (as Augustine said) to suffer every day torments, yea, the very torments of Hell, yet should we be content to abide it; and how much more when we may buy without money, or money worth; we need not to part with any thing for it, but sin: This thief (now a blessed Saint in glory) *for a dayes suffering, an half dayes repenting, was Thus welcomed to Heaven; imitate we him in his repentance, not in his delay, he indeed had mercy at the last cast, but this priviledge of one inferres not a common law for all: one findes mercy at the last, that none should despair; and but one, that none should presume. Be then your sins as red as scarlet, you need not despair, if you will but repent; and lest your repentance be too late, let this be the day of your conversion: now abhorre sins past, sue out a pardon, call upon Christ with this Thief on the Crosse, Lord, Remember me, remember me now thou art in thy Kingdome: thus would we do, how blessedly should we die? our consciences comforting us in deaths pangs, and Christ Jesus saying to us at our last day here, our day of death, our day of dissolution, To day shalt thou be with me in Paradise.

2. Let us admire at this free gift of Christ; it is true, I may presse upon you doing, suffering, faith, repentance, yet understand a right, Gospel-conditions make not the gift lesse free; if life be offered to a condemned man upon condition that he should beg, and wait, before he have his pardon, and take him for his Lord who hath thus redeemed him; all this is no satisfying of the justice of the law, especially when the condition is also given, as it is by Christ to all his chosen: Christians! admire at this: surely we shall admire at this when we come to enjoyment; methinks I hear this blessed Thief thus speak in Heaven; O Jesu, what didst thou see in me, that thou shouldst judge me meet for such a state as this? that I who was a robber, a thief, should be clad in the brightness of this glory? that I who was but lately groaning, weeping, dying, should now be as full of joy as heart can hold? Alas! what was my prayer, my tears, my repentance, to such a reward as this? O when a self-denying, self-accusing, humble soul, who thought himself unworthy the ground he trod on, and the air he breathed in, unworthy to eat, drink, or live, shall be taken up into this glory; he who durst scarce come amongst, or speak to the imperfect Saints on earth, because he was unworthy; for his soul to find it self rapt up into Heaven, and closed in the arms of Christ, even in a moment; do but think with your selves what the transporting, astonishing admiration of such a soul will be? now if such admirings be in Heaven, admire now, begin we now to admire at this free grace, free gift of Christ, who will one day freely say to us, To day shall you be with me in Paradise.

We have dispatcht with expedition this dispatch, this expedition, to day] the next day you shall hear the happinesse of this grant, which is the society of our Saviour, thou shalt be: with whom? with me] in Paradise.

With me]

And is he of the Society of Jesus? yes, (though no Jesuite neither, for they were not then hatcht) but what noble order is this, where the Saints sing, Angels minister, Archangels rule, Principalities triumph, powers rejoyce, Dominations govern, Virtues shine, Thrones glitter, Cherubims give light, Seraphims burn in love, and all that heavenly company ascribe and ever give all laud and praises unto God their Maker? here is a Society indeed, (I mean not of Babylon, but Jerusalem) whither Jesus our Saviour admits all his servants, and whereto this Thief on the Crosse was invited, and welcomed, Thou shalt be with me] in paradise.

For if with me] then with all that is with me, and thus comes in that blessed company of Heaven; we will onely take a view of them, and in some scantling or other you may guesse at Heavens happines.

With me] and therefore with my Saints; blessed man that from a crew of thieves (by one hours repentance) became a companion of Saints; and novv he is a Saint amongst them: vvhath joy is that he enjoyes vwith them? O my soul, couldest thou so steal Heaven by remorse for sin, then mightiest thou see--- vvhath? all those millions of Saints that ever lived on earth, and are in Heaven; there are those holy Patriarchs, Adam, Noah, Abraham, and the rest; not novv in their pilgrimage tossed to and fro on earth, but abiding for ever on Mount Sion, the City of the living God:

God: there are those goodly Prophet, *Esay*, *Jeremy*, *Ezekiel*, and the rest; not now subject to the torments of their cruel adversaries, but wearing Palms and Crowns, and all other glorious Ensignes of their victorious triumphs; there live those glorious Apostles, *Peter*, *Andrew*, *James*, *John*, and the rest; not now in danger of persecution or death, but arrayed in long robes washed and made white in the blood of the Lamb: there live those women-Saints, *Mary*, *Martha*, and that Virgin-mother; not now weeping at our Saviour deaths, but singing unto him those heavenly songs of praise and glory world without end: there are those tender infants (*an hundred forty four thousand*, *Revel. 14. 1.*) not now under *Herods* knife bleeding unto death, but harping on their harps, and following the Lamb whithersoever he goeth: there lives that noble army of Martyrs, (*they that were slain upon the earth*, *Revel. 18. 24.*) not now under the merciless hands of cruel tyrants, but singing and saying their *Hallelujahs*, *salvation*, and *glory*, and *honour*, and *power* be unto the Lord our God: there dwell all the Saints and servants of God (*both small and great*, *Revel. 19. 5.*) not now sighing in this vale of tears, but singing sweet songs that echo through the Heavens; *As the voyce of many waters*, *as the voyce of mighty thunderings*, so is their voyce, saying, *Hallelujah*, for the Lord God omnipotent reigneth. And is not here a gooly troop, a sweet company, a blessed society and fellowship of Saints? O my soul; how happy wert thou to be with them! yea, how happy will that day be to thee, when thou shalt meet all the Patriarchs, Prophets, Apostles, Disciples, Innocents, Martyrs, the Saints, and servants of the King of Heaven? why thus happy and blessed is this penitent Thief: no sooner entred he into the gates of Heaven, but there meets him with musick and dancing, all the quire of Heaven, and (Lord) what a joy entred into his soul when his soul entred into his Masters joy? Tell me (could I speak with thee that dwellest in the Heavens) what a day was that, when stepping from the Crosse, and conducted to Paradise, thou wast there received with all honourable companies and troopes above? there did the Patriarchs meet thee, and the Prophets hug thee, and the Martyrs struck up their Harps to bid thee welcome to the Tabernacle of Heaven. Such honour have all his Saints that attain the fellowship of the Saints in glory.

But more than so, *thou shalt be with me*] and therefore with my Angels: Lo here a blessed company indeed; these are the heavenly Choristers eternally singing Jehovahs praise: The Seraphims cry aloud, *Holy, Holy, Holy is the Lord of Hosts*; an Army answer to the antheme, *Glory to God on high*: The whole Quire of heaven adde the burthen, *Thou art worthy, O Lord, to receive honour, and glory, and power; for thou hast created all things, and for thy sake they are and were created*. O heavenly harmony consisting of ten thousand times ten thousand various sorts of Musick! I heard (*saith John the Divine*) the voyce of many Angels round about the throne, and the number of them was ten thousand times ten thousand, thousands of thousands; these are the shining and singing Stars, of which God told his servant *Job*, *The morning Stars sing together, and the sons of God shout for joy*. These are the winged Choristers of heaven, whom *John the Divine* heard singing their songs of *Hallelujah* and *Hosanna*; I heard (*saith he*) the voyce of a great multitude, as the voyce of many waters, the voyce of many Angels, singing, and saying, *Hallelujah*, and again, *Hallelujah*: these are the nimble Posts of heaven, whom *Jacob* saw flying up and down the Ladder: these are the Protectors of the godly, whose aid God promised the *Israelites*; Behold, *I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared*. These are the Guardians of Gods children of whom our Saviour told his Disciples, that in Heaven their Angels alwayes behold the face of his Father: these are the armies of God, who meeting *Jacob* in his journey, he said, *This is Gods host*: these are the spirits and Ministers of God, whom *David* describing by the purity of their substance, and readinesse of their obedience, he calls the Angels spirits, and his Ministers a flame of fire. They are shining and singing stars, winged choristers, nimble Posts of heaven, Protectors of the godly, guardians of children, the armies of the Almighty, the spirits and Ministers of the great Jehovah.

What blessed company is this we shall enjoy in heaven? there is nothing in them but is amiable, nothing in them but is admirable: O that this clay of ours should come to dwell with those incorporeal spirits! and yet see here a man, a thief, (the worst of men :) by his confession, and contrition, and faith in Christ, is now become a companion with Angels.

Nor is that all, *Thou shalt be with me*] not only with my Saints and Angels, but with me] (with my soul) in Paradise. His soul indeed was there, though his body at that

time was in the grave ; and if the *soul* be it that makes us men, what a passing great joy is that, when men standing amongst the Angels, shall see their Lord, the Lord of heaven, not to be an Angel, but a man ? Here is the solace of Saints, when they shall see and say, who is yonder that rules on the Throne of heaven ? who is yonder that sits on the right hand of God the Father ? and they shall answer themselves again, It is he that for us became man ; it is he that for the salvation of our *souls* hath took upon him a *body and soul*. And think now with thy self, whosoever thou art that readest (if thou wilt but spend thy *few evil dayes* in his fear, and so die in his favour) what a comfort will it be unto thee to see that Lamb sitting on his seat of state ? If the wise men of the East came so far, and so rejoyced to see him in the Manger, what will it be to thee to see him sitting and glittering in his glory ? If *John Baptist* did leap at his presence in his mothers belly, what shall his presence do in his royal and eternal Kingdome ? *It passeth all other glories* (saith *Austin*) *to be admitted to the inestimable sight of Christ his face, and to receive the beams of glory from the brightnesse of his Majesty* : nay, should we suffer torments every day, or for a time the very pains of hell it self, thereby to gain the sight of Christ, and of his Saints, it were nothing in comparison. No wonder then, if *Paul* desire to be dissolved and to be with Christ. Alas, who would not be so ? O most sweet Saviour (saith one devoutly) when shall this joyfull day come ? when shall I appear before thy face ? when shall I be filled with thy excellent beauty ? when shall I see that countenance of thine, which the very Angels themselves are so desirous to behold ? an happy time sure will it be to each faithful soul : and thus happy was this man, he parted sorrowfully with our Saviour on the Crosse, but he met him joyfully in his Kingdome : those sweet souls that both left the world at one time, no sooner had heaven-gates opened unto them, but with mutual kisses they embraced each other in unspeakable manner.

Nor was this all, *thou shalt be with me,* not onely with my *soul*, but with my *Godhead*: this indeed was the height of blisse, the very soul of heavens joy it self; set aside this, and crown a man with the Empire of all the earth, the splendour of Heaven, the royal endowments of a glorified soul, the sweetest company of Saints and Angels, yet still would his soul be full of emptinesse, and utterly to seek for the surest Sanctuary whereon to rest : only once admit him to the face of God, and then presently, and never before, his infinite desire expires in the bosome of his Maker : I deny not but the other joyes in Heaven are transcendent and ravishing, but they are all no better than accessories to this principal, drops to this Ocean, glimpses to this Sun. If you ask, how can our souls enjoy this *Godhead* ? I answer, two wayes ; first, by the *understanding* ; secondly, by the *will*. The *understanding* is filled by a clear glorious sight of God, called *Beatificall vision* ; *We shall see him face to face*, saith *Paul*, 1 Cor. 13. 12. *We shall see him as he is*, saith *John*, 1 John 3. 2. For as the Sun by his beams and brightnesse enlightens the eye, and the air. that may see not onely all other things, but also his own glorious face : so God, blessed for ever (in whose presence ten thousand of our Suns would vanish away as a darksome mote) doth by the light of his Majesty, so irradiate the mindes of all the blessed, that they behold in him, not only the beauty of all his creatures, but of himself ; and thus shall we see and know that glorious mystry of the Trinity, the goodnesse of the Father, the wisdom of the Son, the love and comfortable fellowship of the holy Spirit : nothing that can be known, but in him we shall know it, in most ample manner.

But seeing vision is taken from sense, it may be demanded, what our bodily eyes shall see in heaven ? I answer,-- 1. The glorious manifestations of the presence of God in some such sort as was on the Mount, where we finde mentioned a *bright cloud*, and *his cloaths were white as the light*, and *his face did shine*, Matth. 17. 2, 5. Or as when God appeared in *Solomons Temple* where *the glory of the Lord filled the house*, that the *Priests could not enter*, 1 King. 8. 11. Now this was a visible glory, and surely some such, but a far more excellent manifestation is in heaven obvious to the very eyes of Saints. 2. The glorified bodies of the blessed Saints full of beauty and brightnesse ; it is said that at the day of judgement at the right hand of Christ, shall stand a company of glorious creatures, but on the left hand shall be an ugly company, and many of them deformed ; for if we credit *Durandus*, their sins not being taken away, the fruits of sin will still remain upon them, as lameness, blindness, maimedness, &c. but in heaven all comeliness and excellency will appear in the Saints, for they shall be as Jewels made up ; now a Jewel must be cut and polished, it must have a lustre set upon it, and be set in gold before it be made up ; and thus must the Saints be, and so they shall appear

August.

Phil. 1. 23.

1 Cor. 13. 12.

1 John 3. 2.

pear one to another. 3. The glorified body of our blessed Saviour; we shall see him that is dearer than all our friends, that died for our sins, not in his humility, but in the brightness of his glory.

Secondly, the will is for ever satisfied with a perfect, inward, and eternal communion with God himself; Christ that is God and man, by his Manhood assumed uniteth us unto God, and by his Godhead assuming uniteth God unto us; so that by his secret and sacred communion, we are made partakers (and as it were possessors) of God himself: O bottomlesse depth, and dearest confluence of joyes and pleasures everlasting! here is the perfection of all good things, the Crown of glory, the very life of *Life everlasting*. And well may it be so, for what can the soul desire, God will not be unto her? it is he that is eminently in himself beauty to our eyes, musick to our ears, honey to our mouths, perfume to our nostrils, light to our understanding, delight to our will, continuation of eternity to our memory; in him shall we enjoy all the varieties of times, all the beauty of creatures, all the pleasures of *Paradise*. Blessed Thief, what a glory was this to be admitted to the society of Christ in his Deity! Thou shalt be with me? how then should he be but happy? Where could he be ill with him? where could he be well without him? In thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore; joy, and fulness of joy; pleasures and everlasting pleasures: Blessed are all they that live in thy house, O Lord, for they shall praise thee eternally world without end, Psal. 84. 4.

But a little to enlarge on this. *To be with the Godhead,* implies these things. 1. The presence of God. 2. The blessed vision of God. 3. The happy union with God. 4. The glorious communion with God. 5. The fruition of God. 6. The enjoyment of the Saints themselves in God.

First, *To be with God*, implies the presence of God: heaven it self were not heaven without the presence of God: it is the presence of God that makes Heaven wheresoever it is; David would not be afraid though he walked in the valley of the shadow of death, so that God were with him, Psal. 23. 4. Luther would rather be in hell with Gods presence, than in Heaven God being absent. And if the presence of God takes away dread of the shadow of the valley of death, and makes hell to be more desired than heaven, what will the presence of God make Heaven to be? The three children in the fiery furnace with Gods presence were happy; how happy then are the Saints with Gods presence in Heaven? God made rich promises to Moses, yet he could not be satisfied without the presence of God; *If thy presence be not with us, bring us not hence*: And the Apostle when he would set out the misery of those that are damned, he saith, *They shall be punished with everlasting destruction from the presence of the Lord*. Now the presence of God, must needs be the happinesse of the Saints.

1. Because this must needs draw out all their graces in all the sweet savour of them, While the King sitteth at his table, my spikenard sendeth forth the smell thereof.

2. The presence of God quickens all the comforts of the Saints, and keeps them alwayes in vigour and activity; as the Sun quickens things that lay dead, so Gods presence hath a quickning power, it keeps the comforts of Gods people green, and lively: when they shall be presented faultlesse before the presence of his glory, it shall cause exceeding joy.

3. The presence of God fills the souls and bodies of the Saints with glory; for it fills the heavens with glory, much more must it fill an immortal soul with glory, because that is more capable of glory than heaven: if the Sun can put a glory upon these dark creatures here below, much more can the presence of God put glory upon the glorified bodies and souls of the Saints.

Secondly, *To be with God*, implies the beatifical vision of God: the Saints shall be where he is, and they shall see his face. Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. The glory of this may appear in these particulars.

1. To see God as the first being of all, or the principal of all good; this is a most blessed thing: to see Adam the first father, or Eve the first mother of mankind, or for a child to see his father, and mother, out of whose loins and bowels he came, whom he hath not seen in many years, this is a joy and comfort: but to see the Creator, the first principle of all things, that must be a great, and infinite contentment, and to see him that hath done all the good in the world, hath much satisfaction in it: *Shew us the Father, and it sufficeth*.

2. To see God in his unity; whereas now we understand God only according to his

Ubi mal: poterat esse cum illo? ubi bene poterat esse sine illo? Aug. Psal. 16. 17. Psal. 84. 4.

Psal. 23. 4. Luth. in Ger. cap. 30.

Exod. 33. 16. 2 Thes. 1. 9.

Cant. 1. 12.

Jude 24.

Revel. 22. 4. 1 John 3. 2.

1 John 14. 8.

several attributes, as the manifestation of the infinite simple; his being in one way we call power, in another way we call mercy and bounty, in another way justice, and so we apprehend God according unto the several attributes that God hath manifested himself in: whereas there are not many things in God, but all those several attributes that we apprehend diversly, are but one excellency in God; as one beam of the Sun shining through a red glasse causes a red reflection, and the same Sun shining through a blew Glasse, causes a blew reflection; and so the same excellency of God shining one way we call by one name, and the same excellency of God working another way we call by another name, and yet it is all one in God; and though we cannot apprehend it now, yet we shall see God in his unity afterward.

3. To see God in the Trinity; though there be but one God, yet there are divers persons; to see how the Father begot the Son, and how the Spirit did proceed from the Father and the Son, and the difference between the procession of the Spirit, and the generation of the Son; the sight of God in the mystery of the Trinity is a most glorious thing.

Psal. 53. 17.

4. To see God in his glory: there is a promise that *they shall see the King in his Beauty, or in his Glory*: There is a great deal of difference between seeing the King at an ordinary time, and seeing him when he is in his Robes, with his Crown upon his Head, and his Septer in his Hand, and set upon his Throne, with all his Nobles about him in all his Glory. So God doth manifest himself a little now, but this is not all that he doth intend, he will manifest himself in his Glory: and oh what a happiness is that!

5. To see God in his eminency: the Saints shall see how all excellencies that are in the Creatures, are eminently contained in the absolute perfection of the Divine Nature: all the good that is in the effect, is in the causes, and the good of those causes in their causes, and so at length they come to the first principle: so all the good that we can see in all objects that give content, we may see all eminently in God, & see God in all.

1 John. 3. 21

6. To see God *as he is*: Now there is a great deal in that, *to see God as he is*; and for explication of that, there are these three branches.

1. Not to see him only negatively, for that is not *to see him as he is*: the most that we see of God now is by way of negation, rather than any positive sight: when we say of God, he is incomprehensible, that is, he is such a God as cannot be comprehended, that is, but negation; when we say of God, he is infinite, that is, he is such a God as hath no bounds of his being; this is still a negation, to say what God is not: but now in Heaven, we shall not see God only by way of negation, but we shall see that positive excellency of God, *We shall see him as he is*.

2. Not to see him only in his effects in the Creature: the greatest part that we see of God now is in his effects, and not as he is in himself; we do not see the face of God, but his back-parts; we look upon the Sun, and there we see somewhat of the power of God, but it is but the effect of Gods power, and not Gods power it self: but then *We shall see him as he is*.

3. Not to see him undistinguished from the Creatures. Here now we see almost nothing of God distinguished from created things: Say what you will of God, *that he is a Spirit*, that is, a created thing; *that he is wise, or holy, or just, or merciful*, there is somewhat of all these in the creature; onely he is infinitely above all, and this is by way of negation: but we do not see him in that positive excellency which does difference him from all created things; onely in Heaven we shall thus see him, *We shall see him as he is*.

7. To see God by a transforming sight. The light that shall come from God upon the mind, it shall perfect the mind, and transform the mind into the same likeness with God. It shall not be a meer notional sight, as men may speak much of God, and have a notional vision of God; but there is a great deal of difference between the notional vision of God, and Deifical vision of God: it is not only beatifical, but Deifical; for it doth transform a man into the likeness of God. A deformed man may see a beautiful object; and that sight shall not make him like that beautiful object; but the sight of God shall make the soul glorious as God is glorious: *We shall be like him*.

1 John 3. 2.

8. To see God so as never to lose him: This adds much to the happiness of the Saints. To have but one glimpse of the face of God, though it were gone presently, it were a great happiness beyond all that the world affords; but God shall not only pass by, but stand still, so as the soul shall never lose the sight of God, but it shall have it to all eternity, and the eyes of the soul shall be eternally opened to see God.

If a man looks upon a delightful object, he is loath to have the eye drawn from it: you shall never have your eye drawn from God.

9. To see God in our selves. It is an happiness to see God in the creature, but much more to see God in our selves. The chiefest of the glory of God, next to that which appears in Jesus Christ as God-man, shall appear in the Saints; and the chief excellency of God that the Saints shall see, shall be within themselves; they shall see more of the glory of God within themselves, than in all the Heavens besides.

Thirdly, *To be with God*, implies the happy union with God. Sight is higher than presence, and union is higher than sight. And thus Christ prays to his Father, *That they may be one in us, as thou art in me, and I in thee.* Now that there shall be such a wonderful glorious union between God and the soul in Heaven, appears upon these grounds.

1. There is not such distance between God and the soul, but that it is capable of union with God: One would think, how is it possible that God should be so united to the soul, being there is such an infinite distance, betwixt God and the soul: But there is no such distance, as that there should not be a glorious union betwixt them. There is a great deal of likeness betwixt God and the Soul: First, in the spirituality, God is a Spirit, and the soul is a spirit. Secondly, in the immortality, God is immortal, and the soul is immortal. Thirdly, in the high excellency of God, the understanding, and will, the soul is endued with understanding and will.

2. God shall see nothing but himself in the souls of his Saints. Now things that are of a like nature, do unite: Bring an hot fire-brand to the fire, and it doth unite presently, because the fire doth find something of it self there, if there were some moisture in the brand, it would not so fully unite. So here we cannot have full union with God, because though God see somewhat of his own in us; yet there is a great deal in us that is not Gods: But when we shall be wholly free from sin, and God shall see nothing but his own in us, that must needs be a ground of a most glorious union,

3. There shall be an infinite inflamed love betwixt God and his Saints: indeed here is an union of love, but in Heaven there will be a further degree of Love; and love being enflamed, there must needs be a glorious union.

4. The bond of connexion of God and the soul together, requires it; namely, the meditation of Christ. O this union with God is enough to cause the souls of Gods people so to be satisfied, as to say; *Though all things be taken from me, it is enough, I have somewhat of Gods presence here, but I shall have the glorious presence, and vision of God, and union with God hereafter: and though mine eyes should never see good day after, or never see comfortable object in this world, this is enough, I shall see God, and have full union with God, though God should rend this creature, or that creature, the dearest husband, the dearest wife, or the dearest comfort in the world from me; yet it is enough that God and my soul are somewhat united, and that God and my soul shall have a glorious union hereafter!*

Fourthly, *To be with God*, implies the glorious Communion with God. Union is the ground of Communion: in this Life there is a Communion that the Scripture speaks of; *Our fellowship is with the Father, and his Son Jesus Christ: and The Communion of the Holy Ghost be with you,* saith the Apostle. But certainly it shall be another manner of Communion that the Saints shall have with God in the world to come. Now this Communion, it stands either in regard of the work of God upon and towards his Saints, or the work of the Saints upon and towards God: for Communion is on both sides; and that in these four things:

1 John 1. 3.

2 Cor. 13. 14.

1. Communion consists in the delight they have in one another: there is full, actual, mutual, everlasting delight between God and the Saints in heaven.

2. In Communion there is a mutual wishing and willing of good to one another. Now God shall wish all good to the Saints, and they wish all good to God? but what good can they wish or will to God? It is true, there can be no addition to the essential goodness of God, but they can will that this his goodness be honoured and praised.

3. In Communion, there is the communion of what one hath unto another. And thus God communicates himself to his Saints immediately, fully, freely, everlastingly. And so the Saints communicate to God in the same way that God communicates to them: They are always worshipping God immediately, not through Ordinances; they are always communicating themselves, and all that they are or have, to God fully and freely.

4. In

4. In Communion with God there is a familiar converse between God and the Saints. And herein are these particulars:

1. God manifests himself in a suitable way to the conditions of his people, so condescending to their condition, that though his Majesty be infinite, yet it shall no way be a terrour unto them. The Scripture speaks of the familiar converse that God hath with his people here, that they are called *friends*, Abraham was called the *friend of God*; and the Disciples were called *friends*; but hereafter the friendship shall be much more full and sweet.

Psal. 27. 14.
Prov. 3. 32.
1 Cor. 2. 16.
Cant. 1. 4.

2. God opens himself to his Saints. Much is said of Gods opening of himself to his people here, *Psal. 25. 14. Prov. 3. 32. 1 Cor. 2. 16. Cant. 1. 4. They are brought into his Chamber*, that is, he discovers his secrets to them. The mysteries of the Kingdom are revealed to the Saints here, much more in Heaven: God will there reveal all his secrets; they shall not only see his face, but they shall see Gods heart.

Fifthly, *To be with God*, implies the fruition of God. Now this fruition of God consists in these things:

1. There is in fruition a reflect act of the soul, whereby it comes to know what it hath. It hath a God, and it knows it by a reflect act; and upon this it is, that there is no creature can be said to enjoy a thing properly, but the rational creature. And this will adde much to the happiness of Gods people, in that as they shall be filled with happiness, and glory, filled with God; so they shall know all their happiness.

2. There is in fruition the having use of all. If a man be never so rich, and have never so great possessions, if he have not the actual use of what he hath, he cannot be said to enjoy them. A man may have right to a thing, and yet for the present not enjoy the use of it: But now the people of God, as they shall have God to be their portion, so they shall enjoy God fully, to have what use they will of all the Attributes of God, and all that is in God: and this is an infinite good and happiness to the people of God, that they shall have as much use of Gods infinite wisdom, infinite power, infinite mercy, as they will; and they cannot will it so soon, but they shall have it, nor so easily, as they may enjoy it. Then we enjoy the benefit of friendship, when one friend sayes to another, *Make use of all I have as your own, as you will*: so shall God come to his people and bid them make use of all his riches, and glory, and excellency as they will.

3. There is in fruition the sweet and comfort of all that we do use, or else we do not enjoy that we have: If a man should have the use of his estate, and meat, and drink, if he have not the sweet and comfort of it, he cannot be said to enjoy it; but when the comfort is let out, that the soul is sensible of it, then he may be said to enjoy it; and hence it is that God is said to *give all things to us richly to enjoy*; he gives the thing, and he gives the comfort with it, and so a man is said to enjoy it.

1 Tim. 6. 17.

Sixthly, *To be with God*, implies the enjoyment of the Saints in God. As they shall enjoy God, and God in themselves; so they shall enjoy themselves in God, living in God continually. *Your life is hid with Christ in God*: the life of Saints here is an hidden life, and it is hidden in God, but then it shall be a revealed life, and revealed in God, and enjoyed in God. Hence is that phrase, *Enter into your Masters joy*; That enters not into you, but you must enter into it: it is *your Masters joy*; not onely that joy that your Master gives, but the same joy your Master hath, that joy you shall enter into, and live in. And it was said of *John*, that *he was on the Lords day in the Spirit*; it is not said, that *the spirit was in him*, but it is said, *he was in the spirit*; that was a beginning of the glorious condition of the Saints of God, that they shall be in the Spirit of God; not only God in them, but they in God; as a drop of water in the Sea swallowed up in it. There are three degrees of love to God: loving of God for our selves, and loving God for himself, and loving our selves for God; the one is but a natural love, the second is a gracious love, the third is a love of the glorified Saints; and in this kind of love of God, and enjoyment of our selves in him, the soul shall be ravished with God, and be in a kind of extasie eternally.

Collo. 3. 3.

Revel. 1. 10.

Here you may see that most people in the world mistake Heaven; they look at Heaven and God in a sensual manner: where are they that look at Heaven in these spiritual excellencies, about enjoying God, or *being with God* in this manner? As the Jewes looked for a carnal Messiah, whose kingdom should be in the earth,

earth, and whose Glory should be external, not considering the spiritual Kingdom of Christ; so most in the world look but for a carnal Heaven. It is a good evidence of the truth of grace, if you can look to heaven with a right eye, in a right manner, to look at the spiritual part, and spiritual excellency in Heaven. I conclude,

You see now Heavens society, they are *Saints, and Angels, and Christ, and God blessed for ever and ever.*

Who then would not *forsake Father and Mother*, the dearest fellowship of this world to be with Christ in his Kingdome? You that love one another in the deepest bonds, who cannot part out of this life but with the survivors grief, and hearts-break: tell me what a merry day will that be, when (you shall not onely meet again, never more to part asunder, but when) Christ our Saviour shall gladly welcome you (every one of you) into his society, *Thou shalt be with me.*] And let me speak to the joy of us all, I mean all broken-hearted Christians (as for you that are prophane ones, you have your portion here, therefore stand you by, and let the Children come to their share) a day will come, I trust in the Lord, when I shall meet you, and you me, in the Kingdome of Heaven: a day will come, I trust in the Lord, when you and I shall be all admitted into the society of *God and of Christ, and of his Saints, and of the Angels:* a day will come, I trust in the Lord, when with these eyes we shall behold our Redeemer; together with that Thief that was crucified with him: a day will come, I trust in the Lord, when we shall meet again with all the *Saints* that are gone afore us: and is not this a comfort? What shall we say, when we see our Saviour in his Throne, waited on with *Mary* his Mother, and *Magdalen*, and *Martha*, and *Lazarus*, and *Paul*, and *Peter*, and all the Apostles and Disciples of our Lord and Saviour? yea, when this Thief shall be presented to our view, the wounds in his hands and his feet shining like Stars, and Pearls, and Rubies, all his body glittering in glory, and his Soul magnifying the Lord for his conversion and salvation world without end.

But stay, lest we be led too forward, there is no such thing for us, if we are not in the Covenant of grace: Heaven is both happy and holy, and if we would enjoy Heaven, then we must fit our selves to that estate to which God hath preserved us: to this purpose saith the Apostle, *Our conversation is in heaven, from whence we look for the Saviour,* Phil. 3. 20. He was assured of Heaven, & therefore he conversed as a Citizen of Heaven before he came there, every way he carried himself (as much as earth would suffer him) like them that live in Heaven: and thus must we (if ever we go to Heaven) become like to those that are in that place. *Deceive not your selves, neither Whoremongers, nor Adulterers, nor Extortioners, nor the like, shall enter into the Kingdom of God,* 1 Cor. 6. 9. Do men who live in these sins without all remorse or repentance ever think to go to Heaven? is it possible that ever any flesh should go out of the puddle into the Paradise? no, no, *Away e workers of iniquity, I know you not,* saith our Saviour: let no man cherish presumptions of an heavenly Kingdome, except he abstain from all sins against Conscience. What then? But so live we here as becomes his servants; and thus when we part, it is but for better Company: we lose a few friends, but we shall find him that welcomes all his with this heavenly Harmony, *Thou shalt be ----- with whom? with me] in Paradise.*

Hitherto of the Society. The last thing considerable is the place or *Ubi*, where his Soul arrived; but of that hereafter, as the Lord shall enable me. God give us all grace so to live here, that howsoever we go hence one after another, yet at last we may all meet together with our Lord and Saviour in his heavenly Paradise.

In Paradise.

AND where was that? our Adversaries say in *Limbus*, and yet (to give them their due) *Bellarmino* so means not as that *Limbus* was Paradise, but that in *Limbus* this Thief had his Paradise, to wit, the vision of God: *The vision of God* (saith *Bellarmin*) is a true Paradise indeed, not local, but spiritual. But, with *Bellarmines* leave, we have no such sense of Paradise in any part of holy Writ. In the Old Testament we read of an earthly Paradise, wherein *Adam* lived; in the New Testament we read of an Heavenly Paradise, whither *Paul* was caught; yet both these were local: for the one (saith *Moses*) was a garden Eastward in *Eden*, Gen. 2. 8. and the other (saith *Paul*) was in Heaven, which he calls the third heaven, 2 Cor. 12. 2. and that Paradise in my Text must

Ille enim vere Paradisus deliciarum est, non corporalis, aut localis, sed spiritualis & celestis. Bellar. de 7. verbis Domini, l. 1. c. 4. Gen. 2. 8. 1 Cor. 12. 2, 4

Use, 1.

Use, 2.

Phil. 3. 20

1 Cor. 6. 9.

Mar. 25. 43.

must be understood of *Heaven*, this resemblance confirms; the first *Adam* sinned against God, and was presently cast out of that *Paradise* on earth; the second *Adam* made satisfaction for sinne, and so must presently enter into this *Paradise* of Heaven, because of the sin of the first *Adam*, both he and all his posterity were thrust out of *Eden*; because of the sufferings of the second *Adam*, both he, and we, this Thief, and all Believers are to go into Heaven: So then this *Paradise* whither Christ is gone, and this Thief went with him, what is it? but as Paul calls it, *the third heaven*? or as the Thief himself stiled it in his prayer to our Saviour, *Remember me, where? in thy Kingdom*.

Bern. super
Can. serm 38.

And if this be it we call *Paradise*, what can we say of it? *It is not for us* (saith Bernard) *in these earthly bodies to mount into the Clouds, to pierce this fulnesse of light, to break into this bottomlesse depth of glory; this is reserved to the last day, when Christ Jesus shall present us glorious and pure to his Father, without spot or wrinkle. And yet because God in his Word doth here give us as a taste of Heaven, by comparing it with the most precious things that are on earth, let us follow him so far as he hath revealed it, and no further.*

Rev. 2. 7.
Rev. 22. 2.
*Rev. 21. from
the 10 verse
to 24.

Some understand this of a glorious Church on earth, which must be after the destruction of the whore, beast, dragon, and all covert and open enemies, which new flare will abide till glory come; their chief argument is drawn from ver. 24. I shall not much contradict the comment of others, though as yet I am not fully convinced of it.

John 14. 2.
† Rolloc. in Job.
cap. 14.
* Casm. in.
usavor p. 10.

Job. 11. 8.

In the midst of *Paradise* is a *Tree of Life*, Rev. 2. 7. and this *Tree* bears twelve manner of fruits, yielding her fruit every moneth, Rev. 22. 2. What more pleasant than *Life*; and what *life* better then where is variety of pleasure? here is a *tree of life*, and the *life of the tree*; a *Tree of life* that renews life to the eaters, and the *life of the tree* bearing fruit every moneth; and as many moneths, so many fruits; such are the varieties of Heavens joyes, where youth flourisheth that never waxeth old, change of delights and choice too entereth that never knoweth end. But look we a little further: John that calls this place *Paradise*, Rev. 2. calls this *Paradise a City*, *Rev. 21. and hereof he gives us the quantity and quality, the bignesse and beauty: First, for the greatnesse of it; *An Angel with a golden Reed measures it, and he finds the length, and the breadth, and the height of it are equal.* Secondly, for the beauty of it, *The walls* (saith he) *are of Jasper, and the foundation of the Walls garnished with all manner of precious stones; the twelve gates are of pearls, and the streets paved with pure gold: there is no need of Sun or Moon: for the glory of God lightens it, and the Lamb* (Christ Jesus) *is the light thereof.* See here the excellency of this City: on which words to give you a short Comment.

Wee'll begin first with the *Greatnesse* of it: The Angel sets it down twelve thousand *Furlongs*, ver. 16. Yet that we may know this certain number is but figuratively taken, you may guesse at the immeasurable magnitude of this City, by those many *Mansions*, spoken of by Christ, John 14. 2. *In my Fathers house are many Mansions*: How many? so many (saith one †) as would suffice infinitis mundis, a thousand worlds of men; and though all the men in this one world attain not to it. it is not for want of room, but of will; *They believe not in him who hath prepared these seats for them.* And guesse it you may by that incredible distance betwixt Heaven and Earth. Some Astronomers compute, that betwixt us only and the starry Firmament, there is no lesse than seventy four Millions*, seven hundred three thousand, one hundred, eighty miles; and if the Empyrean Heaven (as many say) be two or three Orbs above the Starry firmament, how many more miles is it then beyond? and the further it is distant (we all know well enough) the heavens being Orbwise, and one comprehending another, that which is furthest or highest, must needs be the greatest; hence is it that Scriptures compare the height of heaven (and consequently the magnitude) to the perfection of God past finding out; *Canst thou by searching find out God? --- it is as high as heaven, what canst thou do?* Job. 11. 8.

Secondly, If such be the immensity, what think you is the *beauty*? It is a most glorious City, whose walls are of *Jasper*, whose building is of *gold*, whose gates are of *pearls*, whose foundation of *precious stones*: and if such be the gates and streets, what then are the inner rooms? what are the dining Chambers? what are the lodging rooms? O how unspeakable is the glory of this City! Kings shall throw down their Crowns before it, and count all their pomp and glory but as dust in comparison; and well they may: for what is an earthly *Kingdome* to this heavenly *Paradise*? where is mirth without sadness, health without sorrow, life without labour, light without darkness, where every Saint is a King, adorned with light as with a garment, and clad in the richest robes that God bestowes upon a creature.

But that which more especially commends the *beauty* of this City, is the lustre of it, There

There is (saith John) no need of Sun or Moon; it is *verus luxum*, wholly light it self, not like the starry firmament, bespangled here and there with glittering spots; It is all as it were one great, one glorious Sun, from every point it pours out abundantly whole rivers of purest light, and then what a light is this? Zanch. de Cæ-
lo beatorum.
cap. 4.

Nor is this all; for the glory of God lightens it, and the Lamb is the light thereof; besides the native lustre, there is the glory of God, the glory of all glories; this is it for which Moses prayed, O Lord, I beseech thee shew me thy glory: to whom God answered, Thou canst not see my face and live,--- but I will put thee in a cleft of the rock, and will cover thee with my hand while my glory passeth by; then will I take away my hand, and thou shalt see my back-parts: but my face shall not be seen. And if Moses face shone so bright with seeing Gods back-parts, that the Israelites were afraid to come nigh him, and that he was fain to cover his face with a veil while he spake unto them, how bright then is Paradise, not only lightened with the back-parts of God, but with his own divine glory? From the Majesty God of (saith a Modern) there goes out a created light, that makes the whole City glitter, and this being communicated to the Saints, God thereby causeth that they see him fully face to face. Exod. 33. 18,
20, 21, 22, 23.
Ex. 34. 30, 33.
Zanch de Cælo
beator. l. 1. c. 4.

Again, The glory of God, and the Lamb of God both give their lights; that Lamb that was slain from the beginning of the world, that body of his once crucified, now brighter than ten thousand Suns, O how infinitely glorious doth it make this Paradise, this City of God? His countenance is as the Sun that shineth in his strength, saith John, Revel. 1. 16. But what stars are those in his hands & his feet? Where the nails pierced, now it sparkleth; where the spear entred, now it glittereth gloriously: if we look all over him, his head and his hairs are as white as snow, his eyes are as a flame of fire, his feet like unto fine brasse, as if they burned in a furnace: no wonder then if such beames come from this Sun (the Sun of righteousness) that all heaven shines with it from the one end to the other Revel. 1. 16.
Ibid. v. 14, 15.

And yet again the Lamb and the Saints all give their lights; for We know that when he shall appear, We shall be like him, 1 Joh. 3. 2. how like? Why, He shall change our vile bodies that they may be fashioned like unto his glorious body, Phil. 3. 21. In what like? even in this very quality; for, They that be wise shall shine, Dan. 12. 3. How shine? as the brightness of the firmament: nay more, as the starres, saith Daniel; nay more, as the Sun saith our Saviour; nay, yet more, saith Chrysostome: howsoever the righteous in heaven are compared to the Sunne, Matth. 13. 43. It is not, because they shall not surpass the brightness of it; but the Sunne being the most glittering thing in this world, he takes a resemblance thence only towards the expressing of their glory. Now then what a masse of light will arise in Paradise, where so many millions of Sunnes appear all at once? If one Sun make the morning sky so glorious, what a bright shining and glorious day is there, where's not a body but 'tis a Sun? Sure it is, There shall be no night there, no need of candle, no need of Sun, or Moon, or Star. O that this clay of ours should be partakers of such glory! what am I O Lord, that being a worm on earth, thou wilt make me a Saint in heaven? this body of earth and dust shall shine in heaven like those glorious spangles in the firmament; this body that shall rot in dust, and fall more vile than a Carrion, shall arise in glory, and shine like the glorious body of our Saviour in the mount of Tabor. To come neer my Text: See here a Saint-Thief shining gloriously; he that was crucified with our Saviour, at whose death the Sun hid her face with a veil, now he reigns in glory without need of Sun; for he is a Sun himself, shining more clearly than the Sun at noone: he that one day was fastened to a Crosse, now walks at liberty through the streets of Paradise, and all the joyes, all the riches, all the glory that can be is poured upon him. What else? He is in Paradise, and what is Paradise but a place of pleasure? where sorrow is never felt, complaint is never heard, matter of sadness is never seen, evil successe is never feared; but instead thereof there is all good without any evil; life that ver endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth; what more could this penitent wish, than to hear him speak that promised Paradise, and performed his promise, To day thou shalt be? thou art with me in Paradise]

An thus in a Map have I given you Paradise] for quantity great, for quality glorious; hereafter you may know it better, when you shall walk through the streets, observe the towers, fully contemplate the glory: which that you may, one word of application before I end.

Use 1.
 *For meditation hereof, see it fully and largely in *Media: in Meditation of heavens happiness.* Chap. 8 Sect. 7, 8, 9, &c. 1st Edition.

*Meditate then with what sweet delight every true servant of God may bathe himself before-hand, even in this valley of tears! Did we but think on this glorious place, wherein are those heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seek after it, untill we came to the fingering and possession of it; O how would these heavenly meditations ravish our souls, as if Heaven entred into us, before we entred into heaven! Consider of this in what case soever we are, whether we are vexed, or injured, or oppressed, or persecuted for the Name of Christ, there is nothing so imbittered, that a thought of heaven will not sweeten: yet I say not that we are only to think of it; with all let us strive and strain to get into this golden City, where streets, walls, gates, and all is gold and pearl; nay, where pearl is puddle, and nothing worth in comparison of those things which shall be revealed unto each faithful soul.

Use 2.

On the other side, Consider with your selves what fools are they who deprive themselves willingly of this endlesse glory; who bereave themselves of a room in this City of Pearl, for a few carnal pleasures? what Bedlams and humane beasts are they, who shut themselves out of Paradise, for a little transitory pelf? What sots and senselesse wretches are they, who wittingly and willfully bar themselves out of this Palace, for the short fruition of worldly trash and trifles? As for you, of whom I hope better things, let me advise you for the love of God, for the love of Christ, for the love that you bear to your own souls, that you will settle your afflictions on things above, and not on things beneath; and then you shall find one day the comfort of it, when leaving this world, the Spirit of Christ shall whisper to your souls this happy tidings, *To day shalt thou be with me in Paradise.*]

Here is an end: Shall I now cast up the accounts of what I have delivered you? the total is this:

Every sinner that repents and believes, shall be saved: you need no other instance than this Thief on the Crosse, at one hearty tear, one penitent prayer, *Lord, remember me in thy Kingdom*, the Lord gives him his desire; see here the fiat, *thou shalt be*] the expedition, *to day*] his admission, *with me*] the place whither he is inducted, it is into Paradise:] and there now he officiates, doing service to God without ceasing, world without end. O Lord give me grace so to repent and believe, that whensoever I go hence, *that day I may be with thee in Paradise.* AMEN.

FINIS.

Soli Deo Gloria.

REDEEMING
THE
TIME.
A
SERMON

PREACHED

At *Preston* in *Lancashire*, *January 4th* 1657. at the
Funeral of the Honourable Lady,

THE LADY

MARGARET HOUGHTON.

Revised, and, somewhat Enlarged; and, at the impor-
tunity of some Friends, now published.

BY

ISAAC AMBROSE. Preacher of the Gospel
at *Garstang* in the same County.

L O N D O N,

Printed for *Rowland Reynolds*, at the Sun and Bible,
in the *Poultry*. 1674.

REDEMPTION

THE

TIME

SERMON

PREACHED

At the request of the Friends of the
Funeral of the Honorable Lady

THE LADY

MARIONET HOUGHTON

At the request of the Friends of the
Funeral of the Honorable Lady

3

At the request of the Friends of the
Funeral of the Honorable Lady

HOUGHTON

At the request of the Friends of the
Funeral of the Honorable Lady

Eph. 5. 16. *Redeeming the Time.*



THE Apostle here gives many Lessons; exhorting 1. to love, *Walk in love, as Christ also hath loved us.* 2. To fly fornication, *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints.* 3. To avoid intimate, dear, or familiar converse with graceless men, *Be not, ye therefore partakers with them; for ye were sometimes darkeness, but now are you light, walk as Children of light.* 4. To walk warily, exactly, circumspectly, *See then that ye walk circumspectly, not as fools, but as wise.* And this last he amplifies from an effect, which testifies a circumspect, exact, and accurate walking, to wit *Redeeming the time, &c.*

v. 1.
v. 3.
v. 7, 8.

I am only to learn you some part of this last Lesson; wherein you have 1. The instruction it self, *See that you walk circumspectly.* 2. The amplification of this instruction; and that is either from the reason binding to it, *not as fools, but as wise,* or from the effect testifying of it, *Redeeming the time.*

1. For the instruction it self, *See that ye walk circumspectly, exactly, precisely;* no word fits the Greek better than this; it comes of two words, *μετὰ τὸ ἀγρυπνῆσαι*, which signifie to go to the extremity of a thing: *we must be willing to go to the utmost of every Command.* To which purpose are those precepts, to be hot in Religion, Rev. 3. 16. to be zealous of good works, Tit. 2. 14. to be fervent in spirit, Rev. 3. 16. Rom. 12. 11. to strive to enter in at the strait Gate, Luk. 13. 24. with an holy violence to lay hold upon the Kingdom of Heaven, Matth. 11. 12. But this is not the point I shall now insist on.

2. For the reason binding to it, *not as fools, but as wise.* It points to us, that exactness, or preciseness in holy walking is a fruit of true Wisdom. Luther brings in the men of the World objecting against him, *Num tu solus sapiens? Num solus tu Deus places?* What? are you the only Wise man in the World? do you only please God? The answer was easie from this Text, that *exact walking, or a strict conversation, is the fruit of Wisdom.* But neither is this the point that I shall insist on.

3. For the effect testifying of it, *Redeeming the time.* If I may open the words, 1. By time is meant opportunity; which either it taken for the whole course of our remaining life, or for such and such particular occasions as God doth offer to this or that particular duty; and both these may be understood here. 2. By *Redeeming the time*, is meant either the avoiding of some hinderances, which would take us off from the opportunity; or the recompensing of some former unfruitfulness, which hath been in the former part of our life: or a gaining, stretching, improving of time by embracing all the occasions of doing all the good we can do: and we shall discover anon, that all these may be understood here. In the mean time we lay down this Position as a necessary, fundamental, Evangelical truth, that *time must be Redeemed* Look to it all ye that fear God; herein will your spiritual Wisdom, and exact walking appear, even in *Redeeming the time.*

In the prosecution of this point, I shall 1. give you the *in*. 2. The *out*. 3. The *use*. And then come to Application.

1. That time must be redeemed, the very Heathens confirm it: 'Twas the saying of one *Pittacus*, one of the seven Wise-men, *γινώσκου χρόνον, know time; lose not a minute.* *Theophrastus* had another saying near to this, *Sumptus pretiosissimus tempus: time is of precious cost.* *Pliny* seeing but his Nephew at leisure, taking some turns in his walk, was so very strict, that he tells him, *Non licet his horas perdere, he should not lose so many precious hours.* When *Titus* the Son of *Vespasian* who revenged,

Christ's blood on Jerusalem, returned victor to Rome, remembering one night that had done no good that day, he cryed out to his friends, *Hec perdidit diem! O alas, I have lost a day!* Little do we think of losing time, and is not this our shame? If such men without God and Christ, without Law and Gospel, without all the promises of God and Christ in Law or Gospel, could say thus much, how may they rise up in judgment against many of us? But we cite not them, as though we stood in need of their learning; the Apostles themselves give it us in charge, *walk in Wisdom towards them that are without, redeeming the time, and exhort one another while it is called to day, lest any of you be hardened through the deceitfulness of sin.* And again, *while it is said to day, if ye will hear his voice, harden not your hearts.* And, *pass the time of your sojourning here with fear, forasmuch as ye know that ye were not redeemed with corruptible things,——but with the precious blood of Christ.* q. d. Christ redeemed you, and therefore you had need to redeem the time. *For the time past of our life may suffice us to have wrought the will of the Gentiles.——so that henceforth we should not serve sin.——or no longer should we live the rest of our time in the flesh to the lusts of men, but to the will of God.——Let us not be weary in well-doing; for in due season we shall reap if we faint not; as we have therefore opportunity, let us do good unto all men.* It is Hieroms saying upon these words, *O how short is this race of my life? how short is this time now in hand? my studying, preaching, writing, correcting, reading, what is it but a gaining or a loosing of my time?*

Col. 4. 5.
Heb. 3. 13. 15.

1 Pet. 1. 17. 18.

1 Pet. 4. 3.

Rom. 6. 6.
Gal. 10. 9. 6.

Brevi vita
Curriculum.
&c. Jeron. l. 3.
Comment.
John 4.

2. What is it to redeem the time? I answer, it comprehends these particulars.

Cor. 6. 10.

1. An avoiding any thing which would hinder us from taking the opportunity. If you ask, what are these hinderances? I answer, 1. Ignorance; many think they are not in so strait a manner to be accountable for time. It is a general opinion of the grossly ignorant, that if they can but pass away in time without doing any harm (as they say) they are well enough; as if no account of time might be given at all; they are ignorant of this principle, that they are to improve, and to redeem the time. 2. Slothfulness; this makes men heedless, or careless of their time: As it is with the sluggard, *Let a little more sleep, a little more slumber, a little more folding of the arms is sleep.* So it is with the idle person, *Let this hour, and this day be spent in doing nothing.* O the many golden hours, and days, and years that many thousands spend, and yet cannot give the least account wherein either they have glorified God, or served their generations. 3. Love of fleshly liberty: Alas, what care they for redeeming time who are set on their lusts and liberties to sin? All the care they have, it is merely to eat, and drink, and play: sensual pleasures are the whole study of these men, and if they can but enjoy them, let time slip away as it will, they never regard it.

2. A recompensing of some former unfruitfulness: *εξαρπάζω* hath this interpretation, it is a redeeming (as it were) of that jewel of time that hath been formerly lost. As a traveller that hath long stayed at an Inn, when he finds the night coming upon him, he mends his pace, and goes as many miles in an hour or two, as he did before in many. This me thinks comes nearest to the word *Redimo*, to redeem, or to buy back again. It is taken (say some) from the custom and practice of wise Merchants or Tradesmen, who use to buy their commodities while fit time of buying serves, and while the market holds; and having haply had great losses, or formerly spent their time idly or unthrifely, they do by their after diligence seek to redeem, and (as it were) to buy back again the time that is past.

3. An embracing of all occasions for acting graces, and doing good, and this agrees with the reason following, *for the dayes are evil.* q. d. Look to your selves, for these are hard and dismal times; now is much corruption, and great persecution, and the opportunity of good is exceedingly straitned; and therefore it is very needful to catch at time, and to lay hold on an opportunity, both to exercise graces, and to be doing as much good as you may, while the time permitteth. *I must work the works of him that sent me, while it is day,* saith Christ, *the night cometh when no man can work:* And, *yet a little while and the light is with you, walk while ye have the light, lest darkness come upon you:* And *as we have opportunity, let us do good unto all men, especially to them who are of the household of faith.* Mark these sayings, *while it is called to day; and while the light is with you; and while you have opportunity.* Thus you see what it is.

John 9. 4.
John 11. 35.
Gal. 6. 10.

3. But why must time be redeemed? what necessity for that? I answer—

1. In respect of time past. Alas, many a golden season have we lost, how many hours, and dayes, and months, and years have we spent idly, and done little good? Is it not time then to lay hold of every opportunity to redeem time past? When God brought us forth into this world, his commands were upon us to work in his vineyard, and to that purpose he deligned to every one his time; *thus many dayes, or months, or years shall you every one live, and while you live be employing these and these talents; it is my command upon all the sons of men, in the sweat of thy face (1. e. of thy brow, or of thy brain) shalt thou eat bread, till thou return unto the ground; and why then do ye stand all the day idle? why are ye not in the work, and especially in the work of the Lord?* Now if this be so, that there is such a command, and that we have broke this command at such a time, at such a time, is it not our duty, and is there not cause to redeem the time? A fellow that hath loytered a great part of the day in his business, and yet must needs finish his work, will he not toyl and sweat at it towards night? will he not double his pains, and put all his strength to it? So we, having not onely been slack in our business about Gods service, and slow in the way towards Heaven, but even for many years having perhaps run in a quite contrary course, and done the Devils work, how should we now towards the night of our natural life, and in the conclusion of the short span thereof, spare no paines, double our diligence, press hard to the price of the high calling with an holy kind of violence, lay hold upon the Kingdom of Heaven, with all zeal, courage, and resolution labour to redeem past, because it is past? This our reason.

Gen. 3. 19.

2. In respect of time present: It is but a moment on which depends eternal bliss or woe, if we have lost time past, and if we do lose time present, we may be undone for ever. In this respect may we say of time, as Boaz said to his kinsman concerning Ruth, *If you will redeem it, redeem it: never think of redeeming it to morrow, or the other day, or hereafter; for no time is properly yours but the present time. Behold now is the accepted time; behold now is the day of salvation: now while I am speaking and you hearing; now ere the night be done or the next day comes on. Oh why should we trifle away the time which is properly ours, and promise to our selves great things in a time which is none of ours?* When Christ mourned over Jerusalem he bemoans it thus, *If thou hadst known; even thou at least in this thy day, the things belonging to thy peace: So may I mourn over you, if thou hadst known, even thou at least in this thy day: when's that? while Ministers call and you hear, this is your day; and therefore he that never heard effectually, let him hear now; it is now high time to awake out of that cursed security wherein you lie; the Lord is now come near, Christ Jesus is calling, mercy is intreating, and wisdom is even hoarse with crying after you, if you lose this time, this hour of grace, who knows whether ever you shall enjoy such another season? Oh take time by the forehead! *post est occasio calva*; it will be too late soon. Now the Lord calls, and now it concerns us to bestir our selves upon these grounds.*

Ruth. 4. 4.
2 Cor. 6. 2.

Luk. 19. 42.

1. Because now are evil dayes; the very reason in the Text: these are the last times, which the Apostle calls *perillous times*; and why perillous? *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, &c.* One would think it rather an History than a Prophecie of our dayes. Oh is it not time now, if ever, to redeem the time.

Tim. 3. 1. 2.

2. Because now are dayes of light: notwithstanding the evils of some or most in comparison, yet many glorious truths do now appear: the Devil, I know, now brings forth his ware, but withal God is now a communicating many blessed truths. In respect of us, our fathers before, and since the Reformation were in great darkness; the candle of God now shines upon this Nation with extraordinary light: And what then? Why therefore it concerns us to *redeem the time*: This is the Apostles argument, *The time of this ignorance God winks at but now he commandeth every man every where to repent.* This is another reason.

Act. 17. 30.

3. In respect of time to come: I shall instance onely in time of death, and time of judgment.

1. Death is at hand, and then we cannot redeem the time: So the Preacher, *Whatsoever thy hand findeth to doe, doe it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.* q. d. If there be any thing to be done, if there be any duty God requires, doe it in life, for when death shall come there shall be no more preaching, praying, hearing. *The grave cannot praise thee*

Eccles. 9. 10.

Isa. 38. 18. 19.

thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy praise: the living, the living he shall praise thee, as I do this day.

2. Our doom for eternit y of joyes or woes drawes on apace, and is even at the door. Then I am sure, account must be given for *time*, as well as for all other things. Come, will Christ say, give an account of thy stewardship, of all things done in the flesh, and of every moment of time: how didst thou spend such a day such a Sabbath? was not such a day spent sinfully, or very unprofitably, and was it ever redeemed? Here's a reason indeed to force on us this duty. But of this and other reasons I shall speak more in the motives, when I exhort you to it.

Use. 1. Well then, is it so, that *time* must be redeemed? this may reprove several sorts of persons: as —

1. The idle; that are so far from redeeming time, that they are perpetually losing time. This was the sin of Sodom, pride, fulness of bread: and abundance of idleness, was in her. Give me leave a little to lay open this sin. Surely this sin is the fountain of all sins; by doing nothing we shall be sure to learn how to doe ill. It is said of Rome, that during the time of their Wars with Carthage, and other enemies in Africa, they knew not what vice meant; but no sooner had they got the conquest, than through idleness they came to ruin. Rust you know will fret into the hardest Iron, if it be not used; so vice will infect the best heart, if given to idleness. Standing Water is sooner frozen than the running stream; and he that sitteth is more subject to sleep than he that walketh; so the idle man is far more subject to temptation than he that is profitably exercised. Idleness is the Devils special opportunity; and we have an instance in David's idleness, who at that time, was set on by the Devil to commit other sins of Adultery and Murder. But this is a sin that very boyes in Schools can declaim against; and if it were not that I see many amongst us spend their time so very unprofitably, I had not once named it. Oh think of it! If a Master should set a light upon a Candlestick, and give his servant food, and time, and all things convenient wherewith to work, yet when he comes to see if his task be finished, he finds that the meat is wasted, the time is ended, the Candle to the very socket burned; and little or nothing of the work is furthered, how would such a servant excuse himself unto his Master? And is it not so with many of you? God hath given you meat, drink, and time; he hath given you Candle, Fire, and matter; but what have you done? Is not the lamp of your life almost consumed, and yet you have not finished the work that was given you to doe? *Oh why stand ye here all the day idle?*

2 The voluptuous: these mispend their time as ill as the former. *They take the timbrel and harp and, rejoyce at the sound of the organ, they spend their dayes in mirth.* They waste the fat and marrow (as it were) of precious time, even the flower of their age, in froth and folly. Lord, that men should live upon earth, as Liviathan in the Sea, onely to take their sport and pastime therein! We have seen the sad Catastrophe of some who have led such lives; and I believe still there is a generation of men, that except they be continually exercised in variety of pleasures, they are sore troubled with time; what else is the meaning of all those *passé-times* (as they call them) but onely a concatenation of such delights as please the flesh, that time may not be so tedious wearisome unto them? Little doe these men

consider that saying of Chrysostome, *The present time is not for melting into mirth, non effundendi but for lamentation and mourning; the Devil omits no time to hurt you, for he knows his time is short; still is he laying his snares to intrap mens souls; he goes about like a roaring Lion to devour; he roars, and fumes, and flashes out fire against your Salvation; and doe you sit still, and jovially jest it out? Hark in your ears! the present time is not for mirth, saith Chrysostome; no, no, the present time is for vertuous actions, to do the great business for which you were born, to mourn, and sorrow, and sue out your pardon, and not to spend it in jollity, and fleshly delights. If a condemned man had two or three dayes granted him to sue out his pardon, were that a time for pleasure and sports? Surely the sentence of death is upon all flesh; In the day that thou eatest thereof thou shalt surely die; onely a little uncertain time is granted to sue out our pardon in the name of Christ: why then doe you slip away your time sinfully, and will not redeem it?*

3. The godly themselves: Alas, the best are short in this duty of redeeming the time

time. Did not the Lord complain against his own people, *the Stork in the Heaven* Je r. 8.7. *knoweth her appointed times; and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my people know not the judgment of the Lord.* Certainly God's own people do not so improve, as they ought, those many gracious seasons of love which the Lord affords them. O the omissions of Duties, and commissions of evils whereof we all stand guilty! of how many good hours have we been ill Husbands? I shall not need to reckon up our times of infancy when we knew nothing, nor of childhood when we knew very little, nor of youth when we knew not much of that we ought to know; but since our riper years, yea since the time of our regeneracy, how prodigal have we been of this precious commodity of time? those that keep exact diaries can easily tell you, *such an hour lost, and such an hour ill spent; this day I did little good, and the other day I sinned against my God.* If in this case I may speak out my own experiences, I must needs acknowledge that many and many a day I have lost such and such an opportunity, and now that evil days come thick upon me, wherein I would gladly redeem my days, oh how slow and backward am I as yet in this Heavenly Duty! My dear brethern, I shall not onely reprove you, but my self in this: *O why art thou so dull, and listless, and heavy, O my soul? Awake, awake! stir up thyself, and with redoubled diligence fall to the work of redeeming time, while yet the time, the day, the season, the opportunity of grace, of Heaven, or of Salvation lasteth.*

2. *Must time be redeemed?* why then let me exhort you by the meekness and gentleness of Christ to be in the exercise of this Duty. *Oh redeem your time!* avoid all those hinderances that would take you off: recompence your former unfruitfulness by after-diligence; embrace all occasions of acting grace, and doing good. I might dilate on all these particulars; but I shall contract all in these very words, *Redeem the time, oh redeem your time.* Use 2.

The motives besides the former reasons may be these.

1. *Time is ever on the wing, and staves for no man.* The Scripture is very full of this; we meet with many similitudes hinting at the sudden, invisible motion of time. *My days are swifter then a post, they fly away; they are passed away as the swift Ships, as the Eagle that hasteth to the prey.* See how *Job* here multiplies comparisons, that if we will not learn by the first, we might learn by a second, or by a third: Goe we to the land, and there we see time on the spur, in the swift riding post; goe we to the Sea, and there we see time upon the wind, in the swift sailing Ship; goe we to the aire, and there we see time upon the wing, in the swift flying Eagle. Hence the Ancients emblem'd time with wings, as if it were not onely running, or sailing, but flying. Oh how sad it is to see men live as if time had leaden heels, and not swift wings; or as if time would any time stay our leasure, and not be gone. Be not deceived, you that are weary of time, either now redeem it, or you will one day cry out, *What hath pride profited us? or what good hath riches with our vaunting brought us? All these things are passed away like a shadow, and as Post that* Wisd. 5. 8, 9. *pisseth by; or as a Ship; — or as a Bird; — or as an Arrow; — even so* 10. 11, 12, 13. *we, &c.*

2. *As time is swift, so our time is short.* The Heavens indeed are said to be of swift motion, but of long continuance; but our time is otherwise. When the *Corinthians* propounded divers cases of conscience, after some answers the Apostle gives them in this: *But this I say, brethren, the time is short; or time is cut off:* he alludes to Sea-faring men that have almost done their Voyage, and begin to strike sail. Time was in the beginning of the World that men might say, I may, by course of Nature, live a matter of six, or seven, or eight, or nine hundred years; but now God hath so cast out the time of our age, that so soon as we begin our Voyage, we are ready to strike sail: we have but a little time; If I should measure it out, what is it but an Ell, a Span, an Inch, a Point? And is it not time then to redeem the time? 1 Cor. 7. 29.

3. Time is not onely swift and short, but nothing, I say a very nothing in comparison: As some creatures are said to be nothing in comparison of others. What is the Ant to the Elephant; or the Shrimp to the Whale? what is the whole body of the Earth to the body of the Heavens? So is our time as nothing to all time; and all time is as nothing to Eternity. *David* that found out a short di-

Psal. 39. 5.

mention of his *time* considered absolutely, or in it self, *Behold thou hast made my days as an hand-breath*; yet he could find out no dimension little enough for his time compared with God, *Mine age is as nothing before thee*. God's being consists in one Eternal now; but mans time is divided into past, present, and to come; three nothings, which being added together amount in the total to this Sum, *Mine age is as nothing before thee*. Oh that we would consider of this language of the Holy Ghost! were it not enough, think you, to put us on this Duty of improving and trading our time while the time is ours, and while this short time lasteth?

4. Though time be swift and short, and as nothing in comparison, yet is it a commodity more precious than the Gold of *Ophir*. If herein we might hear lost Souls to utter themselves, Oh what would they say? or what would they give for a little of that little time they had on earth? If the Lord by Divine and Extraordinary dispensation would but grant them one months time to come hither again, and to make a new trial, do you think they would not prize this grant? would they not esteem that little short Golden season of grace at an high and mighty rate? Would they not make use of every opportunity to lay hold of Heaven, and to escape those fires wherein now they are burning, frying, and flaming? O yes! if you would then tempt them, saying, *Come, spend this hour merrily*; would they not answer; *alas, we have but one months time to live here in this World, and then we must either to Hell again, or if we improve our time well, we must to Heaven; and what? shall we trifle away this time of trial and of grace in offending God? shall we cast away our Souls again to gratifie you, or to please our own flesh, for so little a time as we have now to live? Oh God forbid! avoid Satan! avoid all Temptations! welcome now all those messengers of Heaven that will bring us the glad tidings, the tenders, the offers of Christ and of Salvation! let not one sand in the hour-glass run, but let us be doing some good; let this hour be spent in prayer, and the next in meditation, and the next in hearing of God's Word, and the next in the exercise of this and that grace, and so on; but not one hour in sin*. Why surely thus would they prize and improve the time, that know by woful experience what it is to lose the time. And by this we may guess the worth of time; oh it is pretious so pretious that if all the Earth were turned into Gold, it could not purchase one minute of it. Me thinks this motive should work, and now that we have a little time, it should prevail with us to redeem the time.

5. Our time hath been a very sinful time. Ah my brethren, think over your Ignorance, unbelief, worldliness, covetousness, pride, malice, lusts, lukewarmnets, impatience, discontentedness, vain-glory, self love, wandring and wicked imaginations: in a word, all your pollutions, distempers, estrangedness from God in the time of your unregeneracy; oh were not those sinful, abominable, and rebellious times: or be it so that your gracious God hath since those times wrought in you effectually his saving grace, have you not since then lost your first love, or at least grown remiss, and cold, and lukewarm in it? Say then, speak out your hearts and tell me, is it not time now to remember from whence you are fallen, and to repent, and to do your first works? Blessed Mr. Bolton hath a saying, that if it were possible that any uncomfortable passion were incident to a glorified Saint in Heaven, he would be sorry, and transported with extream anger and indignation against himself that he was not a meer greedy ingrosser (as it were) and improver of time for doing excellently upon Earth, and that every hour, specially after his Conversion, was not Crowned with some rare and more remarkable exploit, with some more special and noble service for the glorifying of that most bountiful and ever-blessed God, who hath now honored him with such unspeakable glory in the Kingdom of Heaven. But if no such passion is in glorified Saints, I am sure we have all cause enough to loath our selves in our own fight for our iniquities, and for our abominations. O come, let this be a motive to spur us on, and to quicken us in this duty of Redeeming the time, because our days were evil.

6. The Scriptures speak of a remarkable set time of grace, a time of visitation, Luke 19. 44. a time of Salvation, 2 Cor. 6. 2. a time whilst God may be found, Psal. 32. 6. a time when he holds out the Golden Scepter. Esther 5. 2. a time wherein the Fountain runneth, and the spirit proclaimeth, *Ho, every one that thirsteth come ye to the Waters*, Isa. 55. 1. Thus Jerusalem had her time; and all the several Churches in Asia had their time; and now England, Scotland, and Ireland have their time; and if we mis-improve this time, and walk unworthy of this grace and Gospel of Christ, this time will have an end, this Sun will go down at Noon, and set upon our heads. *This*

Psal. 95. 11.

day, if you will hear my voice harden not your hearts, said God to Israel; but they hardened their hearts, and therefore God swaer to them in his wrath that they should never enter into his rest. If it be so with us as it was with Israel in the wilderness we do not know but this very day the Lord may clap an Oath upon our heads, that we shall never enter into his rest. Oh then that we would learn of the Ant, that gathereth her meat in the Summer-time! Oh that while we have this time of grace, we would redeem the time in praying, reading, hearing, meditating, and treating up the things belonging to our peace! This time is a set-time that hastens away: and we cannot with *Joshua*, bid the Sun stand still. O then let us say, *This is our time, and therefore what we will do for our Souls, we will do it now.* Surely better it is to redeem it now, than to with in pain and torment for the time again when it is past redemption.

7. The time is a coming, yea it is near, even at the door, when time shall be no more. This is the voice of the seventh Angel, *And the Angel which I saw standing upon the Sea and upon the Earth, lifted up his hand to Heaven, and swaer by him that liveth for ever and ever, that there should be time no longer.* Who was this? a man? no, an Angel: and what, did he say it? no, he swaer it: how swaer it, by himself? no, he swaer it by him that lives for ever: and what? that time should be little? no, it should be no longer, time should be no more. Needs must this time come, that hath all these circumstances to confirm it. And what if this time should come even in your time? what if now the seventh Angel should lift up his hand to Heaven, and take this Oath? If this time be far off as to the general Judgment (which I cannot think) yet sure I am, and without all peradventure, that it is not far off to thee and me. It may be before this year, this month, this week, this night be done, that God may say to his Angel, *Go to such a man, and such a woman, I will give them no more time; bring them hither, and here let them give an account what they have done with all their time, for I must have a reckoning of all time past.* And then comes in, *Imprimis*, so much time in Drinking and Revelling; *Item* so much time in Idling, Sporting, playing, &c. Oh, will God say, *were these things I gave you time for?* no, no, it was for Heaven and Salvation you had your time; and if that time be mis-improved, away, away time, and now enter Eternity upon these Souls. Is not here a motive to make us look about us? Oh my brethren, now, now if ever, redeem the time, for anon time will be gone, and then succeeds eternity, eternity, eternity.

But what are the means for redeeming time? I answer. —

They are so many, that I may have no-time to enumerate the Particulars; shall we instance in some? you must pray, read, hear the Word, meditate, and watch over your hearts with extraordinary industry; mortifie your members which are upon the Earth, as pride, covetousness, lusts, &c. grow up in grace, clear up your evidences against that day when all shall stand naked before that great and glorious Judge, &c. And these, and all other Duties (of which anon) must be done while the day lasteth. Here's a great work, and a little time; doth it not concern you to belittler your selves? If a man have much to write, and but a little Paper to write on, he must write small, and thick, and close as ever he can: So must you do. I Verily believe there's not one Soul amongst us but he may find out hundreds and thousands of sins to repent him of; he may find out many and many a Particular Duty that he should be exercised in from morning to evening, and from evening to morning; so that 'tis a wonder how he can spare any time at all for any thing else. Well then, up and be doing; lose not a minute, but be in the use and exercise of some of these Dutys. These are the means, and in the use of these means you may (by the Lords help and grace concurring) redeem your time.

One Objection I would remove. *It may be the day of grace is done, the gate of mercy is already shut; and if so, how is it possible for me to redeem the time?* I answer —

1. By way of Concession. I believe there is a day of grace indeed, and if that Sun set, it will never, never rise again. *If thou hadst known, even thou at least in this thy day, the things belonging to thy peace, but now are they hid from thine eyes.* q. d. Now *Luk. 19. 42.* is the gate of mercy shut, there is no means of grace or Salvation for ever hereafter to be hoped for. As there is no Market or Fair-day that lasteth alwayes; if the Country will not come in, the Trades-man will at last put up his wares: So the Lord's

standing may be open, and his shop set wide for such and such a time; but if Souls will not come in, and buy without money and without price, he will at last put up his wares (all his jewels of grace) and then be gone.

A. E. 1. 7.

2. Though it be true that there is a day of grace, and that this day may set; yet in respect of us the Ministers of Christ, we cannot determine it; and therefore so long as you live we call still *ob repens lob redeem your time!* I may add, in respect of your selves, *it is not in you to know the times and seasons which God hath put in his own power.* And the commandment of Faith standing in force on you so long as you live, and therefore you are still to look to your Duty of redeeming the time.

3. It may be this day, this night, this Sermon, this very hour may be thy day of grace. Harken! is not Christ's Spirit now a knocking? is not Christ himself now offering mercy to thy Soul? *O ye sons of men that have mis-improved your time, will ye now at least in this your day be wise to Salvation? why now I call to your hearts, now I command you to open your everlasting doors, that I, the King of Glory, may come in; ob let this be the time of love! Come, give me your hearts, and now redeem the time.* Away, away with all objections, scruples, cavils that may hinder this Duty, and now, even now, hearken to this voice of Christ, or of the Spirit of Christ, that your Souls may live.

Use 3.

3. Must time be redeemed? Then [for some Rules or Directions how we must redeem it. Rule 1. *Avoid us every thing that would hinder us from taking the opportunity.* What those things are you have heard before; as ignorance, sloth, and love of fleshly liberty. Many other particulars might be enumerated, but chiefly and especially foregoe we these.

Rule 2. *Repent us of all former mis-improvings of our time.* There is no other way of recompensing former unfruitfulness but by repentance and after diligence. This is the second table after shipwreck; in this way we may redeem, or buy back again the time that is past. The very word *resipiscencia* signifies to be wise again, after all our former follies. Oh that ever any should be so unworthy as to decry this godly Gospel-golden Rule.

Rule 3. *Live us every day as if every day were the last day we had to live.* This Rule or direction is so comprehensive, that I must needs break it into particulars. Suppose then I were to begin this day, and that I look on this day as the last day of my life, how should I redeem my time; or spend this day? I answer.—

Psal. 136. 6.
Ila. 23. 2.
Psal. 59. 16.
Psal. 92. 1, 2.
Psal. 139. 17.

1. My first and morning-thoughts should be on God, or on something in order to his service. *My Soul waiteth for the Lord more than they that watch for the Morning.*—*O Lord be gracious to me, I have waited for thee, be thou my arm every Morning.*—*I will sing of thy power, I will sing aloud of thy mercy in thy Morning.*—*It is good to give thanks unto the Lord, and to sing praises unto thy name, O most high, to show forth thy loving kindness in the Morning.*—*How precious are thy thoughts unto me O God; when I awake, I am still with thee.* Now these Morning-thoughts may be spent either in a way of Meditation, or of Prayer; and my Duties lie in both.

Ila. 26.

Psal. 5. 1, 2, 3.

2. I should meditate. I shall not determine whether Morning or Evening may be more suitable for set, deliberate, and solemn meditation? onely this I affirm, that either a solemn, or an occasional meditation is a Morning-duty. In some sort meditation and prayer should ever go together; and David thus couples them, *Give ear to my words, O Lord, consider my meditation, hearken to the voice of my cry.*—*My voice shalt thou hear in the Morning, O Lord in the morning will I direct my prayer unto thee.* Now these Morning-meditations (if occasional or ejaculatory) may be on such Objects as these.

Ila. 29. 19.

1. Upon my first waking I may think on that Morning of my Resurrection, when the Lord will awake me from the dust; it is but a while till the trumpet shall sound, *Awake, and sing ye that dwell in the dust, for thy dew is as the dew of herbs; and then shall the earth cast out her dead.*

Re. 21. 23.

2. Upon sight of the Morning-sun I may think on that Sun of Righteousness that enlightens Heaven. The Sun that shines on us was only created for this nether World, and yet how glorious is it? Oh then what light is there in that City above, that hath no need of Sun, or Moon, or Star, for the glory of God doth lighten it, and the Lamb is the light thereof.

3. Upon the putting on of my apparel I may think on that garment of Righteousness wherewith my soul either is or should be clothed, Alas! what is this outward

ward Robe but a Rag, or at best an excrement of dead worms, of which I have little reason to be proud? But my Souls Robe is as a garment cut out of the Sun, and put upon me. *And there appeared a great wonder in Heaven, a woman clothed with the Sun.* Oh that I may be clothed with that Sun of Righteousness, or with that Righteousness of the Son of God, that I may appear before God as I am in him, pure and spotless. Rev. 12. 1.

I shall not instance in any other objects of my Mornings meditation; onely if I find my spirit most active and fit for meditation at such a time, I should then go on, and spare more time for set, deliberate, and solemn meditations.

2. I should pray; and to this Duty I may joyn the reading of the Word. That this is a mornings Duty the Scripture is expresse: *In the Morning will I direct my prayer unto thee, and will look up.* — *And in the morning shall my prayer prevent thee.* — *And evening, and morning, and at noon will I pray, and cry aloud, and be shall bear my voice.* Psal. 5. 3.
Psal. 88. 13.
Psal. 55. 17.

It is true, that Prayer and reading of the Word are two distinct exercises; yet that they mutually help one another is most manifest, and consequently are fit to be joyned together; for the word ministers matter of prayer, and is the ground of our petition; who have no promise to be heard, unless we ask according to God's word, 1 *Job. 5. 14.* And the fitness of the morning for these exercises is evident, not only because the first of time belongs unto God, but also the heart being then most free from worldly thoughts, it is therefore fittest for Holy exercises; and withal, when in the beginning of the day the heart of man is seasoned with Holiness, and with the fear of God, he shall find himself the better fitted to walk humbly with God all the day after.

2. All the rest of the day till evening should I spend my time in the Duties of my particular calling, nor know I the least reason why any man in the world, high or low, rich or poor, should be herein exempted. *Adam must not eat his bread without sweat and labour.* *Abel was a keeper of sheep.* *Cain a tiller of the ground.* *Jabal was a Tent-maker.* *Jubal the father of such as handle the harp.* *Tubal Cain an Artificer in Brass and Iron.* All the Patriarchs of Israel were but Shepherds; and Jesus Christ himself was a plain Carpenter. Gen. 3. 19.
Gen. 4. 2, 20.
21, 22.

But you may object, may I not herein lose my time as to God's service? One would think, if this were my last day I should do no other work but pray, or hear, or read, or meditate, &c. I answer—

1. I grant there are such times wherein God calls us extraordinarily to such spiritual Duties all the day long; as either in afflictions felt or feared, or in some special mercies expected or received. And there are those times we call the Lords dayes, wherein we are to do no work ordinarily but of a Spiritual nature. And there are such times wherein God holds forth an opportunity of exercising graces, or of doing good; and so to embrace the occasion is one piece or part of our redeeming time. *As we have opportunity let us do good to all men.* And *your care of me hath flourished again,* Gal. 6. 10.
Phil. 4. 10. (said Paul to his Philippians) *but ye lacked opportunity.* It seems their care for the Apostle was intermitted for a season, for want of opportunity to send unto him, but now they put forth again as flowers in Spring. I doubt not but in such cases as these, we may, and must for the time dispense with our particular callings. Yet.

2. In my ordinary constant daily course I am to be in the exercise of my Particular calling, with which I may either mingle some actings of grace, or ejaculatory Duties, as suddenly to look up to Heaven, and to behold the face of God, to whom I am to approve my self in my particular calling; or if they clash, I am solely to follow my particular calling, and to leave other Spiritual actings till their appointed season. Nor do I herein decline God's service. For 1. I follow my calling out of an awful respect to the eye, presence, and command of God, who hath said. *Six dayes shalt thou labour:* Yea I do what I do in civil business as the work of Christ, so that I may say at that time *now am I about the work of God, and of Jesus Christ.*

2. Seeing my self thus working for him, I may easily apprehend that for that time I honour God as much, nay more by the meanest servile worldly act, than if I should spend all that time in Prayer, Meditation, or any other Spiritual employment to which I had no call at such a time. It is noted therefore, by some, of Peter's Wives Mother, that when Christ had healed her of her Fever, she sat not down at Table with Christ in Communion with him, which (no question) was sweet, but she mini-

Mat. 8. 15. *stered unto them (i. e.) she ran to and fro, and served him, and acted for him, where- in she shewed more love, and gave him more honour, than if at that time she had enjoyed Communion with him in a nearer way.*

Ecc. 3. 4. *But I hear other object, May I not take up some little of this time in recreations? what, must I alwayes be on my calling? Is there not a time to every purpose under Heaven? a time to weep, and a time to laugh; a time to mourn, and a time to dance.*

I answer: There is indeed a time to recreate; but that time is then, I say onely then, when our bodies or minds are wearied with our other employments. O what a sad thing it is to see many spend a whole day, it may be a whole week in unnecessary sinful recreations! What, is this to *redeem the time*? or dare I thus spend the last day of my life in this world? Surely, God's people that make conscience of their Duties, should not meddle at any time with recreations (though in themselves lawful) without true cause, and a just calling thereunto; nor should they use them any longer, nor to any other end, but only to quicken their minds, or to revive their bodies, that so they may return with some lightness and alacrity to their callings again. He that spends his time lavishly in recreations, is like him whose Garments is made of fringes, and his meat nothing but sauces. I am not against recreations lawfully used, but God forbid that we should trifle away our time (more worth than worlds) upon foolish, vain, empty, and unnecessary toys.

3. The evening should be closed up with spiritual duties. If you ask what Duties? I answer.

1. The evening is a time for prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.* To this of prayer I joyn reading the Scripture, and good books; for it is fit to close up the day with the same duties wherewith we began it.

2. The evening was *Isaac's* time for meditation: *And Isaac went out to meditate in the field at the even-side.* It may be in this Duty the morning is not so seasonable for some tempers; but shall the evening pass without some spiritual Holy meditations? Some conceive the evening to be the very season of set and deliberate meditation; and in this case how fruitful might I be in the use of that Ordinance of *Looking unto Jesus*, as he carries on the great work of our Salvation from first to last? O that this Duty of meditation, either on that, or any other spiritual subject, were not so neglected as it is by Christians themselves! The Lord gave *Jessus* a charge, that he should meditate on his Law day and night; and *David's* character of the blessed man is, that his delight is in the Law of the Lord, and in his Law doth he meditate day and night. And *David's* own practice was to remember God upon his bed, and to meditate on him in the night-watches. And *Paul's* charge to *Timothy* was to meditate upon spiritual things, and to give him wholly to them. Or if you'll have another proof for the evening-season, not only was it *Isaac's* time, but *David's* time, *Mine eyes prevent the night-watches, that I might meditate in thy word.*

3. The evening is a season for self-examination. This is another glorious ordinance which many Christians use occasionally, and against some good time; but to set some time apart for this every evening, and that in conscience, as they do for reading the word, and Prayer, where is the Christian almost to be found? I am sure it was *David's* charge, *Commune with your own heart upon your bed, and be still.* And agreeable to this was his practice, *I call to remembrance my song in the night, I commune with my own heart, and my spirit made diligent search.* Chrysostom on these words of *David*, *What means this* (saith he) *commune with your own hearts upon your bed?* thus answers himself, *after supper-time, when ye are going to sleep, and are ready to ly down on bed, and have great quiet and silence, without the presence or disturbance of any, then erect a tribunal for the conscience.*—And when neither friend disturbs you, nor servants provoke you, nor multitudes of business do press upon you then take an account of your life, what you have done in the day-time before. And *Dorotheus* lays it down as a rule which the Christians of his time had learned of their fore-fathers, that in the evening they should question themselves how they had passed the day. Oh that Christians now would Sum up their accounts at the foot of every page, I mean, that they would call themselves to scrutiny every evening when they are ready to compose themselves to sleep, as to the little Images of Death!

4. The evening is a season to consider my Priviledges in Christ. When David Psal. 48. was ready for his Bed, I will lay me down in peace, and sleep (saith he,) for thou Lord only makest me dwell in safety. See how he speaks of peace, and rest, and sleep, and safety: all these were Priviledges. Me thinks it is a sweet conclusion of a good dayes work, and a blessed farewell to the World if this evening were my last, and that immediately I must go to God, to consider of some of those glorious Priviledges in God and Christ. I might instance in my peace, and rest, and sleep, and safety; by vertue of a promise, or covenant of Grace; or I might instance in my Election, Redemption, Reconciliation, Adoption, Sanctification, Glorification: But because these are commonly handled; and our communion with God and Christ, and the spirit of Christ is the most ravishing Priviledge in this World, my soul carries me out for the present to pitch on this.

* One of our Worthies hath writ eminently on it; and for a taste of his excellent work, the sweetening of my last thoughts with such an excellent subject, I shall contract it thus,

* Dr. Owens communion God the Father, Son, and Holy Ghost.

1. I would consider my communion with God the Father in love. This the Father peculiarly fixes upon the Saints; and this they are immediately to eye him in, God is love. Christians walk of times with exceeding troubled hearts concerning the thoughts of the Father towards them; they are well perswaded of the Lord Christ and his good will; the difficulty lies in what is their acceptance with the Father, what is his heart towards them? Now here is the work of the Gospel to discover the love of the Father: this is the will of God, that he may alwayes be eyed as being kind, tender, loving, yea as the Fountain and Spring of all gracious Communications and fruits of love; and when Christians apprehend this, that God is love, and so rest upon him, and delight in him as such, then have they communion with the Father in love.

Now for the exercise of my soul in this blessed communion, the directions are such as these...

1. I must eye the Father as Love. I must not look on him as one that is alwayes angry, but as one most kind and tender in himself, and as one that hath had thoughts of kindness towards his Saints from everlasting.

2. I must so eye the love of the Father, as to receive it by faith; I must believe this love of God as for myself. Certainly his love is not mine, nor will it be mine in the sweetness of it, untill it be so received. Either I must know it, assent to it, embrace it, and have all my affections filled with it, or it will be in vain as to my Communion with God the Father.

3. This love must have its proper fruit and efficacy upon my heart in a return of love to him again. To this purpose God loves, that he may be beloved; this is the return that he demands, My son, give me thy heart, thy affections, thy love. O the Priviledge of Saints! they have meat to eat that the World knows not of they have close communion and fellowship with the Father; they deal with him in the interchange of love; so that every one of them may say, If I have hatred in the World, I will goe where I am sure of love; though all others are hard to me, yet my Father is tender and full of compassion, I will goe to him, and satisfie my self in him.

Pro. 23. 26.

4. I would consider of my communion with God the Son in grace. So the Apostle speaking of our communion with him as Mediator, concludes his Epistles, The grace of our Lord Jesus Christ be with you all. Not to mention any other grace, but his purchased grace of justification, or acceptation with God the directions for this Communion are such as these...

1 Cor. 6. 23.

Gal 6. 18.

Ephes. 6. 24.

Phil. 4. 23.

Gal. 4. 4. 5.

1 Thess. 5. 28.

2 Thess. 3. 18.

Gal. 4. 2.

1 Pet. 2. 24.

I must eye Christ's doings and sufferings; not as for himself but for his Saints, and for their Righteousness. He was made under the Law, that we might receive the adoption of Sons, And he bare our sins in his body on the Tree. This was the end of Christ's life and death, to work out a compleat Righteousness for believers, as to a perfect acceptation before God.

I must approve of this Righteousness of Christ as that alone which is absolutely compleat, and able to make me acceptable before God. Of this I am convinced, that if I die this night, there is a necessity of a Righteousness, wherewith I must appear before God; and if I have nothing to commend me unto God but my own Righteousness, oh how should I appear before his glory? there is no other name but Christ whereby I can be saved; and there is no other Righteousness but Christ's whereby I can be justified. Surely shall one say, in the Lord have I Righteousness and strength.

Ila. 45. 24.

3. I must make an actual commutation with the Lord Jesus as to my sins, and his Righteousness. And to that purpose 1. I must hearken to the voice of Christ calling me to him with my burthen. Come to me thou poor soul with thy guilt of sin, for that is mine; this agreement I made with my Father from all Eternity, that I should come, and take thy sins and bear them away; they were my lot, give me thy burthen, give me all thy sins, thou knowest not what to do with them, I know how to dispose of them well enough, so that God shall be glorified, and thy soul delivered, 2. Upon this

call I must lay down my sins at the Cross of Christ upon his shoulders. This is faith's great and bold adventure upon the grace, faithfulness, and truth of Christ, to stand by the Cross, and say, Ah! he is bruised for my sins, and wounded for my transgressions, and the chastisement of my peace is upon him: He is thus made sin for me; here I give up my sins to him that is able to bear them; he requires at my hands that I should be content to throw my sins upon him, and to this I consent. 3. Having thus by faith given up my sins to Christ, I must draw nigh, and take from him that Righteousness which he hath wrought out for me: To this purpose he tenders himself and his Righteousness to be my Righteousness before God; and by my accepting of it, I compleat this bartering and exchange of faith, and come into communion with Jesus Christ, as to my acceptance with God by grace. He was made sin for us, that we might become the Righteousness of God in him.

2 Cor. 5. 21.

John 14. 26.

John 15. 26.

John 16. 7.

3. I would consider of my communion with the holy Ghost in comfort. We read usually in the Gospel that he is the Comforter. Ob the condescension of the Holy Ghost! he willingly proceeds, or comes forth from the Father to be our Comforter; he knew what we were, and what would be our dealings with him; he knew we would grieve him, provoke him; quench his motions, defile his dwelling-place, and yet he would come to be our Comforter. Now for my communion with the holy Ghost herein the directions are these.—

Luke 11. 13.

1. I must ask him of the Father in the name of Jesus Christ. This is the daily work of Believers; they look upon, and consider the holy Ghost as promised to be sent; and in this promise they know lies all their grace, peace, mercie, and comfort; for by him so promised are these things communicated. O then how should I ask him of the Father, who is as ready to bestow him on me, as I am to give my children bread? If ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the holy Spirit to them that ask him?

2. If comfort come, I must learn to act faith distinctly on the Holy Ghost, as the immediate efficient cause of all my comfort. It may be the Spirit is given, and he tenders, or administers consolations, but then I do not consider him as the Comforter, why surely this grieves him: a lively faith will take notice of his kindness; upon every work of consolation that I receive, I should write this Motto, This is from the Holy Ghost, he is my Comforter, and the God of all my consolation.

3. I must return praise and thanks, and honour, and glory, and blessings to him on the account of those comforts I receive from him. When I feel my self warmed with joy, supported with peace, or established in obedience, I should then ascribe to him the praise that is his due. And this praising of him is no small part of my communion with him.

Psal. 119. 54.

25.

Psal. 63. 5. 6.

Psal. 149. 5.

Isa. 26. 9.

Job 35. 10.

Psal. 42. 8.

Psal. 77. 6:

Say now, is not here a Priviledge worthy of my consideration? would not a thought of this, and my acting in this, leave a sweet savour in my soul when I am going to my Bed as to my grave? David could say, Thy statutes have been my song in the house of my Pilgrimage; I have remembered thy name O Lord in the night. And my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Ay, but when must this be? He answers, When I remember thee upon my Bed; and meditate on thee in the night watches. And he fastens it as a Duty upon all Saints, Let the Saints be joyful in glory, let them sing aloud upon their beds. And the Church resolves upon it, With my soul have I desired thee in the night, and with my spirit within me will I seek thee early. Surely it is God (saith Elihu who giveth songs in the night. And in the night (saith David) his song shall be with me. And 'twas a blessed remedy to his heavy Soul, I call to remembrance my song in the night. Oh that with such thoughts and considerations of my communion with God, and Christ, and the spirit of Christ, or of some other Priviledge, I might every night go to my Bed! for then like the Philomela should I sing in the night: yea then would my Soul be satisfied as with Marrow and fatness, and my Mouth would praise him with joyful lips.

I might instance in many other duties which would then be seasonable, but these are the main; and if this day were my last day, or if this night I must sleep my last in this world, yet I should comfortably hope that in the doing of these duties in a spiritual manner, I had in good measure redeemed my time; and that when I awake, though I never awake till the Resurrection day, yet then should I see God face to face, and I should be satisfied with his likeness: Psal. 17. 15.

I have now done; only before we part, I would say something of the deceased party as to our edification, and so an end.

You know I have been sparing in this way, because of many abuses, and especially because all promiscuously look for praises at their death, howsoever they spend their life. But now God hath removed me from this pastoral charge, and I shall not here perform many of these last offices of love, probably never more than this; and therefore at this time I shall crave your patience and attentions to what may be spoken without any prejudice, to truth, or harm to you.

The

The Duty I am pressing on you, is to *redeem the time*; and this I believe of the deceased party; that she *redeemed her time*. I shall not speak of her Birth, Education, Progeny, Nobility: *Stemmata quid faciunt*? Alas! what's all this to a Funeral-Sermon? Nor shall I speak of her youth or flourishing time; as I am a stranger to it, so I believe she had, or might have her failings in that time. The temptations of honour, riches, prosperity, and youth are stronger than most imagine; and therefore prayed David, *Remember not the sins of my youth*: Psal. 25. 7. and all that are honourable may pray, *Remember not the sins of my honour, nobility, and greatness in this world*. For my part I shall not take notice of these things, or of those times, but rather speak of her *redeeming the time*, since that time that forsaking the World in great measure, she gave up her self in a more retired and solitary way to serve her God.

Now then if here I begin; She hath for these many years *redeemed her time*; as thus, 1. In life,

2. In Death.

1. In life, it will appear in her general and particular calling.

For the first, ordinarily every Morning and every evening she was exercised in those duties of Meditation and Prayer: This was her course, not by fits and starts, but daily, in her pleasant Walks, or private Chamber, she spent both her early and later hours in Communion with God. Nor speak I this by report only, for of her goodness and bounty she was pleased every Spring to invite me to her House, and by this means I was acquainted with her constant course. Indeed I was the more willing to embrace her welcome, because her House seemed to me as a *Colledge for Religion*, or as a retirement from the noises and more frequent Temptations of the World, and this gave her, and me, and all that pleased, an happy opportunity to continue our devotions without interruption. Some Books she had for contemplation, others for an Holy conversation, others for meditation, others for devotion; of all sorts some, and of all these sorts she made some use; but of all books for constant use and practice she preferred the Bible, telling me often that other Books had their use and delight; till with often reading they became more ordinary, and then they seemed to lose of their former lustre, glory, and excellency; but the Bible was in her often-reading ever fresh, and green, and new: She found in it still such perpetual streams of Holy, Heavenly, and Spiritual delights, that (as *Tertullian* said) she could not but *admire and adore the fulness of the Scriptures*.

2. Ordinarily she spent the rest of the day in her works of the needle, with her maids about her: Or if other things of Housewifery had interposed, she was never so transported with honour, as to scorn her duty in the way of a particular calling. Well she had learnt that idleness was the rust and canker of the soul, the Devils cushion, pillow, chief reposal, his very tide-time of Temptation; and therefore with conscience and faithfulness she was diligent in her particular, as well as general, calling. Now and then she would have visited poor cottages, and relieved their necessities; but ever was she courteous to the Neighbourhood, and careful in the affairs of her own House. Take all together, and for ought I know she might be a pattern to most of the Ladies in our Nation, or at least as a bright Morning-star amongst other stars.

2. She *redeemed her time* in death, or near her death; now indeed she was taken off her particular calling, and therefore this time she spent (as she could for sickness) in the exercise of spiritual duties, and spiritual graces. For duties she was much in them, of which we speak before; and for graces she shined, and was most eminent in such as these. As——

1. In meekness: She was of a meek and quiet spirit: seldome have I seen her exorbitant in passions, but often have I seen her amidst provocations quiet, meek, and easie to be intreated. In her sickness she carried it as a lamb; not a word of passion or peevishness issued out of her lips, so far as I observed. The very Image of Christ was, in this respect, drawn fair within her, *Learn of me, for I am meek*: Matth. 11. 29. Christ a meek Christ, and she a meek creature.

2. In humility. She was of high descent, and sprung of Royal blood; yet humble in heart, and lowly in spirit. She never scorned the poorest Creature, but often stooped to wonderful condescensions, as I conceived. In her sickness, as well as death, she laid her honor in the dust. She was far from the opinion of them that think *humility a debasement, and meekness a derogation from their repute*; no, no, she had otherwise learned of Christ; humility was her Ornament, and therewith she decked her self (in the Apostles language 1 Pet. 5. 5.) or *cloathed* her self, both in health and in sickness, when she could put on no other cloathing. Hence she was stiled by some, *the humble harmless Lady*.

3. In patience, submission, and contentedness of spirit to be at God's disposal. She had a sore sickness, and because of her former health it was to her the sorer. Of many years before she had not layn sick in Bed one day, but many a turn had she took in her Walks and Gallery, and through much exercise in that way she had the advantage both of her health and communion with God; but now the Lord laid her on a Bed of sickness, not for a day, or two, or three, or four, but for a long while together. She that before had walked with God, was now God's prisoner; and such was the nature of the sickness, that she could not stir nor move one foot, yet was she patient and submissive to God's hand; she kissed the rod, she learnt the Churches

lesson, *I will bare the indignation of the Lord, because I have sinned against him: Micah. 7.9.* She never murmured nor repined one whit, but as she was taught, so she learnt and conformed to that frame of *Eli and David, Lord here I am, do with me as seems good in thine own eye.*

4. In faith. She was ever and anon, during her sickness acting faith, often she acknowledged her own nothingness, vileness, wretchedness; that she was of little faith, and of no ability, in respect of her self, to help her self. Indeed her weakness in faith, in grace, and in all performances was her constant complaint; and this made me to mind her of that promise, that *he would not quench the smoking flax, nor break the bruised reed, until he brought forth judgment unto victory: Mat. 12. 20.* Some others I have seen most confident in their sickness of salvation, whom though I dare not censure, because unacquainted with their grounds, yet I ingeniously acknowledge that I like dearly of an humble, trembling, self-condemning frame. Sure I am, that they who are vilest in their own eyes, are persons in whom God most delighteth. I remember how *Paul* in Scripture be spattered himself, but are not those passages his beauty-pots? Give me a man amongst you that will lick the dust of *Jesus feet*, and I dare say of such a one, that *Christ* will take him into his armes, and lay him in his bosome: it was her condition, she was all in confession of her spiritual poverty, yet she cast her self into the blessed-bleeding armes of *Jesus Christ*; yea she lay at his feet crying, *Lord, I believe, help thou my unbelief:* and again, *I rest upon Christ, and upon Christ alone for Heaven and Salvation:* and again, *Though the Lord slay me, yet will I trust in him:* and again, *He hath delivered, and he doth deliver, and I trust in him that he will deliver me still:* and again, *Hold out faith, and anon thou wilt come to vision.* This last word, *hold out faith*, was one of the last words she spake on that last day of her life.

5. In her love to Ministers. Her heart was wholly set on *Christ*; and as a true sign of it, she loved *Christ's* image, especially in his Ministers. And now I speak my own loss; amongst others she was pleased to cast her affections on the unworthiest of all my Masters messengers. In her lifetime she prefer'd me to this place; the Lord made her the first wheel of his providence in bringing me hither, and it was some trouble to her spirit that I left this pastoral charge before she left the World. Indeed she honoured all the Ministers of *Christ*, yea the very function it self for *Christ* his sake. Oh how will she rise up in judgement at the last day against those that make it their work to reproach, vilifie, and condemn the dispensers of Gods word:

6. In her love and charity towards all. Many discords have been in these sad times, and she hath suffered much in many respects, yet in her approaches near to the confines of Eternity, I desired her to forgive others, as she desired God to forgive her; at which she proclaimed it very affectionately, that *She freely forgave all the World; and she desired all whom she had offended to forgive her.* Her children then kneeling about her, she gave them a blessing, as *Jacob* gave to *Joseph* and his children: this blessing was pronounced with that cheerfulness, heartiness, and fervency of spirit, that it melted hearts, and caused a flood of tears round about her Bed; in so much that she was forced to rouse up her self, and to bespeak them, as *Christ* did those weeping women, *Weep not for me, but weep for your selves; why should you weep for me that am going to my Christ, and to those joys prepared by Christ?* And then she gave a charge; the subject of it was a relative, respective duty to be performed by brethren; it concern'd him most who was the begining of her strength, or the excellency of her power: *Gen. 49. 3.* and so far as Justice, or Religion calls, I presume it will never be forgotten by him.

7. In her desire to die, and to be with *Jesus Christ*, which was best of all. Sometimes she cried, *Oh when will that good hour come!* And again sometimes, *Oh that I were dissolved, that I might be with Christ!* But telling her of her duty, that she must wait, for waiting was a posture fit for servants; *Psal. 123. 2.* Behold as the eyes of servants look unto the band of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God until he have mercy upon us. Why then (said she) I will wait, why Lord I will wait until my change shall come. Only she minded that promise, *Heb. 10. 37.* For yet a very little while, and he that shall come will come, and he will not tarry. One thing was her trouble, she was afraid that her strong heart would not yield without much struggling to the stroke of death; of this she told me and others once and again; her reasons were best known to her self, but she prophesied truly; for indeed when death came to her heart, she uttered such groanes that she outgroaned all our prayers. At last death by degrees overcame the strength of nature, and then she calmly and quietly left the world in the midst of our prayers; just in that passage, that her soul might be taken up by the Lord *Jesus Christ* into the Bridegroom-chamber.

You see now how she redeemed the time in life and death. As *Christ* said to the Lawyer, so I say to you, *Go thou and do likewise, Luke. 10. 37.* It is but a while that all of you have to live, and therefore I beseech you improve time, lay hold of every season to get to Heaven. Live every day as if it were your last on earth. Walk accurately, exactly, circumspectly, not as fools, but as wise, Redeeming the time, because the dayes are evil.

Soli Deo gloria.

LOOKING UNTO
J E S U S.

A VIEW OF THE
Everlasting Gospel :

OR, THE
SOULS EYING
OF
J E S U S.

As carrying on the great Work of Mans Salvation
from First to Last.

By *ISAAC AMBROSE*, Minister of the
GOSPEL.

*Isaiah 45. 22. Look unto me, and be ye Saved all the Ends of the
Earth.*

L O N D O ' N,

Printed for *Richard Cbiswel, Benj. Tooke, and Thomas Sawbridge,*
1 6 8 0.

UNITED STATES

DEPARTMENT OF THE INTERIOR

LAND OFFICE

WASHINGTON, D. C.

1880

TO THE SECRETARY OF THE INTERIOR

DEPARTMENT OF THE INTERIOR

LAND OFFICE


WASHINGTON, D. C.

TO THE SECRETARY OF THE INTERIOR

LAND OFFICE

To the Right Honourable
WILLIAM Earl of BEDFORD, Lord RUSSEL,
Baron of THORNEHAUGH.

Right Honourable,

 Nce I made bold to prefix an Epistle to Your Honour, before my Book entituled *Ultima*, since which time, You have continued with increase Your wonted favours; As the Sun that rejoyceth to run his race, and is unwearied after his many revolutions; so Year after Year, have You indefatigably expressed Your great Bounty, whereby both myself and family have been exceedingly refreshed. As I cannot but in way of thankfulness acknowledge thus much; So I shall be a sincere Remembrancer both of your Honour, and Your nearest Relations at the Throne of Grace.

My Lord, I have now composed this Work, containing a necessary practice and high priviledge of every Christian; it is by way of supplement to the other duties set down in my Book call'd *Media*, but because of my large handling it, I reserved it for a tract by it self. Indeed of all other duties, I prefer it as the chief, and I exceedingly wonder that before this time, it hath not been undertaken by some abler hand. Christians ordinarily go to Prayer, Sacraments, Hearing, Reading, and Meditation of the Word; and sometimes (though more seldom) they set on the exercise of other Duties, as self-trial, self-denial, the improving of experiences, the clearing of evidences, extemporary and deliberate meditation, &c. but in the mean time how is the main, the prime employment, even the duty of duties, of Looking unto Jesus, wholly neglected? If many, or most have been ignorant of it hitherto, I think it is high time, to discover it to the sleepy world; and it may be when day is clear, they will walk in the light, and bless God for finding out a way, wherein they may more immediately have Commerce with Jesus Christ. I could have wished that others more able had appeared in this service, in


The Epistle Dedicatory

a particular handling of this excellent subject, I find it in print wist for by a godly Brother, where he complains that Christ's love had been so little studied. Men have been very swift in searching after other truths, but slow in searching after this, An ample exact discovery of this love of Christ, I say of this love (in carrying on our souls salvation from first to last) may well be set down amongst the desiderata, the desirables of Divines, it having been so little handled (unless in some parts or pieces) by any: Surely it is very sad to think, that the knowledge of this love of Christ (in a continued series) being of such necessary and high concernment hath been so little enquired into. O what a gallant Gospel-design were it for some one who is acquainted with the Spirit in a large measure, to go over the whole History of the Gospel (of the everlasting Gospel of Jesus) and to observe the glorious shinings of the love of Christ to Believers in all! it would be precious if some would take it in hand, and perfect it to the purpose, but it is sad to think it hath been neglected so long. As the Lord hath enabled, I have adventured; and if for my rashness in not waiting any longer, to see if any Star of a greater magnitude would have appeared, I must be censured, I fly to your Honour for Patronage. Nor only for Patronage, but I humbly beg of You, and Yours, to peruse and practise this slender Work; who can tell but some of the golden Oile of Grace may come out of Jesus Christ the true Olive-tree, even through these Pipes? and if so, your own experiences will be satisfactory answers to all other censures. Sure I am in this exercise (how ever the directions may be weak) you will find the advantage of lying at the well-head, and so you may drink more sweetly than others that make use only of the streams. That you (my noble Lord) and your vertuous Lady, with your hopeful Issue, may receive spiritual good by this Treatise, and all other helps which God's good providence, may put into your hands. Is the hearty prayer, My Lord,

Of your Honours thankful, faithful,
though very unworthy, servant,

ISAAC AMBROSE.

TO THE READER.

mongst all the duties I formerly mentioned, I omitted one that now I look upon as chief and choice of all the rest: This is the duty I call *Looking unto Jesus*, and if I must discover the occasion of my falling on it, I shall do it truly and plainly, and in the simplicity of the Gospel, as thus. In the Spring 1653. I was visited with a sore sickness, and as the Lord began to restore my health, it came into my thoughts what my Jesus had done for my soul, and what he was doing, and what he would do for it, till he saved it to the uttermost. In my conceptions of these things I could find no beginning of his actings, but in that eternity before the world was made; nor could I find any end of his actings, but in that eternity after the world should be unmade; only betwixt these two extremities I apprehended various transactions of Jesus Christ, both past, and present, and to come. In the multitude of these thoughts Within me, my soul exceedingly delighted it self, and that delight stirring up in me other affections (for one affection cannot be alone) I began to consider of those texts in Scripture, which seemed at first to impose the working of my affections on so blessed an Object, as a Gospel-duty: then I resolved, if the Lord Jesus would but restore my health, and prolong my life, I would endeavour to discover more of this Gospel-duty, than ever yet I knew: and that my pains therein might not hinder my other necessary labours, my purpose was to fall on this subject in my ordinary preaching, wherein I might have occasion both to search into Scriptures, several Authors, and my own heart. In process of time I began this work, begging of God that he would help me to finish, as he inclined me to begin, and that all might tend to his glory, and the Churches good. In the progress of my labours I found a world of spiritual comfort, both in respect of the object that I handled, *Jesus Christ*, and in respect of the act, wherein consisted my duty to him, in *Looking unto Jesus*. 1. For the Object, it was the very subject whereon more especially I was bound

To the Reader.

to preach; *Christ in you the hope of glory* (said Paul to his *Colossians*) and he immediately adds, *whom we preach*, Col. 1. 27, 28. and unto me, who am less than the least of all the Saints, is this grace given; what grace? that I should preach among the Gentiles the unsearchable riches of Christ, Eph. 3. 8. Ministers ought in duty more abundantly to preach Jesus Christ. Doctor Sibbs is clear, that the special office of the ministry of Christ is to lay open Christ, to hold up the tapistry, & to unfold the hidden mysteries of Christ: and therefore he exhorts that we should labour to be alwayes speaking something about Christ, or tending that way: when we speak of the law, let it drive us to Christ: when of moral duties, let them teach us to walk worthy of Christ: Christ, or some what tending to Christ, should be our theme, and mark to aime at. Sibbs Cantic. p. 428. And I may feelingly say, it is the sweetest subject that ever was Preached on; is it not as an ointment poured forth, whose smell is so fragrant, and whose savour is so sweet, that therefore all the Virgins love him? is it not comprehensive of all glory, beauty, excellency, whether of things in Heaven, or of things on Earth? is it not a mystery sweet and deep? surely Volumes are written of Jesus Christ, there is line upon line, Sermon upon Sermon, Book upon Book, and Tome upon Tome, and yet such is the mystery (as one speaks plainly) that we are all but as yet at the first side of the single Catechism of Jesus Christ: yea, Solomon was but at *What is his Name?* and I fear many of us know neither Name nor thing. It is a worthy study to make further and further discoveries of this blessed Mystery, and it were to be wished, that all the Ministers of Christ would spend themselves in the spelling, and reading, and understanding of it. Look as some great point doth require the abilities of many Scholars (and all little enough when joyned together) to make a good discovery thereof; such is this high point, this holy, sacred, glorious Mystery, worthy of the pains of all the Learned; and if they would all bring their notes together, and add all their studies together (which I have in some measure endeavoured in the following Treatise) they should find still but a little of this Mystery known, in comparison of what remains and is unknown; only this they should know, *Quod difficily intellectu, dilectabile inquisitione* (as Bernad said) *That which is hard to understand, is delightful to be dived into;* and so I found it. 2. For the act of looking unto Jesus, as it is comprehensive of knowing, desiring, hoping, believing, loving, so also of joying; how then should I but be filled with joy unspeakable and glorious, whilst I was studying, writing, and

To the Reader.

and especially acting my Soul in the exercise of this *Looking*? If there be any Duty on Earth resembling the Duty of the Saints in Heaven, I dare say, this is it. Mr. Rutherford in his Epistle to Christ dying, writeth thus, *An act of living in Christ, and on Christ, in the acts of seeing, enjoying, embracing, loving, resting on him, is that noon-day Divinity, and Theology of Beatifical Vision: there is a general assembly of immediately illuminated Divines round about the Throne, who study, lecture, preach, praise Christ night and day: Oh what rays, what irradiations and dartings of intellectual fruition, beholding, enjoying, living in him, and fervour of loving, come from that face, that God-visage of the Lord God Almighty, and of the Lamb that is in the midst of them? And, Oh what reflections, and reachings forth of intellectual Vision, embracing, loving, wondering, are returning back to him again in a circle of Glory?* Now if this be the Saints Duty, who are perfect in glory; do not we imitate them, and feel something of Heaven in our imitation, in our looking also unto Jesus? I write what in some measure I have felt; and of which I hope to feel yet more; and therefore whoever thou art that readest, I beseech thee, come, warm thy heart at this blessed fire! O come, and smell the precious ointments of Jesus Christ! O come, and sit down under his shadow with great delight! Oh that all men (especially into whose hands this Book shall come) would presently fall upon the practice of this Gospel-art of looking unto Jesus! if herein they find nothing of Heaven, my skill will fail me; only let them pray, that as they look to him, so virtue may go out of him, and fill their souls.

Reader, One thing more I have to say to thee; if thou wouldest know how to carry on this Duty constantly, as thou dost thy morning, and thy evening prayer; it were not amiss if every day, either morning, or evening, thou wouldest take some part of it at one time, and some part of it at another time, at least for some space of time together. I know some, that in a constant daily course carry on in secret those two necessary duties of meditation and prayer; what the subject matter of their meditation is, I am not very certain; only our experience can tell us, that be it heaven, or be it hell; be it sin, or be it grace, or be it what it will; if we be in exercise of the self-same subject either constantly, or frequently, we are apt to grow remiss, or cold, or formal; and the reason is, one thing tires quickly, unless that one be all: now that is Christ, for *He is All*, Col. 3. 11. if then but once a day thou wouldest make this Jesus Christ thy subject to know, consider, desire, hope, believe,

To the Reader.

lieve, joy in, call upon, and conform unto, in his several respects of plotting, promising, performing thy redemption in his Birth, Life, Death, Resurrection, Ascension, Session, Intercession, and coming again; and that one of these particulars might be thy one dayes exercise, and so every day thou wouldest proceed from first to last, in thus looking unto Jesus, I suppose thou wouldest never tire thy self; and why so? O there is variety in this matter to be looked unto, and there is variety in the manner of looking on it. Ex. gr. one day thou mightst act thy knowing of Jesus in carrying on the great work of thy salvation in his Eternity; the next day thou mightst consider Jesus in that respect; and the next day thou mightst desire after Jesus in that respect; and the next day thou mightst hope in Jesus in that respect; and so on, till thou comest to the last day of the work; which (besides * the object handled at large in every period, in these very actings upon the object) would in all amount to the number of eighty one dayes. Now would not this variety delight? It is the observation of Mr. Lockyer, on Col. 1. 16. that *an holy soul cannot tire it self in the contemplation of Jesus*: how much less can it tire it self in Looking unto Jesus, which is far more Comprehensive than contemplating of Jesus? come, try this Duty, and be constant in it at least for eighty one days in one year, & so for eighty one days in every year during thy life; and then for thy meditations on any other subject I shall not take thee quite off, but leave the remainder of the year, which is above three parts more, to thy own choice. If thou art so resolved, I shall say no more; but the Lord be with thee, and if sooner or later thou findest any benefit by this work, give God the glory, and remember him, in thy prayers, who hath took this pains for Christ's honour, and thy souls good.

So rests

Thy Servant in Christ Jesus,

I. A.

THE

* I suppose, the Reader will, at least, once read over the whole book; and then for this constant daily exercise, during eighty one dayes in a year, I leave the object in every period to be read, or not read, as he pleaseth; unless it may, in whole, or in part, conduce any thing to that one act of knowing Jesus in such or such a respect.

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LOOKING

LOOKING UNTO JESUS:

The first Book.

HEBR. 12. 2.

Looking unto Jesus, the beginner, and finisher of our Faith.

CHAP. I.

The Proem, Division, and opening of the Words.



HE most excellent subject to discourse, or write of, is *Jesus Christ*. *Augustine* having read *Cicero's* works, commended them for their eloquence, but he passed this sentence upon them, *They are not sweet, because the name of Jesus is not in them*. And *Bernards* saying is near the same; if thou writest, it doth not relish with me, unless I read *Jesus* there; if thou disputest, or conferrest, it doth not relish well with me, unless *Jesus* sound there. Indeed all we say is but unfavory, if it be not seasoned with this salt. I determined not to know any thing among you (saith *Paul*) save *Jesus Christ*, and him *Crucified*.

Dulces non sunt, quia nomen Jesu non est in illis. Aug.

Si scribas, non sapit mihi, nisi legero ibi Jesum.

Si disputes aut conferas, non sapit mihi, nisi sonuerit ibi Jesum.

1 Cor. 2. 2.

He resolved with himself before he Preached among the *Corinthians*, that this should be the only point of knowledge that he would profess himself to have skill in, and that in the course of his Ministry he would labour to bring them to: this he made the breadth & length, & depth, & height of his knowledge; yea doubtless (saith he) and I count all things but loss, for the excellency of the knowledge of *Christ Jesus my Lord*: In this knowledge of *Christ* there is an excellency above all other knowledge in the VWorld; there is nothing more pleasing & comfortable, more animating & enlivening, more ravishing & soul-contenting; only *Christ* is the sum & center of all divine revealed truths; we can preach nothing else as the object of our faith, as the necessary element of our souls salvation, which doth not some way or other either meet in *Christ*, or refer to *Christ*; only *Christ* is the whole of mans happiness; the Sun to enlighten him, the Physician to heal him, the VVall of Fire to defend him, the Friend to comfort him, the Pearl to enrich him, the Ark to support him, the Rock to sustain him under the heaviest pressures; As an hiding place from the Wind, and a covert from the Tempest, as Rivers of Waters in a dry place, and as the shadow of a great Rock in a weary Land. Only *Christ* is that Ladder betwixt Earth and Heaven, the Mediator betwixt God and Man, a Mystery which the Angels of Heaven desire to pry, and peep, and look into: Here's a blessed subject indeed, who would not be glad to pry into it, to be acquainted with it? This is life eternal to know God, and *Jesus Christ whom he hath sent*: Come then, let us look on this Sun of righteousness; we cannot receive harm, but good by such a look; indeed by looking long on the natural Sun we may have our eyes dazled, and our faces blackned; but by looking unto *Jesus Christ*, we shall have our eyes clearer, and our faces

Ephes. 3. 18. Phil. 3. 8.

1 Sa. 32. 2.

1 Pet. 1. 12.

Joh. 17. 3.

B

fairer;

PROV. 15. 30. fairer; if the light of the eye rejoyce the heart, how much more when we have such a blessed object to look upon? As Christ is more excellent than all the world, so this sight transcends all other sights; it is the Epitome of a Christians happiness, the quintessence of evangelical Duties, *Looking unto Jesus*.

In the Text we have the act and Object: the act in the Original is very emphatical, ἀποσπῶντες τὸ; the English doth not fully express it; it signifies an averting, or drawing off the eye from one object to another; there are two expressions, ἀπὸ and εἰς; the one signifies a turning of the eye from all other objects; the other a fast fixing of the eye upon such an object, and only upon such. So it is both a *looking off*, and a *looking on*. On what? That is the object, a *looking unto Jesus*; a Title that denotes his mercy and bounty, as *Christ* denotes his office and function. I shall not be so curious as to enquire why *Jesus*, and not *Christ* is nominated; I suppose the person is aimed at which implies them both; only this may be observed, that *Jesus* is the purest Gospel Name of all other names; *Jesus* was not the dialect of the Old Testament; the first place that ever we read of this title as given to Christ, it is in *Matth. 1. 21. Thou shalt call his name Jesus, for he shall save his people from their sins*. Some observe that this Name *Jesus* was given him twice; once till death, *Matth. 1. 21.* and afterwards for ever, *Phil. 2. 10.* the first was a note of his entering into Covenant with God to fulfill the Law for us, & to die for our sins, the second was a note of so meritorious a person, who for his humility was more exalted than any person ever hath been, or shall be. First, *Jesus* was the humble name of his deserving grace: now *Jesus* is the exalted name of his transcendent glory: at first the *Jewes* did Crucifie *Jesus*, and his name; & the Apostle did then distrust whether *Jesus* was the true *Jesus*; but now God hath raised him from the dead, & hath highly exalted him, & given him a name above every name, that at the Name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth. My meaning is not to insist on this Name in contradistinction to any other names of Christ; he is often called *Christ*, and *Lord*, and *Mediatour*, and *Son of God*, and *Emmanuel*; Why *Jesus* is all these; *Jesus* is *Christ*, as he is the anointed of God; and *Jesus* is *Lord*, as he hath dominion over all the world; and *Jesus* is *Mediatour*, as he is the reconciler of God & man; and *Jesus* is the *Son of God*, as he was eternally begotten before all worlds; and *Jesus* is *Emmanuel*, as he was incarnate, and so God with us. Only because *Jesus* signifie *Saviour*, and this name was given him upon that very account, *For he shall save his people from their sins*; I shall make this my designe to look at *Jesus* more especially, as carrying on the great work of our salvation from first to the last. This indeed is the glad-tidings, the Gospel, the Gospel-priviledge, and our Gospel-Duty, *Looking unto Jesus*.

CHAP. II. SECT. I.

The Duty of looking off all other things, confirmed, and cleared.

1. Doctrine. **B**UT first we must look off all other things; the note is this: *We must take off our mind from every thing, wch. might divert us in our Christian Race from looking unto Jesus.* ἀποσπῶντες, the first word, or first piece of a word in my Text speaks to us thus, *hands off, or eyes off from any thing that stands in the way of Jesus Christ.* I remember 'twas writ over Plato's door, ὅστις ἐνταῦθα εἰσέλθῃ, οὐδὲν ἔτι εἰς τὴν οὐρανὴν ἔσται, there's none may come hither that is not a Geometer; but on the door of my Text is written clean contrary, ὅστις ἐνταῦθα εἰσέλθῃ, οὐδὲν ἔτι ἐν τῇ γῆτι ἔσται, No earthly minded man must enter here: not any thing in the world, be it never so excellent, if it stand in the way of Jesus Christ, is to be named the same day; we must not give a look or squint at any thing that may hinder this faire and lovely sight of *Jesus*.
- Gen. 10. 7. Thus was the Lords charge to *Lor*, look not behind thee; he was so far to renounce and detest the lewdness of *Sodom*; as that he must not vouchsafe a look towards it?
- Isai 17. 7, 8. At that day shall a man look towards his maker, and his eyes shall have respect to the holy one of *Israel*; and he shall not look to the *Altars*, the work of his hands. This was the fruit of Gods chastisement on the Elect *Israel*, that he should not give a look to the *Altars*, lest they diverted, or drew his eyes from off his Maker.
- 2 Cor. 4. 18. We look not at the things which are seen, but at the things which are not seen, saith *Paul*. A Christians aim is beyond visible things, O when a soul comes to know what an eternal God is, and what an eternal *Jesus* is, and what an eternal Crown is; when it knows that great

great design of Christ to save poor souls, and to communicate himself eternally to such poor creatures, this takes off the edge of its desires as to visible temporal things, what are they in comparison?

But what things are they we must look off in this respect? I answer, — 1. Good things. 2. Evil things.

1. Good things. The Apostle tells us of a cloud of witnesses in the former verse, which no question in their season we are to look unto. But when this second object comes in sight, he scatters the cloud quite, and sets up Jesus himself; now the Apostle willeth us ^{Ad Rom.} to turn our eyes from them, and to turn them hither to Jesus Christ *q. d.* If you will indeed see a sight once for all, look to him: the Saints, though they be guides to us, yet are they but followers to him; he is the arch guide, the leader of them, & of us all, look on him. There is a time when James may say, take my brethren the Prophets who have spoken in the Name of the Lord for an example; but when Jesus comes forth, that said, I have given you an example, an example above all examples, then be silent O all flesh before the Lord. Let all Saints and Seraphims then cover their faces with their wings, that we may look on Jesus, and let all other sights go.

1. Question.

James 5. 10.
John 13. 15.
Zach. 2. 13.

2. Evil things, 1. In general, 2. In special.

1. In general, we must look off all things that are on this side Jesus Christ, and so, so much the rather, if they be evil things; in a word, we must look off all self; whether it be sinfull self, or natural self, or religious self; in this case we must draw our eyes off all these things.

2. In special, we must look off all that is in the world; and that the Apostle comprizeth under three heads, the lusts of the eyes, the lusts of the flesh, & the pride of life; (1.) Pleasures, Profits, and Honours.

1 John 2. 16.

1. we must look off this world in respect of its sinfull pleasures; Jude tells us, such as are sensual have not the spirit: we cannot fixedly look on pleasures, and look on Jesus at once. Job tells us, that they that take up the Timbrel, and Harp, and rejoyce at the sound of the Organ, that spend their dayes in mirth, are the same that say unto God, depart from us, for we desire not the knowledge of thy wayes; what is the Almighty that we should serve him? and what profit should we have if we pray unto him? We have a lively example of this in Augustines conversion; he would indeed have had Christ, and his pleasures too; but when he saw it would not be, Oh what conflicts were within him. In his Orchard (as he stories it in his book of confessions) all his pleasures past represented themselves before his eyes, saying, What wilt thou depart from us for ever? and shall we be no more with thee for ever? O Lord (saith Augustin, writing this confession) turn away my minde from thinking that which they objected to my soul! What filth? What shameful pleasures did they lay before my eyes? At length after this combat, a shower of tears came from him, and casting himself on the ground under a Fig-tree, he cries it out, O Lord, how long, how long shall I say, to morrow, to morrow? Why not to day? Lord, why not to day? why should there not be an end of my filthy life even at this hour? Immediately after this he heard a voice, as if it had been a boy or a girl singing by, take up, and read; take up, and read; and thereupon opening his Bible that lay by him at hand, he read in silence the first Chapter that offered it self, wherein was written, Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering or wantonness, not in strife and envying; but put ye on the Lord Jesus, and make not provision for the flesh to fulfil the lusts thereof. Further then this sentence I would not read (saith Augustine) neither indeed was it needful; for presently, as if light had been poured into my heart, all the darkness of my doubtfulness fled away. His eye was now taken off his pleasures, and for ever after it was set on Jesus.

Dimitte me nos
ex a momento
isto non erimus
tecum ultra in
aeternum? Aug.
in lib. confess.
Et tu Domine
usquequam
diu, quam diu
cras ex cras?
quare non mo-
do? quare non
hoc hora finis
est impudencie
meae. Aug. ibid.
Tolle ex lege
Iolle ex lege,
Id. in ibid.
Rom. 13. 13.
14.

2. We must look off this world in respect of its sinful profits: a look on this keeps off our looking unto Jesus. Whosoever loveth the world, the love of the Father is not in him; just so much as the world prevails in us, so much is Gods love abated both in us, and towards us; ye adulterers, and adulteresses (saith James) know ye not that the friendship of the world is enmity with God? Covetousness in Christians is spiritual adultery; when we have enough in God and Christ, and yet we desire to make up our happiness in the creature, this is plain whoredome. Now there are degrees in this spiritual whoredome: as, —

1 John 2. 15.
Jani. 4. 4.

1. The minding of this world; ye know there may be adultery in affection, when the body is not defiled; unclean glances are a degree of lust: so the children of God may have some worldly glances, stragling thoughts, when the temptation is strong, the world may be greatned in their esteem and imagination.

B 2

2. The

2. The setting of the heart upon the world ; this is an higher degree of this spiritual adultery : our hearts are due and proper to Christ : now to set them on the world, which should be chaste and loyal to Jesus Christ, what adultery is this ? *Ye cannot serve God and Mammon* : that woman that is not contented with one husband, must needs be an harlot.

3. The preferring of the world before Christ himself. This is the height of covetousness, and the height of this adultery ; what, *to make the members of Christ the members of an harlot* ? Why worldlings ! those admiring thoughts are Christs, those pains are Christs, that love is Christs, that time, that care, that earnestness is Christs, they are all Christs ; and will you give that which is Christs unto the world ? and prefer the world before Christ with his own ? What, live as professed prostitutes, that prefer every one before their husbands ? how will this expose you to the scorn of men and Angels ? at the last day thy will come pointing, and say, *This is the man that made not God his strength, but trusted in the abundance of his riches ; this is the Gadaren that loved his swine more than Christ Jesus. Love not the world*, said John. Christ is never precious in mans apprehension, so long as the world seems glorious to him. *As we begin to relish sweetness in Christ, so the world begins to be bitter to us* : the more sweetness we taste in the one, the more bitterness we taste in the other.

3. We must look off the world in respect of its sinful honours : what is this honour but a certain inordinate desire to be well thought of, or well spoken of, to be praised, or glorified of men ? as if a man should run up and down streets after a feather flying in the aire, and tossed hither and thither with the gusts and blasts of infinite mens mouths ; it is a question whether ever he get it ; but if he do, it is but a feather ; such is this pride of life, honour, vain-glory, it is hard to obtaine it, but if obtained, it is but the breath of a few mens mouths, that alter upon every light occasion ; but that which is worst of all, it hinders our sight of Jesus Christ, *not many wise men after the flesh, not many mighty, not many noble we called* ; worldly honour keeps many back from Christ ; and therefore *Moses when he was come to years, refused to be called the son of Pharaohs daughter, — esteeming the reproaches of Christ greater riches than all the Treasures of Egypt*. If the blind Man in the way to Jerico had depended on the breath, or liking, or approbation of the multitude, he had never received the benefit of his sight ; for they (saith the text) *which went before, rebuked him that he should hold his peace ; they dissuaded him from running & crying so vehemently after Christ ; experience tells us, how these things pull and draw us off from Jesus Christ, the lusts of the eyes, the lusts of the flesh, and pride of life.*

But why must we look off every thing that diverts our looking unto Jesus ?

1. Because we cannot look fixedly on Christ, and such things together, and at once ; the eye cannot look upwards & downwards, at once in a direct line ; we cannot seriously mind heaven & earth in one thought ; *no man can serve two masters*, saith Christ, especially such as jar, and who have contrary imployments, as Christ and Mammon have.

2. Because whiles we look on these things, we cannot see the beauty that is in Christ : suppose a squint look on Christ, whilst we have a direct look on other things ; alas, Christ will be of no esteem that while ; this was the voice of sinners concerning Christ, *he hath no form, nor comeliness ; and when we see him, there is no beauty that we should desire him*. Indeed beauty is the attractive of the soul, the soul must see a beauty in that which it lets out it self to in desiring : but our wishing looks on other things, makes Christ but mean and contemptible in our eyes.

3. Because all other things, in comparison of Christ, are not worthy a look ; they are but as vile things, as under-things, as poor, & low, and mean, and base things, in comparison of Christ : *I count all things but loss (saith Paul) for the excellency of the knowledge of Christ Jesus my Lord. — I count them but dung that I may win Christ.* and *Galatians*, some translate it *chaffe*, others *dogs-meat*, others *excrements, dung* ; all agree, it is such a thing as men usually cast away from them with some indignation.

4. Because it is according to the very law of marriage ; *therefore shall a man forsake father, and mother, and cleave to his wife* ; the Lord Christ marries himself to the souls of his Saints. *I will betroth thee unto me for ever ; I will betroth thee unto me in righteousness, and in judgement, and in loving kindness, and in mercies* : and for this cause the soul must forsake all, and cleave unto Christ ; as married wives use to do, we must leave all for our husband the Lord Jesus ; *Harken, O daughter, and consider, and encline thine ear, forget also thy own people, and thy fathers House.*

5. Because

5. Because Christ is a jealous Christ; now jealousy is a passion in the soul, that will not endure any sharing in the object beloved; the woman that hath a jealous husband, must leave all her old companions: if she cast any amorous looks or glances after them, the husband will be jealous, and *Jealousie is cruel as the Grave*. Christians, our God is a jealous God, our Christ is a jealous Christ; He cannot endure, that we should look on any other things, so as to lust after them. Cant. 8. 6.
Exod. 20. 5.

6. Because all other things can never satisfy the eye; *all things are full of labour* (saith Solomon) *man cannot utter it, the eye is not satisfied with seeing*; it is but wearied with looking on divers objects, & yet still desires new ones: but once admit it to behold that glorious sight of Christ, and then it rests fully satisfied. Hence it is that the Daughters of Zion are called to come forth; *Go forth, O ye daughters of Zion, and behold King Solomon with the Crown wherewith his Mother hath crowned him in the day of his espousals, and in the day of the gladness of his heart*. Go forth O ye daughters of Zion, lay aside all private and earthly affections, and look upon this glory of Christ. As the daughters of Jerusalem sitting or remaining in their chambers, closets, houses, could not behold the glory of King Solomon passing by, & therefore they were willed to come forth of their doors: even so, if we will behold the great King, Jesus Christ, in his most excellent glory (a sight able to satisfy the Eye, & to ravish the Heart) we must come out of our Doors, we must come out of our selves, otherwise we cannot see his Glory; we are in our selves shut up in a dark dungeon, and therefore we are called upon to come forth into the clear light of faith, and with the Eyes of Faith to behold in daily meditation, the Glory of Christ Jesus. Ecclef. 1. 8.
Cant. 3. 11.

S E C T. II.

An Exhortation to look off all other things.

ONE word of Exhortation. Christians! I beseech you *look off* all other things, especially all evil things. I know I am pleading with you for an hard thing; I had need of the Rhetorick of an Angel, to persuade you to turn your Eyes from off these things; nay, if I had, all were too little, *it is God only must persuade Japhet to dwell in the tents of Shem*; and yet let me offer a few considerations, venture at a persuading of you, and leave the issue with God. Gen. 9. 17.

1. Consider, that all other evil things are in Gods account as very nothing; *verily, every man at his best estate is altogether vanity*; not only man, but every man; nor every man in his worst condition, but every man at his best estate; nor every man: man at his best estate is little worth, but every man at his best estate *is vanity, emptiness, nothing*; it may be so in part, nay, but in every part, he is wholly, totally, *altogether vanity*; would any man think, that a great, rich, honourable Man, whom we look upon with such high admiring thoughts, should be laid thus low in Gods esteem? O wonder, wonder! and yet 'tis no such wonder, but one day you shall find the experience of this truth your selves. *Rich men have slept their sleeps, and none of the men of might have found their hands*, or as others render it, *they have found nothing in their hands*; that is, rich men have passed over this life as men do pass over a sleep, imagining themselves to have golden mountains and rocks of diamond; but when they awake at the day of death, they find themselves to have nothing. Why Christian, *wilt thou set thine eyes upon that which is not*? 1. Observe that *riches are not*; they are nothing, those things that make men great in the eyes of the world, are nothing in the eyes of God. 2. Observe that God would not have us so much as *set our eyes upon them*, they are not objects worth the looking on. 3. Observe with what indignation he speaks against those that will set their eyes upon these vanities, *Wilt thou set thine eyes upon a thing which is not*? *q. d.* what a vain, unreasonable, foolish, senseless thing is this? Psal. 39. 5.
Psal. 75. 5.
Prov. 23. 5.

2. Consider that all such things (if they are any thing) they are but trifles, deceits, thornes, miseries, uncertain things: this is an ordinary theme; it is every mans object, & every mans subject, & a very easie thing it is, to declaim up the vanity, misery, uncertainty of the creatures; Ay but do you make it the matter of your meditation, & be you serious in it, think of it deeply, and desire God to be in your thoughts! Oh what work will it then make in your breasts? O how would it wean your loves and desires off all these things! Christians! consider all these adjuncts of all sublunary things; when the creatures tempt you, be not inticed by the beauty of them, so as to forget their vanity; say, Here is a flower, faire, but fading; here is a glass that's bright, but very brittle.

3. Consider

3. Consider the difference of these objects, Christ, and all other things; as thus, all other things are vanities, but Christ is a real, solid substantial, excellent, glorious thing; all other things are temporary, fading things, but Christ is an enduring substance, *the same yesterday, and to day, and for ever, which is, and which was, and which is to come*: all other things are thorns, vexation of spirit, but Christ is full of joy and comfort, a most ravishing object, all composed of loves, or *altogether lovely*. O who would make it his business to fill his coffers with pibbles, when he may have pearls, or gold, or silver, or precious things? what, must you look off your sins? why see before you the graces of the Spirit of Christ? must you look off your idle sinfull company? see before you the fellowship of the Father, and the Son, the Lord Jesus Christ; must you look off your pomp and glory? see before you the privilege of adoption, you shall be called the sons and daughters of God, heirs and co-heirs with Christ; must you look off your worldly riches? see before you the riches of the graces of Christ: must you look off sinful pleasures? see before you fulness of joy, at Christ's right hand are pleasures evermore: must you look off your own righteousness? see before you the righteousness of Christ Jesus. O what a vast difference is there betwixt these objects, Christ, and all other things?

4. Consider that Christ looked off heaven and heavenly things for you, how much more should you look off the earth and earthly things, the world and worldly things for him? Christ left the glory, the company, the pleasures of Paradise for you, and he made himself of no reputation; he nothing'd himself (as it were) for you; *you know the grace of our Lord Jesus Christ, who though he was rich, yet for your sakes he became poor, that you through his poverty might be made rich*. O let that melting love win you to him, and wean you off all other things!

5. Consider that the rational soul of man is oft too high a birth to spend its strength upon other things? the soul of man is of the same nature with Angels; it is a kind of divine spark; now if a man have a golden mill, he would not use it to grind dirt, straws, and rotten sticks in; the soul, the mind, the thinking faculty of man is too high to be exercised in the things of this earth; the soul is of a most excellent capacious nature, it is fit to converse not only with Angels, but with the eternal God himself, with Father, Son, and Holy Ghost; it is of a transcendent being; put all the world into the ballance with it, and it is nothing in comparison: the soul of the meanest gally-slave is more precious than heaven and earth, than Sun, and Moon, and stars, and all the host of heaven; now if a mans soul be of such an high-born nature, if the Lord hath put such a spirit into the bosome of man, for him to bestow the strength of it upon low, base, mean, and earthly things, Oh what an evil is this?

6. Consider how short is the time that you have here in this world: this is the argument of the Apostle, *because the time is short, therefore let us use the world as if we used it not*, therefore let our hearts be taken off these things; yet a few days, and you shall be here no more; time passeth on, many hundred diseases are ready to assault you; you that are reading, hearing, talking or walking, you must very shortly be carried on mens shoulders, & laid in the dust, and there left to the worms in darkness & corruption; you are almost there already; it is but a few days, or months, or years, and what is that when once they are gone and past? and Oh what is a man profited, if he gain the whole world, and then lose his soule?

7. Consider the great account that you are to give of earthly things: it is the sin of most of the sons of men to look on creature-comforts, but they consider not the account they must give for them. Oh here's a prevailing motive to take off your eyes! Consider the last accounts; what if you were now to die, and to go the way of all flesh, and then to make up your reckoning, what good would it do you to remember all those contentments & pleasures you once enjoyed upon the earth? If the factor, after many years spent in forreigne countries, at last returns home with this bill of accounts, *thus much for singing, so much for dancing, this for courting, that for feasting*, who would not blame him for so fond a reckoning? oh it will be a sad reckoning if the bill come in, that you have spent most of your time in looking and gazing upon earthly things.

S E C T. III.

Directions how to look off all other things.

1. Study every day more & more the vanity of the creature: Read over the Book of Ecclesiastes well; it is enough, through the assistance of Christ, to teach you that lesson. A serious and fruitful meditation of that word, *Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity*, what work might it make in your hearts; men usually look on these things through some false glass, or at a distance, which makes them so admire them; but if they could see them truly in themselves, oh how uncomely would they be? or if they could see them as compared to Christ, oh how vain would they be? honours and greatness in that respect would appear as bubbles, pleasures and delights in that respect would appear as shadows. Eccles. 2. 1.

2. converse but a little with any evil thing on this side Christ; Have as little to do with the world, the sinful pleasures, profits, riches, manners of it, as possibly you can; the lesser the better; things of this world have a glutinous quality, if you let the heart lie any while amongst them, it will cleave unto them, and if it once cleave to them, there will be no way but either Repentance or Hell fire must part them.

3. Be more and better acquainted with Jesus Christ; get nearer to him, be more in communion with him, get more tastes of Christ and heaven, and earth will relish the worse for them. Oh when I look on Christ, and consider, that he that was the Lord of heaven and earth, put himself into so poor and low a condition, merely for the redeeming of his Elect, how should this but deaden my heart to the world? *I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and account them but dung that I may win Christ.* If Christ be in view, all the world then is but dung, and dross, and loss in comparison; the Glory of Christ will darken all other things in the world. Phil. 3. 8.

4. Set before you the examples of such Saints, who accounted themselves pilgrims and strangers upon earth. The Apostle gives you a Catalogue of such, who confessed that they were strangers and pilgrims on the earth, and see how they are used, they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; who were these? they were they of whom the world was not worthy. Oh when you read, or hear how joyfully these servants of the most high went through their wilderness condition, methinks this should take off your hearts from earthly things. Heb. 11. 12. 37. 38.

5. Go in your meditations to heaven, and keep there a while; the mind that is in heaven cannot attend these earthly things; would a man leave his plough & harvest in the field to run with children a hunting after butter-flies? no more will a soul that is taking a survey of heaven and heavenly things, fix his eyes on such poor things below; *non vacat exiguis, &c.* is the character of a truly prudent man; the children of that Kingdom above have no while for trifles, and especially when they are employed in the affairs of the Kingdom. Oh when a Christian hath but a glimpse of eternity, and then looks down on the world again, how doth he contemn and vilipend these things? *How doth he say of laughter, thou art mad, and of mirth, what is this thou doest?* whilst the Saints are tasting heaven, they feel such sweet that they care not for other things: Christians! how would this meditation wean your hearts? and make you laugh at the fooleries of the world? and scorn to be cheated with such childish toys? If the devil had set upon Peter in the mount, when he saw Christ in his transfiguration, and Moses and Elias talking with him, would he so easily have been drawn to deny his Lord? what, with all that glory in his eye? so if the devil should set upon a believing soul and persuade his heart to profits, or pleasures, or honours of the world, when he is taken up in the Mount with Christ, what would such a soul say, *Get thee behind me Satan, wouldst thou persuade me from hence with many trifling toys? wouldst thou have me sell these joys for nothing? is there any honour or delight like this? or can that be profit, which loseth me this?* Some such answer would the soul return. Oh if we could keep the taste of our souls continually delighted with the sweetness of Heaven; as a man would spit out aloes after hony, so should we spit out all these baits of the world with disdain. Eccles. 3. 2.

6. Cry mightily unto God, that he would take off your hearts and eyes, *turn away* Psal. 119. 37.

mine eyes from beholding vanity, prays David; either God must do it, or you will be wearied in the multitude of your endeavours; but if the Lord draw off the eye, it will be drawn indeed. Incline my heart unto thy testimonies, and not to covetousness, prays David again; if the heart bend down-wards, then go to God to erect it, and to incline it heaven-wards; if it be after covetousness, then cry to God, and say, Lord, not after covetousness, but after thy testimonies incline my heart.

I have hitherto stood only at the door of the Text to call you in; if now you will enter, and be intent and fix your eyes, I'll shew you a blessed, a most glorious sight. But first I must explain the act, you must look.] Secondly, the object, you must look on Jesus.]

CHAP. III. SECT. I.

An Explanation of the Act and Object.

1. **F** Or the act, you must look.] *Looking* is either ocular, or mental.

First, for ocular vision, there may be some use of that in heaven, for there we shall look on Jesus; *with these eyes shall I behold him, saith Job; & we shall see him as he is, saith the Apostle; now we see him, as in a glass, but then we shall see him face to face.* But till then we must walk by faith, and not by sight.

Job 19. 27.
1 John 3. 2.
1 Cor. 13. 12.
2 Cor. 5. 7.
Ephes 1. 18.
* Simonds
sight and
faith.

Secondly, for mental vision, or the inward eye, that is it that will take up our discourse, and that is it which the Apostle speaks of in his prayers for the Ephesians, *that the eyes of their understanding may be opened, that they may know, &c.* * Now the excellency of this mental sight is far above the ocular sight; for there are more excellent things to be seen by the eye of the mind, than by the eye of the body; we only see a peece of the creation by the eye of the body, but the mind reacheth every thing that is in it, yea the mind reacheth to him that made it; God is invisible, & yet this eye sees God; it is said of Moses, *that he saw him that is invisible.* 2. It is the sight of the mind that gives light and vigour to the sight of the eye, take away the inward light, and the light of the external sense is but as darkness and death. 3. It is the sight of the mind that looks into the worth, use, &c. propriety of any thing presented; the eye can see a thing, but not the worth of it; a beast looks on gold as well as a man, but the sight and knowledge of the worth of it is by the internal light of the mind, so the eye can see a thing but not the use of it; a child looks on a tool in the hand of a workman, but the sight and knowledge of the use of it, is only by a man of reason that hath internal light to judge of it: and so the eye can see a thing, but not the propriety of it; a beast looks on his pasture, but he likes it not because it is his, but because it is a pasture, and well furnished. Now we know that the worth, and use, and propriety of a thing, are the very cream of the things themselves, and this the eye of the mind conveys, and not the eyes of the body. It is said of Joseph, *that he saw his brethren, and knew them, but they knew not him:* this was the reason why Joseph was so exceedingly taken at the sight of his Brethren, that his bowels wrought with joy, and a kind of compassion towards them, but they were before him as common strangers, though they saw Joseph their brother a Prince, yet they were taken no more with the sight of him than of any other man, because they knew him not.

Heb. 11. 27.

Gen. 42. 7, 8.

* Sub oculorum nomine omnes affectus notati non rari sunt.
Calv. in Ps. 25.
17. Phil. 3. 10.

In legendis libris non queramus scientiam sed saporem Dei. Phil. 1. 9.

Again, this mental looking is either notional and theoretical; or practical and experimental; the first we call barely *the look of our minds*; it is an enlightning of our understandings with some measure of speculative sight in spiritual and heavenly mysteries: the second we call *the look of our minds and hearts*, whereby we not only see spiritual things, but we are * affected with them; we desire, love, believe, joy, and embrace them. To this purpose is that rule, *that words of knowledge do sometimes signifie the affections in the heart, and the effects thereof in our lives.* And this was the look which Paul longed for, *that I may know him, and the power of his resurrection*; (i. e.) that he might have experience of that power, that it might so communicate it self unto him, as to work upon him to all the ends of it. And this was the look that Bernard preferred above all looks. *In reading of books (saith he) let us not so much look for science, as savoriness of truth upon our hearts.* This I pray (saith the Apostle) *that your love may abound yet more and more,*

in knowledge, and in all judgement; (i.e.) in knowledge and feeling. And certainly this feeling, this experimental *Looking on Jesus*, is that my Text aims at; it is not a swimming knowledge of *Christ*, but an hearty feeling of *Christ's* inward workings; it is not heady notions of *Christ*, but hearty motions towards *Christ*; that are implied in this inward looking.

2. For the Object, you must *look on Jesus*.] It is the blessed'st Object that the eye of the mind can possibly fix upon; of all Objects under Heaven, *Jesus* hath the preeminence in perfection, and he should have the preeminence in our Meditation. It is he that will make us most happy when we possess him, and we cannot but be joyfull to look upon him, especially when looking is a degree of possessing. — *Jesus*, for the name signifies Saviour; it is an Hebrew name; the Greeks borrowed it from the Hebrews, the Latines from the Greeks, and all other Languages from the Latines: It is used five hundred times in *Paul's* Epistles, saith *Genebrard*: it comes from the Hebrew word *Jehoshua*, or *Joshua*, which in the Books of *Ezra* and *Nehemiah* (written after the *Babylonian* captivity) is *Jeshua*, and so is our Saviours Name always written in the Syriack translation of the new Testament. This name *Jesus* was given to *Christ* the Son of God, by his Father, and brought from Heaven by an Angel, first to *Mary*, and then to *Joseph*; and on the day when he was circumcised (as the manner was) this Name was given him by his Parents, as it was commanded from the Lord, by the Angel *Gabriel*. Not to stand on the Name, for the matter it includes both his office, and his natures; he is the alone Saviour of man, for there is none other name under Heaven given among men, whereby we must be saved, and he is a perfect and an absolute Saviour; he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. I will not deny, but that the work of salvation is common to all the three persons of the Trinity; it is a known rule, all outward actions are equally common to the three persons; for as they are all one in Nature and Will, so must they be also one in Operation; the Father saveth, the Son saveth, and the holy Ghost saveth; yet we must distinguish them in the manner of saving; the Father saveth by the Son, the Son saveth by paying the ransom and price of our salvation, the holy Ghost saveth by a particular applying of that ransom unto men: Now whereas the Son pays the price of our redemption, and not the Father, nor the holy Ghost, therefore in this special respect he is called our Saviour, our *Jesus*, and none but he.

This object, though contained in a word, is very comprehensive; herein is set forth to our view, the offices of *Christ*, the two Natures of *Christ*, the qualities of *Christ*, the excellencies of *Christ*: O what variety of sweet matter is in *Jesus*? he hath in him all the powders of the merchants; an holy soul cannot tyre it self in viewing *Jesus*; we know one thing tyres quickly, unless that one be all: which so is *Christ*, and none else, he is all, and in all, all belonging to being; and all belonging to well-being; in things below *Jesus*, some have this excellency, and some have that, but none have all, and this withers contemplation at the root; contemplation is soul recreation, and recreation is kept up by variety; but, O what variety is in *Jesus*? variety of time, He is *Alpha* and *Omega*; variety of beauty, he is white and ruddy: variety of quality, he is a Lion and a Lamb, a servant and a Son; variety of the excellency in the world, he is Man, and God. O where shall we begin in this view of *Jesus*? Who shall declare his Generation? or who shall count and reckon his Age? All the Evangelists exhibit unto us the Saviour, but every one of them in his particular method; *Mark* describes not at all the genealogy of *Jesus*, but begins his history at his Baptism; *Matthew* searcheth out his original from *Abraham*; *Luke* follows it backwards as far as *Adam*; *John* passeth further upwards, even to the Eternal Generation of this Word that was made flesh: so they lead us to *Jesus*, mounting up four several steps; in the one we see him only among the men of his own time; in the second he is seen in the Tent of *Abraham*; in the third he is yet higher, to wit in *Adam*; and finally, having traversed all ages, through so many generations, we come to contemplate him in the beginning, in the bosom of the Father, in that eternity in which he was with God before all worlds: And there let us begin, still *Looking unto Jesus*, as he carries on the great work of our salvation from first to last, from everlasting to everlasting.

SECT. II.

The main Doctrine, and confirmation of it.

BUt for the foundation of our building take this Note. —

Doct. 2.

Inward experimental looking unto Jesus, such as stirs up affections in the heart, and the effects thereof in our life, it is an Ordinance of Christ; a choice, an high Gospel-ordinance.

Or thus,

Inward experimental knowing, considering, desiring, hoping, believing, loving, joying, calling on Jesus, and conforming to Jesus, it is a complicate, folded, compounded Ordinance of Jesus Christ.

I need not much to explain the Point, you see here is an Ordinance, or a Gospel-duty held forth; many other Duties we have elsewhere described, but this we have kept for this place; and the rather for that this is a choice Duty, a compounded Duty, an high Gospel-ordinance. No question but Watchfulness, Self-trial, Self-denial, Experiences, Evidences, Meditation, Life of Faith, &c. do well in their place and order; yet as oars in a boat, (though it be carried with the tyde) may help it to go faster; it is Jesus lifted up, (as Moses lifted up the Serpent) which strikes more soundly into the beholder, than any other way. Looking unto Jesus, is that great Ordinance appointed by God for our most especial good. How many souls have busied themselves in the use of other means, and though in them Christ hath communicated some vertue to them, yet because they did not trade more with him; they had little in comparison? Such a one as deals immediately with Christ will do more in a day, than another in a year, and therefore I call it a choice, a complete, a complicate, an high Gospel-Ordinance. Now what this Ordinance is, the Text tells you, it is a Looking unto Jesus.

† I ground this on all the Texts jointly, as on Isa. 45. 22. Isa. 65. 1. Micha 7. 7. Zach 12. 10. Numb. 21. 8. John 3. 15. Heb. 12. 2. Phil. 3. 20. 2 Cor. 3. 18. Mat 1. 21. &c. Isa. 45. 21. Isa. 65. 1. Psalm 25. 15. Psalm 34. 5. Heb. 12. 3. 2 Cor. 3. 18.

1. Jesus is the Object; and Jesus, as Jesus, as he is our Saviour, as he hath negotiated, or shall yet negotiate in the great business of our salvation. 2. Looking unto, is the act; but how? it is such a Look as includes all these acts, knowing, considering, desiring, hoping, believing, loving, joying, enjoying of Jesus, and conforming to Jesus. It is such a look as stirs up affections in the heart, and the effects thereof in our life; it is such a look as leaves a quickening and enlivening upon the spirit; it is such a look as works us into a warm affection, raised resolution, an holy and upright conversation. Briefly, it is an inward, experimental Looking unto Jesus.

For confirmation of the point; this was the Lords charge to the Gentiles of old, Look unto me, and be ye saved all the ends of the Earth. — And I said, behold me, behold me, unto a Nation that was not called by my Name. And according to this command was their practise; Mine eyes are ever towards the Lord, saith David, and they looked unto him and were lightened, and their faces were not ashamed. — Thus in the Gospel, after this command, Looking unto Jesus, it follows, Consider him that hath endured such contradiction of sinners against himself. And according to this command is the practise of Gospel-believers, We all with open face beholding as in a glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord. Instead of the vail of Mosaical figures, God hath now given to his Church the clear glass of the Gospel; and hence all believers under the Gospel do by contemplative Faith, behold Christ, together with the glorious light of his mercy, truth, goodness, and the rest of his Divine Attributes; and by means thereof they are made like unto him in the glory of Holiness, and in newness of life.

The reasons why we are thus to Look unto Jesus, will be as so many motives, which we shall reserve to an use of Exhortation; but the reasons why this Looking unto Jesus, is, 1. An Ordinance. 2. An Ordinance of Christ, may be these. —

Why an Ordinance? here is only this reason, the will of the Lord. Even so father, for so it seemed good in thy sight. Ordinances are certain impositions set forth by an external mandate of a Lawgiver, having Authority to command. It is the will of Christ to impose this Law on all the sons of men, that they should Look up unto him; and concerning this, what have we to do to enquire into the reason? it is our Duty to obey, and not to know of him why he commands; if *ἐπειδὴ* was enough in Pythagoras

Pythagoras his School, to put the business past disputing amongst his Scholars, I am sure it should be much more in *Christ's* School; we will therefore enquire no further reason for it.

2. Why an Ordinance of *Christ*? it is this; because all spiritual Ordinances, Laws, Institutions, do hold on *Christ*; it is not in the liberty of man to erect any new spiritual Ordinance in the Church of *Christ*. I will not deny, but the power of man may come in to order such things, as are not proper, but rather common to the Church with other societies, as to meet together in some place, and at some time, &c. according to that rule, *Let all things be done decently, and in order*; for this is not an institution, but only the dictate of right reason. But when it comes up to an Ordinance, Law, Institution, (i.e.) when something more shall be put on the thing, than nature hath put on it, when by virtue of the institution, there is conjoined to it some kind of spiritual efficacy to work upon the soul, this only holds on *Christ*. Hence, because in the preaching of the Word, and in the administration of the Sacraments we expect a virtue, a spiritual efficacy, more than they have or can yield in any natural way, therefore we say, these are *Ordinances of Christ*; & so because in *Looking unto Jesus*, we expect a virtue, a spiritual efficacy, to go along together with it, more than nature can give it; therefore we call this an *Ordinance*, and an *Ordinance of Christ*, to distinguish it from all other Ordinances, Rules, Constitutions of men whatsoever.

1 Cor. 14. 42.

SECT. III.

Use of Reproof.

WELL then, is inward experimental looking unto *Jesus* a choice, an high Gospel-Ordinance? how may this reprove thousands? how many are there, that mind not this *Duty*? the truth is, that as the whole world lies in wickedness, so the eyes of the whole world are misplaced; there's few that have a care of this choice, of this high Gospel-Ordinance: I shall therefore reprove both the ungodly, and godly.

Use 1.

1 John 5. 19.

1. For the ungodly, not *God*, nor *Christ* is in all their thoughts. Alas! they never heard of such a *Duty* as this; they cannot tell what it means, to *Look unto Jesus*. Nor speak I only of poor Indians, and other Savages of the unchristian world, whose souls are overclouded with the blackest mists of irreligion, that the Prince of darkness can possibly inwrap them in, who came into the world, not knowing wherefore; and go out of the world, not knowing whither, an heave case, which cannot sufficiently be bewailed with tears of blood; But I speak of such as live with in the Paradise of the Christian Church, that have nothing to distinguish them from those Indian miscreants, but an outward conformity, outward formalities, the charity of others, and their own slight imaginations; why alas! these are they that the Lord complains of, that they have eyes, and see not; *My people have forgotten me dayes without number*, they have negligently suffered me to be out of their minds, and that for a long time. You will say, is there any such here? Can I tax any of you, that you should not *Look up to Jesus*? are not your eyes towards *Christ* in your prayers, praise, soliloquies, publick and private Duties? Nay, are not you now in the *Duty*, whilst I am speaking, and you hearing?

Psalm. 10. 4.

Jer. 2. 32.

I answer, however you may deem that you do this or that; yet *God* reckons it as a thing not done in these respects.—

1. When it's not done to purpose; as if our looking to *Christ* makes us not like *Christ*; a man may give a thousand glances every day towards *Christ*, yet if there be no effectual impression upon the heart, *Christ* takes it as if he had never looked towards him at all.

2. When it's done unwillingly. Sometimes men think of *Christ*, but they know not how to shun it; the Lord breaks in upon their spirits whether they will or no, whereas their own temper is to follow, & to pursue other objects: thus you drop into our assemblies out of custome, or fashion, or for some sinister end, and here is *Christ* lifted up upon the pole, he is discovered in his beauties, graces, sweetnesses, excellencies; but when you see him, you say, *he hath no forme nor comeliness*; there is beauty that we should desire him. Let no man deceive himself; though he cast his eyes towards Heaven all the day long, if he love not this work, he doth nothing, he *Looks not at Jesus*.

1st. 53. 2.

2nd. 52. 3.

3. When it's not done according to the rule; this is not to eat the *Lords Supper*, said *Paul* to his *Corinthians*; no question they did eat it, but because it was not done after its due manner, he saith, *this is not to eat the Lords Supper*. Many think of *Christ*, and *Look up to Jesus*, but because their thoughts are not holy, awful and subjecting to the Spirit, in no way proportionable to the goodness and glory of the Son of *God*, they look loosely, carelessly, and carnally upon him, he therefore reckons it as not done: this is not to *Look unto Jesus*.

1 Cor. 11. 20.

4. When a man makes it not his course and trade to look unto Jesus. A man may come unto a Carpenters house, & take up his tools, & do something at his work, but this makes him not a Carpenter, because it is not his trade. The best Saints sin; yet because it is not their trade and course, they are said, not to sin: *whosoever is born of God, sinneth not.* And so ungodly men may look, and muse, and meditate, and think of Christ; but because this is not their course and trade, they make it not their work to look to Christ, they are therefore said, *not to look to him.*

Why now consider, you that plead that you are Christians, & that you mind Christ at this very instant, that you are in the duty, even whilst I am speaking of it, and yet you neither do it to purpose, nor willingly, nor according to rule, nor as it is your trade; is it not with you, as it is with them of whom Christ spake; *many will say to me at that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?* they will plead at the last day, as you plead now; but for all that, you know the answer, *I never knew you, depart from me ye workers of iniquity.* Surely Christ will say to you one day, *I know you not, I was a stranger to you upon earth; I could not have an eye from you, but when your lazie idle spirits pleased; and now out of my sight, I'll never own you, nor look upon you more.*

2. For the godly, are not they careless of this Duty? O their excursions from God! sad dejections of spirit! inordinat affections of the world! and in the mean-while, O the neglect of this Gospel-ordinance, even amongst Saints themselves! I know not whether, through want of skill, or through want of will; but sure I am, this duty lies dormant, neglected of most of the people of God: their faults I may express in these respects. —

1. In not sending out their understandings, in not pointing their minds towards Jesus. *I write unto you* (said the Apostle) *to stir up your pure minds, by way of remembrance;* it is in the Original *ἐμνήσκω*, to awaken your pure minds; and it was but need. See how David calls upon himself, *Awake my glory!* and see how Deborah calls upon her self, *Awake, awake Deborah, awake, awake, utter a song.* Awakening is a word that imports rousing, as birds that provoke their young ones by flight to make use of their wings; now, how few are there that thus call upon themselves? it was the Prophets complaint, *no man stirs up himself, to take hold of God.* O what a shame is this? is it fit that our understandings, which God hath entrusted us withal, should be no more improved? is it fit that our minds (those golden cabinets which God hath given us, to be filled with heavenly treasure) should either be empty, or stult with vanity, nothing, worse then nothing? O that such glorious creatures as our souls, should lacquey after every creature, which should be in attendance upon Christ, which should be like Angels, waiting and standing in the presence of our God! O that such glorious things as our immortal spirits, should run after vanity, and so become vain; which if rightly improved, should walk with Angels, should lodge themselves in the bosom of the glorious God! Do we not see how Christ is sending out to us continually? the thoughts of his heart are love, eternal love? and shall not we send out our thoughts towards him? shall not we let our minds run out towards him?

2. In not bending of their minds to this work. It may be the mind looks up, but it's so feeble, that like an arrow shot from a bow weakly bent, it reacheth not the mark. It is the wise mans counsel, *Whosoever thy hand findeth to do, do it with all thy might.* O that Gods people should be so lazie, dull, sluggish, sloathfull in this spiritual work! As Jesus said to the multitudes concerning John, *What went ye out into the wilderness to see?* So may I ask believers in their looking unto Jesus, What went ye out to see? when you crawl, & move, as if you had no hearts nor spirits within you, whom go ye forth to see? what, him that is the Lord of glory? what, him that is the brightness of his Fathers glory, and the express image of his person? what, are such heavy & lazy aspects fit to take in such a glory as this is? you see in what large streams your thoughts fly forth to other things, & are you only languishing, weak, and feeble, in things of so great concernment? Oh that Christians should be cold in spirituals, & hot in the pursuit of earthly temporal things.

3. In not binding of their minds to this object, in not staying the eye on Jesus Christ. Some may give a glance at Christ, but they are presently wheeled off again: but why doth not the eye abide there, at least, till it come to some profitable issue? is not Christ worthy on whom our souls should dwell? Certainly if we love our Jesus, that love will hold us; Christ then will be in our thoughts, and minds, and we cannot off him: as the load stone having drawn the iron, it keeps it fast to it self; so if love draw our hearts, it holds it fast to the object loved. Christ himself acknowledgeth such an operation of love upon himself, *Turn away thine eyes, for they have overcome me;* show

thou hast ravished my heart, my sister, my spouse, with one of thine eyes: Christ was held in the galleries, and captivated with love to his people, so that his eyes was ever upon them; nay he could not get his eyes off them, *Can a mother forget her child? no more can I forget you;* and is Christ so tender in his love towards us, that he ever minds us, and shall our minds be so loose to him? so fluttering, and fleeting? shall there be no more care to bind our selves in cords of love to him, who hath bound himself in such cords of love to us? Cant. 6. 5.

4. In not dayly exercising this blessed Duty; it may be now and then they are awakened, and they get up into heaven to see their Jesus, but it is not dayly. Oh consider! Is this now and then going to heaven within the vail, to live the life of friends? is this to carry our selves as children? what, to be so strange at home? but now and then, once in a month, in a year, there to be seldom, where we should always be? is Jesus Christ such a mean thing, that a visit now and then should serve the turn? the Queen of Sheba hearing Solomons wisdom, Oh said she, *Blessed are those thy servants that always stand before thee, and hear thy wisdom;* if she were so taken with Solomon, remember that a greater than Solomon is here; and shall we deprive our selves of that blessedness, which we might enjoy by standing always in the presence of Christ, to hear his Wisdom, and to behold his Glory? I King 10. 8.

Oh my Brethren, let us take shame to our selves, that to this day we have been so careless in fending, bending, binding our minds to this blessed object, Jesus Christ; yea, let us blush that we have not made it our daily business. *David describes the blessed man by his delighting in the law of the Lord, and by his meditating on that Law day and night;* how then is he to be reproved, that neither meditates on the Law of the Lord, nor on the Lord, the Law-maker, day and night? O alas! we keep not a constant course, we are not daily in the exercise of viewing Jesus; nay, I fear, we look upon this Duty of looking unto Jesus, as a questionable thing; it seems to many as a Duty unknown, unheard of, unthought of, it is not in their notice, and how should it be in their practice? But I leave this first Use. Psal. 1. 2.

SECT. IV.

Use of Exhortation.

IS inward, experimental Looking unto Jesus a choice, and high Gospel ordinance? Use 2.
 One Use of Exhortation. *I beseech you by the meekness and gentleness of Christ, I beseech you by the mercies of God, I beseech you brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, to look unto Jesus:* or if my beseeching will not prevail, why yet look on me as an Embassador of Christ, consider as though *God did beseech you by me, I beseech, I pray you in Christs stead;* it is a message that I have from God to your souls, *to look unto Jesus;* and therefore *set your hearts, to all the words that I testify to you this day, for it is not a vain thing, but it is for your lives.* 2 Cor. 10. 1.
Rom. 12. 1.
Rom. 15. 30
2 Cor. 5. 20
Deut. 32. 46

O that I should need thus to perswade your hearts to look unto Jesus! What, is not your Jesus worthy of this? why then are your thoughts no more upon him? why are not your hearts continually with him? why are not your strongest desires, and daily delights in, and after the Lord Jesus? what's the matter? will not God give you leave to approach this light? will he not suffer your souls to tast and see? why then are these words in the Text? why then doth he cry, and double his cry, *behold me, behold me?* Ah vile hearts! How delightfully, and unweariedly can we think of vanity? how freely, and how frequently can we think of our pleasures; friends, labours, lusts? yea, of our miseries, wrongs, sufferings, fears? and what, is not Christ in all our thoughts? It was said of the Jews, that they used to cast to the ground the book of Esther before they read it, because the name of God is not in it: and Augustine cast by Cicero's writings, because they contained not the name of Jesus; Christians! thus should you humble, and cast down your sensual hearts, that have in them no more of Christ: O chide them for their wilfull or weak strangeness to Jesus Christ! O turn your thoughts from off all earthly vanities, and bend your souls to study Christ, habituate your selves to such contemplations as in the next Use I shall present; and let not those thoughts be seldom or cursory, but settle upon them; dwell there, bath your souls in those delights, drench your affections in those rivers of pleasures, or rather in the sea of consolation; O tye your souls in heavenly galleries, have your eyes continually

† Baxter's Rest

ally set on Christ! Say not, *you are unable to do thus, this must be Gods work only, and therefore all our exhortations are in vain.* † A learned Divine can tell you, though God be the chief disposer of your hearts, yet next under him you have the greatest command of them your selves: *though without Christ you can do nothing, yet under him you may do much; or else it will be undone, and you undone through your neglect; do your own parts, and you have no cause to distrust whether Christ will do his; it is not usual with Christ to forsake his own people in that very work he sets them on.* — *Oh but we can do nothing:* how nothing? what, are you neither spiritual nor rational creatures? If a carnal Minister can make it his work to study about Christ through all his life time, and all because it is the trade he lives by, and knows not how to subsist without it: why then me thinks a spiritual Christian should do much more; if a Cook can labour and sweat about your meat, because it is the trade that maintains him, though perhaps he taste it not himself; Methinks, you for whom it is prepared, should take the pains to taste its sweetness, and feed upon it. Christians! if your souls were sound and right, they would perceive incomparably more delight and sweetness in knowing, thinking, believing, loving and rejoicing in Jesus Christ, than the soundest stomach finds in his food, or the strongest senses in the enjoyment of their objects. Now for shame never say, you cannot reach it. *I can do all things* (saith Paul) *through Christ that strengtheneth me.* Oh it is our sloath, our security, our carnal mind, which is enmity to God and Christ, that keeps us off. Be exhorted! Oh be exhorted in the fear of God!

Phil. 4 13.

SECT. V.

Motives from our wants in case of neglect.

TO quicken us to this *Duty*, I shall propound some moving considerations; Ponder and weigh them with an impartial judgement; who knows but through the assistance of Christ they may prove effectual with your hearts, and make you to resolve upon this excellent *Duty of Looking unto Jesus.*

Consider { 1. Our wants, in case of our neglect.
2. Our riches, in case we are lively in this *Duty*.

1. For our wants; if Christ be not in view, there is nothing but wants.

Suppose first a Christless soul, a poor creature without any beam or ray of this *Sun of righteousness*, and what a sad condition is he in? I may say of such a one that —

Ephes. 5 8.

John 16. 3.

1 Cor. 1. 30.

Isa. 1. 6.

Jer. 20. 3.

1. He is without light: there is no oyl of saving knowledge, no star of spiritual light arising in his soul; *ye were once darkness*, saith the Apostle to his *Ephesians*: not only dark, but darkness it self; they were wholly dark, universally dark, having no mixture, nor glimpse (whilest without Christ) of spiritual light in them. Of such carnal wretches, saith our Saviour, *they have not known the Father, nor me*; they have not known the Father in his Word, nor Me in my Natures, Offices, Sufferings, Exaltations, Communications: very miserable is the carnal mans Ignorance of God and Christ, he hath no saving knowledge of Jesus.

2. Such a one is without Grace, without Holiness; *Christ is our wisdom and sanctification*, as well as *righteousness and redemption*. Where Christ is not, there is no spiritual wisdom, no inclination to the ways and works of sanctification.

3. Such a one is without contentation; the soul in this case finds nothing but emptiness and vanity, in the greatest abundance. Let a man have what the world can give, yet if he have not Christ, he is nothing worth; Christ is the marrow and fatness, the fulness and sweetness of all our endowments; separate Christ from them, and they are bitter, and do not please us; empty, and do not fill us.

4. Such a one is without any spiritual beauty; *there is nothing in him but sores and swellings, and wounds and putrefaction*; from the sole of his foot, to the crown of his head, there is nothing in him but loathsome and incurable maladies; hence the greatest sinner is the foulest monster; bodily beauty without Christ is but as green grass upon a rotten grave; did man see his uncomeliness and deformity without Jesus Christ, he would stile himself as the Prophet stiled *Pashur, Magor-Missabib*, *fear round about, every way a terror to himself.*

5. Such a one is without peace: there is no true, spiritual, heavenly peace, no joy and

and peace in the holy Ghost without Jesus Christ. *Joram asking Jehu, is it peace?* was ^{2 Kings 9. 22.} answered, *what hast thou to do with peace, so long as the whoredomes of thy mother Jezabel, and her witchcrafts are so many?* a Christless man asking, is it peace, O Messenger of God? he can look for no other but *Jehu's* answer, *What hast thou to do, O carnal man, with peace, so long as thy lusts are so strong within thee, and thy estrangements from the Prince of peace, so great?* the soul that is without Jesus Christ, is an enemy to the God of peace, a stranger to the Covenant of peace, incapable of the Word of peace, an Alien to the way of peace: *there is no peace to the wicked, saith* ^{Isa. 57. 21.} *my God.*

6. Such a one is without acceptation, with God the Father: Christ onely is Gods beloved, and therefore as *Josephs* brethren might not look him in the face, unless they brought their brother *Benjamin*, so cannot we look God in the face with any confidence or acceptance, unless we bring Christ with us in the armes of our faith; without Christ man is stubble, and God is a consuming fire to destroy him; man is a guilty malefactor, and God a severe Judge to condemn him; the whole of man without Jesus Christ is a very abomination in Gods presence.

7. Such a one is without life: *he that hath not the Son, hath not life, saith John;* ^{1 John 5. 13.} Christ lives not in that soul, it is a dead soul, *dead in sins and trespasses.* As the dead see *Ephes. 2. 1.* nothing of all that sweet and glorious light which the Sun casts forth upon them, so the dead in sin have no comfortable apprehension of Christ, though he shine in the Gospel more gloriously than the Sun at noon. And as *the dead know not any thing;* so the dead in sin know nothing at all of the wisdom of Christ guiding them, or of the holiness of Christ sanctifying them, or of the fulness of Christ satisfying them, or of the death of Christ mortifying their lusts, or of the resurrection of Christ quickning their souls, or of the dominion of Christ reigning in their hearts. O what a misery is this!

All this you may say is true to a Christless soul; but what evil to him that may have a title to Christ, and yet minds not Christ, makes not use of Christ, doth not *look unto Jesus?*

Such a case I confess may be; yea, as many *Duties* are neglected by some godly, so this main *Duty* is (I may tremble to think it) exceedingly neglected. But, O the sin, and sadness of those souls! O the wants attending such poor creatures! Consider them in these particulars.

1. They have not that wisdom, knowledge, discerning of Christ, as otherwise they might have. By *looking*, and serious observing of Christ, we gain more, and more knowledge of Christ; but if we will not *look*, how should we understand those great mysteries of grace? nor speak I only of speculative knowledge, but more especially of practical and experimental; without *looking on Christ*, we cannot expect that vertue should go out of Christ; there is but a poor character or cognizance of Christ upon them that are such; they have not so clear, and comfortable, and inward, and experimental a knowledge of Jesus Christ.

2. They do not so taste the goodness of Christ, as otherwise they might; Christ is no other unto them, whilst neglected by them, but as an eclipsed Star, with whose light they are not at all affected; Christ is not sweet to them in his Ordinances, they find not in them that delight and refreshment, that comfort and contentment, which they usually minister: they cannot say of Christ as the Spouse did, *I sat down under his shadow with great delight, and his fruit was sweet to my taste;* they are in the ^{Cant. 2. 3.} case of *Barzillai*, who could not taste what he did eat, or what he did drink; nor could hear any more the voice of singing-men, or of singing-women: so they cannot taste the things of God, nor hear the spiritual melody which Christ makes to the souls of them that *look up to him.*

3. They have not that love to Christ, which Christs beholders have; they meditate not upon Christ, as lovers on their love; they delight not themselves in Christ, as the rich man in his treasure, and the bride in the bridegroom, which they love; their thoughts are rather on the world than Christ; their palates are so disordered, that they have no pleasure in the choicest wine, they cannot say that their souls long after him; and no wonder, for how should they love Christ, who turn their eyes from him who is *the fairest of ten thousands* to other objects? Surely they have no flaming, burning love to Christ, that will give every base thing a kind of preheminence above Christ.

4. They

4. They have not that sense of Christs love, which those that exercise this *Duty* have; whilst the soul neglects Christ, it cannot possibly discern the love of Christ; it perceives not Christ applying the Doctrines of his love to the conscience: Christ appears not in his banquetting house, he enables not the soul to pray with confidence, he makes it not joyful in the house of prayer. And hence it is, that such souls move so slowly in Gods service; they are just like *Pharaohs* charrets, without wheels; O they perceive not the Love of Christ, either in the clear revelation of his secrets, or in the free communication of his graces, or in the sanctifying and sweetning of their tryals, or in sealing up the pardon of their sins: O they feel not those ravishing comforts, which usually Christ speaks to the heart, when he speaks from his heart in love. O the want! O the misery of this want!

5. They have not that experience of the power of Christ, which they have that are in the exercise of this *Duty*. Would you know wherein lies the power of Christ? I answer, in casting down the strong holds of sin, in overthrowing Satan, in humbling mens hearts, in sanctifying their souls, in purifying their consciences, in bringing their thoughts to the obedience of Christ, in making them able to endure afflictions, in causing them to grow and encrease in all Heavenly graces; and this power they partake of, who rightly and experimentally look up to Christ. But if this *Duty* be neglected, there is no such thing; hence we call this, *the Duty of Duties, the chief Duty, the especial Duty*; and for all other *Duties, Means, Ordinances*, if Christ be not in them, they are nothing worth; In every *Duty* this is the essential part, that we look through all, unto Jesus; it is only from Christ, that Vertue and Efficacy is communicate in spiritual Ordinances; there were many people in a throng about Christ, but the infirm woman that touched him, was she alone that felt efficacy come from him; we see many attend the Ordinances, frequent the Assemblies, but some few only find the inward power of Christ derived unto their souls. They that neglect, or are grossly ignorant of this great mystery of *looking unto Jesus*, are no better then strangers to the power of Christ.

6. They have not that sense of the worth and excellency of Christ, that are unacquainted with this *Duty*; they are not so ravished with his Beauty, they are not so taken with the Sweetness and Pleasantness of the Face of Christ; he is not the fairest of ten thousands in their eyes; and hence it is; that they do not take pleasure, long after, delight or joy themselves in Christ: indeed these affections are the Evidences of our high esteem; they that rejoyce not in Christ, nor have any longings after Christ, they put a very unworthy price upon Christ.

7. They have not that sense either of their own wants, or of the worlds vanity, who are not in the practice of this *Duty*. In this glass we see that man is blind, and no Sun but Christ can Enlighten him; that man is naked, and no garment but Christ's can cloath him; that man is poor, and no treasure but Christ can make satisfaction for him; that man is empty, and none but Christ can fill him; that man is distressed, perplexed, tormented, and none but Christ can quiet him. Why? all this, and much more than this appears in this glass of *Jesus*: the soul that looks here, cannot but comprehend an end of all other perfection; yea, the further it looks on the creature, the deeper and deeper vanities it discerns. But alas! there is no observation, no sense, no feeling either of mans wants, or of the worlds vanity, or of any futable good in Christ, to them that are not in this Divine and Spiritual contemplation.

Thus far of their wants, that neglect this *Duty of looking unto Jesus*.

SECT. VI.

Motives from our riches, in case we are lively in this Duty.

2. **F**OR our riches, in case we are lively in this *Duty*: Oh the blessed incomes to such souls! we may reckon up here those very particulars which the others wanted.

1. That Christ gives Light unto them; as the receiving of the Sun gives light to the body, so the receiving of the *Sun of Righteousness* gives light, a spiritual, heavenly, and comfortable light to their souls.
2. That Christ gives grace and holiness unto them; of his fulness we receive grace for grace. As the print upon the wax answers to the seal, or as the characters upon the Son answers to the Father; so there are certain stamps of the grace of Christ upon the Saints, that what good they do, it springs not from external motives

tives only, as in hypocrites, but from Christ working in them an inward principle of new nature; and upon this account doth *John* tell us, *the Law was given by Moses, but grace & truth came by Jesus Christ.* 3. That Christ gives contentation or satisfaction unto them: as the pearl satisfied the Merchant in the Parable with treasure, so Christ satisfieth the soul with wisdom in the understanding, with the sense of his love in the heart, with sure and blessed peace in the conscience; they that rightly *look unto Jesus*, may say as *Jacob* did, *I have enough.* 4. That Christ gives glory unto them; *he is the glory of Israel*, he is both the Author, and the matter of their glory; he is the glory of their justification, as the garment is the glory of him that wears it; he is the glory of their redemption, as the ransom is the glory of the captive: he is the glory of their sanctification, as *Jordan* cleansing him from his leprosie was the glory of *Naaman*; he is their *all in all*, in whom they glory, and to whom they give all honour, and glory, and power, and praise. 5. That Christ gives peace unto them, *God is in Christ reconciling the world unto himself*, he is the Author, and the world is the object of this reconciliation. *Christ is our peace*; and peace is preached by *Jesus Christ*; they that hear Christ in the Word, or that *look unto Christ* by the eye of faith, they have this peace; for Christ only in Ordinances is the revealer, and procurer, and the worker of peace in all the children of peace. 6. That Christ procures acceptance with God for them; he stands betwixt God and such believers; and as they mind him, so he is ever mindful of them, pleading their cause, answering all the accusations of Satan, and praying to his Father in their behalf. 7. That Christ gives life unto them; *he that hath the Son, hath life*; he that hath Christ in his heart as a root of life living in him, or as a King setting up his throne within him, or as a Bridegroom betrothing himself in loving kindness to him, *he hath life*, the life of grace, and the earnest of the life of glory. 8. That Christ gives wisdom unto them, *Christ hath in him all the treasures of wisdom*, and therefore he that looks most to Christ is the wisest man in the world; he that hath the Sun, hath more light than he that hath all other lights in the world, and wants the Sun. 9. That Christ gives a taste of his goodness unto them; they cannot *look unto him*, but he makes them joyful with the feeling of himself and Spirit; and hence it is that many times they brake out into *Psalms, and Hymnes, and spiritual songs*, and make melody in their hearts unto the Lord. O there is a goodness of illumination, regeneration, sanctification, consolation, contentation, pacification, and spiritual freedom flowing from Christ to the souls of his Saints, which to carnal men is a sealed Well, whose waters their palates never tasted. 10. That Christ gives a sincere and inward love of himself unto their hearts. No sooner is their eye of faith *Looking unto Jesus*, but presently their hearts are all on fire; such a suitability is betwixt Christ and their souls, as is betwixt the hearts of lovers; their love to Christ is like the love of *Jonathan* to *David*, a wonderful love, and *passing the love of women*; they love him as the bridegroom to whom their souls are married, as the choicest pearl by whom they are enriched, as the Sun of consolation, by whose beams their souls are comforted, as the fountain by whom their hearts are refreshed, and their desires every way satisfied. 11. That Christ gives the sense of his own love to them; they cannot *look on Christ*, but they see him loving, and embracing their humble souls; they see him binding up their broken hearts; they behold him gathering to himself, and bearing in the bosom of his love, and comforting with the promises of his Word their wounded spirits; they behold him like *Jacob* serving in the heat and in the cold for *Rachel*, serving in manifold afflictions from his cradle to his cross, to make a Spouse unto himself. 12. That Christ gives the experience of his power to them; they that *look on Christ*, do feel the power of Christ inwardly in their souls, dissolving the works of Satan, casting down his Kingdom, and mighty holds within them, healing all their spiritual maladies, sustaining them in all afflictions, filling their souls with all Spiritual and Heavenly might, making them strong in knowledg, and strong in faith, and strong in love, and strong in motion, and coming to Christ, as a river of much waters is strong in coming home to the Ocean. 13. That Christ gives the sense of his own worth and excellency unto them, they see now in Christ is wisdom surpassing the brightness of the Sun, even all the treasures of wisdom; in Christ is power excelling the strength of rocks, he is not onely strong, but strengthit self; in Christ is Honour transcending all the Kings of the earth, for he is King of Kings, and Lord of Lords; in Christ is beauty excelling the Rose of *Sharon*, and Lilly of the valleys, he is fairer than all the flowers of the field, than all the precious stones of the earth, than all the lights in the firmament, than all the Saints and Angels in the highest heavens. 14. That Christ gives the sense of their wants, and of

John 1. 17

Luke 2. 32

2 Cor. 1. 9

Ephes. 2. 14.

Acts. 10. 36

1 John 5. 12.

Ephes. 5. 19

2 Sam. 1. 26

the worlds vanity, and of his sutable goodnes unto them, In *looking unto Jesus* they see themselves in themselves miserable, and all other things miserable comforters: they have learnt the meaning of that Psalm, *Put not your trust in Princes, nor in the son of man and in whom there is no help, his breath goeth forth, he returneth to his earth, in that very day his thoughts perish; happy is the man that hath the God of Jacob for his God, whose hope is in the Lord his God.* 15. That Christ gives all things, every thing unto them. *All things are yours* (saith the Apostle) *whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and you are Christs, and Christ is Gods.* All things are yours; First, all the Ministers of Christ from the highest to the lowest, *whether Paul, or Apollo, or Cephas; they are your servants, they are men that watch over you for your salvation.* Secondly, *the world is yours; indeed the world stands but for your fakes, if your number were but once compleated, quickly would the world be set on fire: you will say, ay! but how is the world ours? we find not this, for who hath the world at will? why, though you have not, yet the misery you find in the world, the want of wealth as well as the enjoying of it is yours, (i.e.) it tends to your advantage.* Thirdly, *life is yours, it is a fitting, a preparing, a squaring of you for a better life, even for eternity.* Fourthly, *death is yours; for you shall die just then when it is best for you, death shall serve but as a servant to your advantage.* Fifthly, *things present, and things to come, are yours; godliness hath the promise of this life, and of that which is to come.* Sixthly, I will add, the Lord himself is yours, take God, and look on him in his greatness, in his mighty power, even this great God, the Lord of heaven and earth, is yours, he is yours, and all that he hath is yours, and all that he doth is yours, and all that he can do is yours, *I will be thine* (saith God to Abraham) *I will be to thee an exceeding great reward.* Here is a Catalogue, an Inventory of a Christians riches; have Christ and have all; when an Heathen was but asked; where all his treasure was, he answered, *where Cyrus my friend is: and if any ask you, where all your treasure is, you may answer, where Christ your friend is; in this respect you may truly say, there is no end of your riches, they are called the unsearchable riches of Christ; Paul could find no bottom of these riches; O who would not look unto Jesus? If Christ be yours (besides those particulars enumerated in this Text, (1 Cor. 3. 22, 23.) God is yours, the Father is yours, the Son is yours, the Spirit is yours, all the promises are yours; for in Christ they are all made, and for him they shall be performed. Come, let the proud man boast in his honour, and the mighty man in his valour, and the rich man in his wealth; but let the Christian pronounce himself happy, only happy, truly happy, fully happy, in beholding Christ, enjoying Christ, having Christ, in Looking unto Jesus.*

You have the Motives of our wants, in case of neglect: and of our riches in case we are active, frequent, serious, and lively in this *Duty*. But for our further encouragement to fall upon it, I shall add a few Motives more.

SECT. VII.

More Motives to encourage us in this work,

CONSIDER your *looking on Jesus* will maintain your communion with Jesus; and is not this worth the while? Why Christians! what is this communion with Christ, but very heaven aforehand? hereby we enjoy his person, and all sweet relation to his person, his death, and all the saving fruits, privileges, and influences of his death; hereby we are brought into Christs banquetting-house, held in his galleries, his banner over us being love: hereby we are carried up into the Mount with Christ, that we may see him (as it were) transfigured, and may say with Peter, *Master, it is good for us to be here, and let us here build Tabernacles.* Oh it's an happy thing to have Christ dwell in our hearts, & for us to lodge in Christs bosome! Oh its an happy thing to maintain a reciprocal communication of affairs betwixt Christ and our souls! as thus; he bare our sins, take we his healing: he endured wounds for us, drink we the spiritual balm that sprang out of his wounds; he took upon him our unrighteousness, do we cloath our selves with his righteousness: he endured pains for us, come we to him, and take his rest to our souls; he embraced our curse and condemnation, do we embrace his blessing, justification, and salvation. To this end do we *look on Jesus*, if he hide his face by desertions, rest not till we find him; if we find him, hold him fast, let him not go, disturb him not out of our hearts by our corruptions. Thus if we would prize the presence

sence of Christ, how comfortably should we maintain and encrease our Communion with Christ.

2. Consider, that your daily necessities call for a frequent *looking up unto Jesus*; you have need of Christ, you have need that he pray in you, and need that he pray for you to your heavenly Father; you have need that he work in you, and need that he work for you his own blessed will; you have need that he present you and yours blameless before his Fathers presence in life, and death, and at the judgment day; there's not a moment in your life, wherein you stand not in continual need of Jesus Christ; And can a hungry man forget his bread? can the heart that pants for thirst forget the River? can a man in bonds forget freedom? can a child in distress forget a Father in honour and wealth? Oh then let your necessities drive you to Christ; and mind you of Christ; Is not he the fountain that supplies all wants? Christians! consult your own Experiences; when you *look up to Jesus*, and lean on Jesus, are you not best at rest? O then why do you not always rest and lean upon him? sometime you say, *his Bread is sweet, and his Cup is pleasant, how amiable is his Presence*? At such a time you have never done wondering at him; O the sweet impression, that are even then on your spirits! why do you not then always *look unto him*? or at least, why are you not frequent in his disciples posture, *who looked stedfastly towards Heaven as Christ went up*? How richly might your idle hours, and spare time be laid out here, to the supply of all necessities, bodily, or spiritual?

Act. 1. 10.

3. Consider, that an eye, an heart on Christ, is one of your most unquestionable Evidences of sincerity. *Where your Treasure is, there will your hearts be also*. If Christ be your Treasure, your hearts will be on Christ; and surely an heart set upon God in Christ is a true evidence of saving Grace. External actions are easiest discovered, but those of the heart are surest Evidences: when thy learning will be no good proof of thy Grace, when thy arguments from thy tongue and hand may be confuted, yet then will this Argument from the bent of thy heart prove thee sincere. Take a poor Christian that hath a weak judgment, a failing memory, a stammering tongue, yet if his heart be set on Christ, I had rather die in this mans condition, and have my soul in his souls case, than in the case of him without such an heart, though he had the most eminent gifts, and parts, and abilities of any in the world. Christians! as you would have a sure testimony of the love of God, and a sure proof of your title to glory, labour to get your hearts on Christ, *O look on Jesus*. You may be sure Christ will acknowledg that you really love him, when he sees your hearts are set upon him.

Math. 6. 21.

4. Consider, that your *looking on Jesus*, will strengthen patience under the Cross of Christ. This is the very particular Motive of the Text, *Let us run with patience the Race that is set before us, looking unto Jesus, the Author and finisher of our Faith, who for the joy that was set before him endured the Cross, despising the shame; and is set down at the right Hand of the Throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind*. It is storied of a Martyr, that having offered him a Cup of spirits to sustain him, when he seemed to faint under his greatest Trial, he returned this answer, *My Lord and Master had Gall and Vinegar given him to drink*; as if he had been astonished to see himself fare better than Jesus Christ. How may it strengthen your patience in sufferings to think of Christs patience? What, are you served ill? Ay, but Jesus Christ was not served so well; can you suffer so much as he hath done? *I tell you nay*. O then do you stay your murmurings and repinings, bear with patience the little you endure; and to this end, *Consider him that hath endured the contradictions of sinners*.

Heb. 11. 1, 2, 3.

5. Consider, that a through-sight of Christ, will encrease your inward joy in Christ, *Your father Abraham joyced to see my day, and he saw it, and was glad*. A right sight of Christ, will make a right-sighted Christian glad at heart; I wonder not that you walk uncomfortably, if you never tried this Art of Christ-contemplation; can you have comfort from Christ, and never think of Christ? doth any thing in the world glad you, when you do not remember it? If you were possessed of all the Treasure in the Earth, if you had title to the highest Dignities, and never thought of them, sure they would never joyce you. Come *look up unto Jesus*, fix your eyes, thoughts, and hearts on that blessed objects, and then you may expect Davids experience, *my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate of thee in the night watches*. A frequent access to Christ in a way of meditation cannot but warm the soul in spiritual comforts. When the Sun in the spring draws near our part of the earth, how do all

Joh 8. 56.

Psa 63. 5.

things congratulate its approach? the earth looks green, the trees shoot forth, the plants revive, the birds sing sweetly, the face of all things smiles upon us, and all the creatures below rejoyce: Christians! if you would but draw near, and look on this *Son of Righteousness*, Jesus Christ, what a spring of joy would be within you? how would your Graces be fresh and green? how would you forget your winter sorrows? how early would you rise (as those Birds in the spring) to sing the Praise of our great Creatour, and dear Redeemer.

6. Consider that your Eye on Jesus will preserve the vigour of all your Graces. As the body is apt to be changed into the temper of the air it breaths in, and the food it lives on, so will your spirits receive an alteration according to the Objects which they are exercised about. You that complain of deadness and dulness, that you cannot love Christ, nor rejoyce in his loves, that you have no life in Prayer, nor any other Duty, and yet you never tried this quickning course, or at least you were careless and uncon-
stant in it; what, are not you the cause of your own complaints? say, is not your life hid with Christ in God? O whether must you go but to Christ for it? If you would have light and heat, why then are you not more in the Sun-shine? if you would have more of that grace which flowes from Christ, why are you no more with Christ for it? for want of this recourse to Jesus Christ, your Souls are as candles that are not lighted, and your duties are as Sacrifices which have no fire; fetch one coal daily from this Altar, and see if your Offerings will not burn; keep close to this reviving Fire, and see if your affections will not warm. Surely if there be any comfort of hope, if any flames of love, if any life of faith, if any vigor of dispositions, if any motions towards God, if any meltings of a softned Heart, they flow from hence; men are apt to bewail their want of desire, and hope, and joy, and faith, and love to Jesus Christ, whilest this very duty would nourish all these.

7. Consider, it's but equal that your hearts should be on Christ, when the heart of Christ is so much on you. Christ is our Friend, and in that respect he loves us, and bears us in his heart; and shall not he be ours? Surely this is ill requital; this is a great contradiction to the law of Friendship: But Christ is our Lord as well as Friend; and if the Lord of glory can stoop so low as to set his heart on sinful dust, one would think we should easily be perswaded to set our hearts on Jesus Christ. Christians! do you not perceive that the heart of Christ is set upon you! and that he is still minding you with tender love, even when you forget both your selves and him? Do you not find him following you with daily mercies, moving on your souls, providing for your bodies, and preserving both! doth he not bear you continually in the armes of love, and promise that *all shall work together for your good?* doth he not give his Angels charge over you, and suit all his dealings to your greatest advantage? and can you find in your hearts to cast him by? can you forget your Lord, who forgets not you? Fie upon this unkind Ingratitude! When the Lord speaks of his thoughts and respects to us, he gives this language, *Can a woman forget her sucking-child, that she should not have compassion on the Son of her Womb? yea, they may forget, yet will not I forget. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.* But when he speaks of our thoughts to him, the case is otherwise: *can a Maid forget her Ornaments, or a Bride her Attire? yet my People have forgotten me days without number, q. d. you would not forget the cloaths on your backs, you would not forget your braveries, your Ornaments, your Attires, and are these of more worth than Christ? yet you can forget me day after day.*

8. Consider, it's a command of Christ, that we should look to Jesus. *Behold me, behold me; lo I, lo I;* A command not only backt with Authority, but accompanied with special Ordinances appointed to this end: what is Baptism? and what is the Lords Supper, but the representation of Jesus Christ? Is it not Christs command in his last Supper, *Do this in remembrance of me?* and *this do ye as oft as ye drink in remembrance of me?* In this Ordinance we have Christ crucified before our Eyes, and can we forget him? Or, can we hold our eyes off him? can we see the Bread broken, & the Wine distinctly severed from the bread, and not call to mind (according to the Scripture) Christs Agony in the Garden, and on the Cross? can we take, and eat the bread? and take, and drink the cup, and not apprehend Christ stooping down from Heaven to feed our souls? At such a time if we forget the Lord Jesus Christ, it will argue our disaffection, our ingratitude, our disobedience every way.

9. Consider, it's both work and wages to look up unto Jesus. Hence David professed, *it is good for me to draw near to thee, and my meditation of him shall be sweet:* the word imports

Isa. 49. 15, 16.

Jer. 2 32.

1 Cor. 11. 24.
25.

Psa 73. 28
Psal 104. 34.

imports a sweetness with mixture, like compound spices, or many flowers. Every thought of Jesus is sweet and pleasant, nay, it's better than wine, *we will remember thy love more than Wine*; there is more content in contemplating on Christ, more refreshing to the spirit, than wine gives to the body, *How precious are thy thoughts unto me, O God?* look in what kind soever you account a thing precious, so precious are the thoughts of God and Christ to a man, whose heart is in a right frame. Such a one loves every glance of Christ, and the more it sees, the more it loves; It is said of one *Endoxius*, that he wished he might be admitted to come near the body of the Sun, to have a full view of it, though it devoured him; he was something rash in his wish: but there is something proportionable in a godly spirit, he so loves Christ, that he could be content to be swallowed up in the beholding of him. Certainly there is a blessing in this work; when we are bid to *look unto Jesus*, it is but to receive from Jesus: is it any thing else but to call and invite us to look on the most pleasing and delightful object? That in the beholding of it, it may convey it self unto us, and we be delighted and filled with it? it is all one as if he should bid us sit down by a well of Life, and drink; or if he should bid us be as the Angels are, who are blessed in the beholding of this Jesus; why come then, if this be a blessed work, why will we unbless our selves? If the work will exalt us, why will we debase our selves, in not closing with it? If we might live above heaven, why will we live below? certainly when thoughts of Christ are moving in us, Christ himself is not far off, he will come, and enter too; and how sweet is it for Christ to come and take up his habitation in our souls.

Cant. 1. 4.

Psa. 139. 17.

10. Consider how the Angels exceedingly desire to *look on Jesus*: they stoop down, and pry into the Nature, Offices, and graces of Jesus Christ: *which things* (saith the Apostle) *the Angels desire to look into*. He alludes to the manner of the Cherubims looking down into the Mercy-Seat; this is the study, yea this is the delight and recreation of the Elect Angels to *look on Jesus*, and to look into the several scopes of our salvation by Jesus Christ, to behold the whole frame, and fabrick of it, to observe all the parts of it from the beginning to the end, to consider all the glorious Attributes of God, his Wisdom, Power, Justice, Mercy, all shining and glittering in it like bright Stars in the Firmament; this I say is their work, yea, this is their Festivity and Pastime. And shall not we imitate the Angels? shall not we think it our honour to be admitted to the same priviledge with the Angels.

1 Pet. 1. 12.

11. Consider that *looking unto Jesus* is the work of Heaven; *it is begun in this life* (saith Bernard) *but it is perfected in that life to come*; not only Angels, but the Saints in glory do ever behold the face of God and Christ; if then we like not this work, how will we live in Heaven? the dislike of this *Duty* is a bar against our entrance; for the life of a blessedness is a life of Vision; surely if we take no delight in this, heaven is no place for us.

Vita contemplativa incipit in hoc seculo, proficitur in futuro. Bern.

12. Consider that nothing else is in comparison worth the minding or looking after. If Christ have not your hearts, who? or what should have them? O that any Christian should rather delight to have his heart among Thorns and Briers, than in the Bosom of his dearest Jesus! Why should you follow after drops, and neglect the Fountain? why should you fly after shadowes, and neglect him who is the true substance? if the mind have its currant from Christ toward other things, these things are not only of less concernment, but destructive: *they are gone far from me, and have walked after Vanity, and are become vain*. How unworthy the world is of the look of Christians, especially when it stands in competition with Jesus, we have discussed before.

Jer. 2. 5.

Many other Motives might be given, but let this suffice. I have done with the exhortation; In the next place I shall lay open to you the particular way of this *Duty*, which all this while I have been perswading to.

SECT. VIII.

Use of Direction.

Use 3.

I Sinward, experimental *looking unto Jesus* a choice, or an high Gospel Ordinance? why then some directions how we are to perform this Duty. Practice is the end of all sound doctrine, and *duty* is the end of all right faith; now that you may do what you have heard in some good measure, I shall prescribe the directions in the next part prescribed.

But

But first in the work observe those two parts of the Text, the act, and object; the act is *looking unto*; and the Object is Jesus. 1. By *looking unto*, we mean (as you have heard) an inward experimental *knowing, desiring, hoping, believing, loving, calling on* Jesus, and *conforming to* Jesus: it is not a bare swimming knowledge of Christ, it is not a bare thinking of Christ; as Christ hath various excellencies in himself, so hath he formed the soul with a power of diverse wayes apprehending, that so we might be capable of enjoying those divers excellencies that are in Christ; even as the creatures having their several uses, God hath accordingly given us several senses, that so we might enjoy the delights of them all: what the better had we been for pleasant odoriferous Flowers, or sweet perfumes, if we had not possessed the sense of smelling? or what good would language, or musick have done us, if God had not given us the sense of hearing? or, what delight should we have found in meats, or drinks, or sweetest things, if we had been deprived of the sense of tasting? so what pleasure should we have had even in the goodness and perfection of God and Christ, if we had been without the faculty and power of *knowing, desiring, hoping, believing, loving, joying, and enjoying*? as the senses are to the body, so are these spiritual senses, powers, affections to the soul the very way by which we must receive sweetness and strength from the Lord Jesus.

2. By *Jesus*, who is the Object of this Act, we mean a *Saviour, carrying on the great work of mans salvation from first to last*; hence we shall follow this method, to look on this *Jesus*, as our *Jesus* in these several periods. 1. In that Eternity before all time until the Creation. 2. In the Creation the beginning of time until his coming. 3. In his first coming, the fulness of time until his coming again. 4. In his coming again the very end of time to all Eternity. In every of these Periods, Oh what a blessed Object is before us! Oh what wonders of love have we to look upon! Before I direct you how to look on him in these respects, I must in the first place propound the Object: still we must lay the colours of this admirable beauty before your eyes, and then tell you the art how you are to look upon them.

Ep. Andr.

You may object, the Apostle in this Text refers this look only to the passion and session of Christ. But a worthy Interpreter tells you out of these words, *That Christ our blessed Saviour is to be looked on at all times, and in all acts; though indeed, then, & in those Acts more especially*. Besides, we are to look unto Jesus, as the *Author and finisher of our Faith*; and why as the Author and finisher of our Faith, but to hint out to us that we are to stand still, and to behold, as with a steadfast eye, what he is from first to last? You have called us hither (say they in *Canticles*) to see your Shulamite, *What shall we see in him?* What faith the Spouse, but as the company of two Armies? that is, many legions of good sights; an Ocean of bottomless depths of manifold high perfections. Or if these words be understood of the Spouse and not of Christ, yet how many words do we find in *Canticles* expressing in him many goodly sights? *Myrrhe, Aloes & Cinamon, all the Trees of Frankincense, all the Powders of the Merchants* are in him; he is altogether lovely: he is all every whit of him desirable, he is not one single Star, but a constellation; there is in him a confluence, a bundle, an army of glorious sights, all in one cluster, meeting and growing upon one stalk. There's many glorious sights in Jesus, I shall not therefore limit my self to those two especial ones, but take all those before me I have now propounded.

Matth 26:36.

And now, if ever, stir up your hearts. Say to all worldly business and thoughts, as Christ to the Disciples, *Sit you here while I go & pray yonder*. Or as Abraham when he went to sacrifice Isaac, left his Servants and Asses below the Mount, saying, *Stay you here, and I and the Lad will go yonder, and Worship, and come again to you*; so say to all worldly thoughts, *Abide you below, while I go up to Christ, and then I will return to you again*. Christians! your selves may be welcom, but such followers may not.

LOOKING UNTO J E S U S.

The Second Book.

Revel. i. 8, 11.

I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, the Almighty. — I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it to the seven Churches.

CHAP. I. SECT. I.

Of the eternal Generation of our Jesus.



WE must Look unto Jesus, the beginner and finisher of our faith: we must behold Jesus as with a steadfast eye from first to last. As he is *Alpha and Omega, the beginning and the ending, the first and the last*, so accordingly we must Look unto him.

1. He is *Alpha, the beginner*, (so it is in the Original) ἀρχὴν, the beginner, the inceptor, the first wheel of our faith, Heb. 12. 2. and of the end of our faith, the salvation of our souls, 2 *Thef.* 2. 13. 2 *Tim.* 1. 9. *Tit.* 1. 2. Now Christ may be called a *beginner*, in respect of the Decree,

or execution. I shall begin with the Decree, wherein he begun before the beginning of time to design our happiness, for the praise of the glory of his Grace, *Ephes.* 1. 6. Many depths are in this passage. To this purpose we told you that *Jesus is Gods Son, and our Jesus, eternally begotten before all worlds*. In this first period we shall look on him, 1. In relation to God. 2. In relation to us.

1. In his relation to God, who shall declare his generation? He is Gods Son having *Ia. 53. 3.* his subsistence from the Father alone, of which Father by communication of his essence, he is begotten from all eternity.

For the opening of this eternal generation of our Jesus, we shall consider, 1. The thing begotten. 2. The time. 3. The manner of begetting. 4. The mutual kindness and love of him that begets, and of him that is begotten, which brings forth a third person, or subsistence, which we call the Holy Ghost.

1. For the thing it self, it is *Jesus Christ*, who must be considered two ways, as he is a Son, and as he is a God. Now as he is a Son, he is the thing begotten, but not as he is a God. As he is God, he is of himself, neither begotten, nor proceeding; the God-head of the Father, and the God-head of the Son is but one and the same thing; and therefore * *the Son as he is God, he is God of himself*, without beginning even as the Father; but as he is a Son, he is not of himself, but the Son of the Father, begotten of him; and hereupon it follows, that the Son is begotten of the Father, as he is a Son, but not as he is a God.

* *Essentia filii est a seipsa & hac ratione, dici potest autē de essentiali tamen filio non est a seipso ideo sic non est autē deo.*

2. For

Prov 9. 24, 25
26, 27

Prov. 8. 22, 23

Psa. 2. 7
Acts 13. 32, 33

2. For the time of this generation, it hath neither beginning, middle, nor end, and therefore it is eternal before all worlds; this is one of the wonders of our Jesus, that the Father begetting, and the Son begotten, are coeternal. *Wisdom* in the book of *Proverbs* (which with one consent of all Divines is said to be Christ) affirmeth thus, *When there was no depths I was brought forth, When there were no fountains abounding with water; before the Mountains were settled, before the hills was, I was brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world; when he prepared the heavens, I was there; when he set a compass upon the face of the depth, I was there.* And a little before, *the Lord possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the world was; that is to say from eternity; for before the world was made, there was nothing but eternity.* It may be alleaged to the contrary, that the saying of God the Father, *thou art my Son, this day have I begotten thee*, is expounded by Paul of the time of Christs resurrection. And we declare unto you glad tydings (saith Paul) how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, *thou art my Son, this day have I begotten thee.* But we distinguish betwixt generation it self, and the manifestation or declaration of it. Jesus the Son of God from all eternity was begotten: but when he was incarnate, and especially when he was raised again from the dead, then was he mightily declared to be Gods Son by nature. And of this declaration or manifestation of his eternal generation is that of the Apostle understood.

Ira. 53. 8
Rom. 11. 33

3. For the manner of this generation of Jesus the Son of God, understand, there be two manners of begetting; the one is carnal, and outward, and this is subject to corruption, alteration, and time; the other is spiritual, and inward, and such was the beginning of the Son of God, of whose generation there is neither corruption alteration, nor time. But alas! how should we declare his generation? O my soul, here thou mayest admire, and adore with Paul and David, and cry out, *O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out?* There is no searching for us into the secret counsels of God, which he never revealed in his Word; but so far as he hath revealed himself, we shall in sobriety according to the light of the Scriptures, endeavour a discovery of the manner of this spiritual generation of the Son of God: as thus, —

We must consider in God two things, 1. That in God there is an understanding.

2. That in God this understanding everlastingly acts or works.

For the first, that God hath a most excellent understanding, or that he is understanding it self in the highest degree, is very clear; for he that gives understanding to all his intelligible creatures, must needs have it, and be it most eminently in himself: if fire be the cause of heat in other things, it must needs be, that fire is the hottest of any thing; * the axiome is common, but the Scripture verifies it, *with God is wisdom and strength, he hath counsel and understanding.* Nay, that this understanding is his very being is very plain, *Counsel is mine, and sound wisdom, I am understanding, and I am strength.*

* Propter quod
unum quodque
tale, illud est
magis tale.
Job 12. 13
Prov. 8. 14

Jer. 4. 2
Jer. 38. 16
Numb. 14. 21
Rom. 14. 21

For the second, that this understanding in God everlastingly acts or works, is very clear; for that understanding (which is the nature, essence, and being of God) is a meer act, or the first act, it is all one with the life of God; now as all life is active in it self, so the chief life (such as in the highest degree is to be attributed to God) must needs be active; what is the life of God, but an essential property, whereby the Divine nature is in perpetual action, living and moving in it self? and hereof is that speech in Scripture so often used, *the Lord liveth*; hereof likewise is that asseveration or oath so often used by God, *as the Lord liveth*, and *As I Live saith the Lord*; well then, the understanding of God being active, or working from all eternity, it must needs have some eternal object on which it acts or works; every action requires a suitable object, about which it must act, or be exercised: so then if Gods understanding act eternally, it must have some eternal object; and if Gods understanding act most perfectly, it must have some most perfect object to act upon; and what is that but onely God himself? that Gods understanding should act out of himself, would argue his understanding to act upon that which is finite and imperfect: Certainly nothing is infinite, eternal, and perfect, but onely himself; and therefore if his understanding will act upon any suitable object, he must act upon nothing but himself.

And now we come to the manner of this high, mystical, spiritual generation of Jesus the Son of God. As the understanding of God doth act and reflect upon it self from all eternity,

eternity, so it works this effect, that it understands and conceives it self; it apprehends in the understanding an image of that Object which it looks upon, and this very image is the Son of God. This we shall lay out by some similitudes. A mans soul (we know) doth sometimes muse and meditate on other things; as it thinks of Heaven, or it thinks of earth; this we call a right or direct, or emanant thought; but sometimes the soul doth muse, or meditate on it self, as when it thinks of its own Essence, or faculties, or the like; and this we call a reflect thought; why now the soul understands it self, now it hath some Idea, or image of it self, now it conceives it self; this is our phrase, *it conceives it self*. There is not only a carnal, but a spiritual Conception; as when I understand this or that, I say, *I conceive this or that*, I have the Idea, or image of this or that, within my Soul. Or as in a glass, a man doth conceive and get a perfect image of his own face by a way of reflection; so God in beholding and minding of himself, doth in himself beget or conceive a most perfect, and a most lively image of himself, which very image is that in the Trinity which we call the Son of God. Thus you read in Scripture that Jesus the Son of God is called *the brightness of his Fathers Glory, and the express Image of his person*.

Heb. 1. 3.

1. *The brightness of his Fathers Glory*, herein God the Father is compared unto a lightfom body, and God the Son unto a beam, or splendor sent forth, or issuing out from that glorious body. 2. *The express Image of his Person*, herein God the Father is compared unto a seal, and God the Son unto an impression resulting from the seal; Now look as wax upon a seal, hath the engraven Image of the Seal; so the Son of God (which the Father hath begotten or conceived of his own understanding) is the very Image of his Fathers understanding; hence not only the Father, but also the Son is called Understanding it self. *I have Counsel and Wisdom*, (saith Christ) *I am Understanding*; whatsoever the Father is, the Son is; indeed the understanding in men, and the thing understood, are not usually one and the same, but in God it is all one: Gods conceivings and begettings are the most inward of all; the Father conceives of himself, and in himself; and his conceiving is a begetting, and his begetting abideth still in himself, because his understanding can no where meet with any thing suitable, but that which he himself is; and that conveying of himself, or begetting of himself is the second subsistence in the Trinity, which we call the everlasting Son of God.

Prov. 8. 14.

4. For the mutual kindness and lovingness of him that begets, and of him that is begotten, we say this brings forth a third person or subsistence in God. Now for the understanding of this matter, we must consider two things; first, that in the Essence of God, besides his understanding there is a Will. Secondly, that this Will doth work everlastingly upon it self, as his Understanding doth.

For the first, that in the Essence of God, besides his Understanding, there is a Will, is very clear; for he that gives a will to all rational creatures, cannot want it himself; how should he be without will, whose will it is that we will? of necessity it is that there should be some prime or chief will, on whose will all other wills should depend; but the Scriptures are plain, *I am God, and there is none else; I am God, and there is none like me*. *My Counsel shall stand, and I will do all my pleasure*.

Isa. 45. 9, 10.

For the second, that this will in God doth everlastingly work upon it self, is clear: for, as doth the understanding, so doth the will; but the understanding of God doth act upon it self as the chief, and most perfect Truth, therefore the will of God doth will himself as the chief and most perfect good. Indeed what other suitable Object can the will of God have besides himself? an infinite will must needs have an infinite good; and in this sense, as our Saviour tells us, *there is none good but one, that is God*; hence it is that the will of God, doth reflect upon it self, and acquies in it self as in an infinite good.

Mat. 9. 17.

And now we come to the manner of this high, mystical, spiritual procession of the Spirit from the Father and the Son. As the Will of God doth act and reflect upon it self from all Eternity; so it works this effect, that it delights it self in the infinite good which it knoweth in it self; for the action of the Will is delight and liking; and this very delight which God or his Will hath in his own infinite goodness, doth bring forth a third person, or Subsistence in God, which we call the holy Ghost: So that indeed, if you would know what the Holy Ghost is, I would answer, *it is the mutual kindness, and lovingness, and joy, and delight of the Father and the Son*. The Father by this act of Will doth joy and delight in his Son, and the Son by this act of Will doth joy and delight in his Father; and this is it which the Son saith of himself, and of his Father, *I was daily his delight, rejoicing always before him*, q. d. I was from all eternity his delight, and he was

Prov. 8. 30.

from all Eternity my delight: the Father (as it were) from all Eternity aspired in his Will, and Love, and joy unto the Son; and the Son (as it were) from all Eternity aspired in his Will, and Love, and joy unto the Father; and from this common desire and aspiring of either Person the Holy Ghost proceeds, which makes up the whole Trinity of persons.

I shall lay out this by some similitude or resemblance; As when a man looks in a glass, if he smile, his image smileth too: here's but one face, and yet in this Unity we may find a Trinity: the face is one, the image of the face in a glass is another, and the smiling of them both together is a third, and yet all are in one face, and are of one face, and all are but one face; so the understanding which is in God is one; the reflection, or image or his understanding he beholdeth in himself as in a glass, is a second; and the love and likeing of them both together, by reason of the will fulfilled, is a third; and yet all are in one God, and all are but one God. In this Trinity there is neither first nor last, in respect of time, but all are at once, and at one instant; even as in a glass the face, and the image of the face, when they smile, they smile together, and not one before, nor after another. — For conclusion of all. As we have the Son of the Father by his everlasting will in working by his understanding; so we have the Holy Ghost of the love, and joy, and delight of them both, by the joynt working of the understanding and will together; whereupon we conclude three distinct persons, or subsistences, which we call the Father, Son, and holy Ghost, in one spiritual, yet unspeakable substance, which is very God himself. — My meaning is not to insist on the Father, or the holy Ghost, but only on the Son. Yet thus far I have added, that you may better understand the manner of this generation of the Son of God; together with the mutual kindness, lovingness, joy, and delight betwixt the Father and the Son, even from Everlasting.

SECT. II.

Of our Election in Christ before all Worlds.

NOW let us look on Christ in his Relation to us before all Worlds. God being thus alone himself from everlasting, and besides himself there being nothing at all, the first thing he did (besides what ye have heard) or the first thing he possibly and conceivably could do, it was this; *a determination with himself, to manifest his Glory: Or, a purpose in himself to communicate his glory out of his aloneness everlasting unto somewhat else: I say unto somewhat else, for what is communication but an efflux, an emanation, an issuing from, or a motion betwixt two Terms?* I have now brought you to the acts, or actions of God in reference to his Creatures; follow me a little, and I shall anon bring you to Christ in relation to your selves.

These acts or actions of God were and are. 1. The Decree. 2. The Execution of the Decree of God. I must open these Terms.

1. The Decree is an action of God, out of the Council and purpose of his own Will, determining all things, and all the Circumstances, and order of all things from all Eternity in himself certainly, and unchangably, and yet freely, *Who worketh all things* (saith the Apostle) *after the Counsel of his own will*; and this work, or action of God is internal, and for ever abiding within his own Essence it self.

2. The execution of the Decree is an act of God, whereby God doth effectually work in time all things as they were fore-known and Decreed. And this action of God is external, and by a temporal act passing from God to the Creatures.

Now for the Decree, that is of diverse kinds: As first, There is a Decree common and general, which looks to all the creatures; and it is either the Decree of creation, or the Decree of Providence and preservation. 2. There is a Decree special, which belongs to reasonable creatures, Angels, and Men, it is called the Decree of Predestination; and it consists of the Decree of Election and Reprobation. Concerning the common and general Decrees we have but little laid down in Scriptures, and it is little, or nothing at all to our purpose; And concerning the special Decree of Angels, there is not much in Scriptures, and that is as little also to our purpose; we have only to deal with Men, and with Gods Decree in relation to Mans Salvation before all Worlds.

And this we call Predestination, or the Decree of Election; which is either of Christ, or

or of the Members of *Christ*. *Christ* Himself was first Predestinated: This appears by that Saying of God; *Behold My Servant whom I uphold, Mine Elect in whom My Soul delighteth; I have put My Spirit upon him, he shall bring forth Judgment to the Gentiles.* These very words the Evangelist interprets of *Christ* Himself, *Matth. 12. 18.* And *Christ* being Predestinate, the Members of *Christ* were Predestinated in Him: So the Apostle; *According as He hath chosen us in Him, before the Foundation of the World.* We are chosen in *Christ* as in a common Person; He was the first Person Elect in order, and we in Him. Suppose a New Kingdom to be set up, a New King is chosen, & all his Successors are chosen in him: Why, God hath Erected a Kingdom of Glory, & He hath chosen *Jesus Christ* for the King of this Kingdom; and in Him He hath chosen us, whom He hath made Kings and Priests unto the most High God. But observe we this of the Apostle; *He hath chosen us in Him before the Foundation of the World.* 1. *He*] hath chosen, (*i. e.*) God the Father hath chosen; not that the Son and Spirit chose not also; for if Three of us had but one Will common to us all, One could not will any thing, which the Will of the other Two should not also will: But because the Son sustains the Person of one Elect, and the Spirit is the Witness sealing this Grace unto our Hearts; therefore the Father only is expressed; as the Father alone is often named in Prayer, not that the other Persons are not to be prayed unto; but because the Son is considered as the Mediatour, and the Spirit as the Instructor, teaching us to Pray as we ought; therefore the Father only is expressed.

Ila. 41. 2.

Mat. 12. 18.

Ephes. 1. 4.

2. *He hath chosen us in Him:]* This *Him*] denotes *Christ* God-man; and this *in Him*] notes the same *Christ* God-man, as the Head and first Elect, in whom, and after whom, in order of Nature, all His Body are Elect: Mark here the Order, but not the Cause of our Election; Though *Christ* be the Cause of our Salvation, yet *Christ* is not the Cause of our Election: It is only the Fore-knowledge of God, and His free Love, that is the Cause thereof.

3. *He hath chosen us in Him before the Foundation of the World.]* (*i. e.*) From all Eternity; but because within Eternity God doth fore-see the Things which are done in time; therefore this Phrase (say some) may be extended not only to respect the Actual Creation, but the Decree it self of the World's Being; q. d. *He hath chosen us in order of Nature, before His Decree did lay the Foundation of the World.* My meaning is not to enter into Controversies; this all grant, that the ancient Love, which the Lord hath born to us in *Christ*, is not of Yesterday, but before all Worlds. Paul mentions *Grace given us before all Worlds.* But that which is the most observable in the Text, as to our purpose, is, that we are chosen in Him. We read of Three Phrases in Scripture speaking of *Christ*: Sometimes we are said to have Blessings in Him, and sometimes for Him, & sometimes through Him. Sometimes in Him, as here, *He hath chosen us in Him*; sometimes for Him, as elsewhere, *To you it is given for Christ His sake*; not only to Believe, but to Suffer; sometimes through Him, as in that of Paul; *Thanks be to God, which giveth us the Victory through our Lord Jesus Christ.* Now Blessings come through *Christ*, in respect that *Christ* is a Mediatour not only of Impetration, but Execution; not only obtaining and receiving from Grace all Good for us, but in executing and applying Efficaciously the same unto us: And Blessings come for *Christ*, in respect that *Christ* doth by His Obedience obtain every good Thing, which in time is communicated to us: And we have Blessings in *Christ*, because that in *Christ*, as a Common Store-house, every thing is first placed, which is to be imparted afterwards to any of us. And thus we are chosen in *Christ*, as in a common Person. This Grace of Election began first at *Christ* our Head. and so descends downwards on us His Members. *Christ* is the First Begotten amongst all His Brethren, having the Preheminence; or *Christ* was the First-born among many Brethren, the First that opened the Womb. *Christ* was sealed, and set apart to be the Prince of our Salvation, before (in order of Nature) we were Elect. Concerning this Election, or Predestination of *Christ*, the Apostle puts all out of question; *Who verily was fore-ordained before the Foundations of the World, but was manifest in these last Times for you.*

1 Tim. 1. 9.

Phil. 1. 29.

1 Cor. 15. 57.

Rom. 8. 29.

1 Pet. 1. 20.

SECT. III.

Of that Great Treaty, in Eternity, betwixt God and Christ, to save Souls.

NOW was it, that God the Father called forth His Son to perform the Office of the Mediator; that in Him all those that should be Saved, might be Chosen. Concerning this Call of God the Father in a special sort, the Apostle is clear; *No man taketh this honour*

Heb. 5. 4. 5.

Heb. 5. 4. 5. unto himself; but he that is called of God, as was Aaron: So also Christ glorified not himself to be made an High-Priest; but He that said unto Him, Thou art My Son, to day have I begotten Thee, He called Him unto this Honour. Christ thrust not Himself into this Office; but He came to it by the Will of God the Father, and by his Appointment: For it pleased the Father by Him to Reconcile all things to Himself; and Him that God the Father sealed: And why? but the more to assure us of the good will of God to save us, seeing he hath called his Son unto it: For therefore will he accept of all that Christ should do for us, as that which he himself hath ordained.

And now was it, that God the Son embraced the Call of the Father, and undertook the Office of Mediatur: Then said I, Lo I come. No question, it was Truth from Everlasting: The Lord God opened mine Ear, and I was not rebellious, neither turned away back. And, As the Father gave Me Commandment, even so I do. No sooner the Father called, but Christ accepts the Office to which He was designed by the Father: This is plain by those words, Him that God the Father sealed; sealed by Ordination, and sealed by Qualification, and sealed by way of Investiture; as Publick Officers are invested in their Places by receiving their Commissions under Seal. And it must needs be so; because whatsoever the Father wills, the Son wills also: I and My Father are One, saith Christ: How One? Why, One in Will, and One in Power, and One in Nature. 1. One in Will: That appears in the words precedent, concerning Christ's Sheep; My Father gave them Me, — and I give unto them Eternal Life: They are both agreed to save Christ's Sheep; the Father is willing, and Christ is willing: Look how much the Will of the Father is in it; so much the Will of the Son is in it: For He and the Father are One. 2. One in Power: That appears likewise in the words precedent; These Sheep shall never perish, (saith Christ) neither shall any Man pluck them out of My Hand: My Father is Greater than All, and no Man is able to pluck them out of My Father's Hand. Here is first the Power of Christ, and all in Him engaged for the Salvation of His Sheep; that, if he have any Power in Him, and be able to do any thing, not one of them shall Perish: And he gives the Reason of the Prevalency of his Power, from his Father's Power, engaged as much as his own in this Business; they are alike fast in his Hands, and in his Father's Hands: For He and the Father are One. 3. One in Nature: And of this, I suppose, are the words more especially understood: The Father and Son are both of one Nature, of one Essence, of one Being: And this is not only an Argument that they did both agree, and were like to agree in that Great Transaction of saving Souls; but that they can never disagree: Two that essentially have Two Wills, though for the present agreeing in One; yet they may come to disagree, and will not the same Thing; but if essentially they have but One Will, it is impossible then but that they ever must agree. — So then, the Father from Everlasting calls the Son to the Office of Mediatur: [q. d. Come My Son, the Son of My Joy, and high Delight; My beloved Son, in whom I am well-pleased: There's a Thought in My Heart to communicate My Self out of this Aloneness everlasting, unto some-what else; and My Thought, or Purpose, or Intention, lies in this Order: First, I intend My own Glory, then Christ, then the Church, then the World; thus is My Providence to dispose every thing so much more principally & timely, by how much it is more Excellent: Next to My Glory, & the manifestation of it, I will have a Christ; and this Christ shall be the chief Pattern of the Election of Grace: & next to Christ the Head, I intend a Body, and this Body I will Predestinate to be made like, or to be conformed to the Image of My Son. And now behold, I call Thee to the Office of Mediator; Thou art My Son, to day (even in this Day of Eternity) have I begotten Thee; and to day (even in this Day of Eternity) do I call Thee to this Honour, to be an High-Priest for ever. And as the Father calls, so the Son from Everlasting, accepts the Office to which He is designed by the Father: [q. d. Come, Is that the Voice of My Everlasting Father? Why, Loe I come; in the Volume of the Book, it is written of Me to do Thy Will, O God: This is My Mind; yea, and this shall be My Mind for ever: When I am Incarnate, this shall be My Meat, to do the Will of Him that sent Me, to finish His Work. Glorious Father, Thy Will is My Will: I seek not Mine own Will, (as if I had a Will distinct from Thine) but the Will of My Father. Now therefore, I accept this Honour: Be it to Me, or be it with Me, even as Thou pleasest. This Call of the Father, and Answer of the Son, is fully confirmed by that Saying of Christ; I was set up from Everlasting.

But concerning the Particular Passages of these Treaties betwixt God, and Christ, to save Souls, I shall shew: 1. The Project. 2. The Counsel. 3. The Fore-knowledge. 4. The Purpose. 5. The Decree. 6. The Covenant. We shall find all these in our first Period, in that Eternity, before all Times, until the Creation.

SECT. IV.

The Project.

THe *Project* to save Souls, is diversly laid down by *Dissenting Brethren*. Some give it in thus: 1. That there should be a Mediatour and Redeemer unto Mankind, considered as fallen in the State of Sin. 2. That all such should be received into Favour, as shall Repent, and Believe, and Persevere unto the End. 3. That sufficient and necessary Means of Grace should be offered and administered unto all Men without Exception. 4. That certain singular Persons should be saved, whom God fore-saw would Repent, and Believe, and Persevere. This way is justly opposed by Others, who deny God's *Acts* in Intention, to be in the same order as we see them in Production: In order of Material Existing, it is granted, that *Christ* is Revealed, Promised, and Exhibited after Sin; and that we Repent, Believe, Persevere before we are Saved: But in order of God's Intention, *Christ* is before Sin, and Salvation before Repentance, Faith, Perseverance. The *Apostle* reckoned the Order, in which Things exist, thus: 1. *The World*. 2. *You, The Elect*. 3. *Christ*. 4. *God*, 1 Cor. 3. 22, 23. But he gives us to understand the Order of Intention thus: As *First*, God intends His own Glory, then *Christ*, then the *Elect*, then the *World*. Certainly, it is an hard thing to marshal the Eternal, Immanent Acts of the Divine Understanding, or Will, into *First, Second, Third, Fourth*: All God's *Projects* are like Himself, who is a whole and perfect Possession of Himself together and at once; so as in Him considered, there is no *Præ* nor *Posterior* in any of His acts; but considered in Effects, or in respect of us, one thing may be said to be *First, Second, or Third* in Nature, Time, & Being, before or after another. And thus in respect of us, we say the End must be in Nature before the Means to the End: Now the Permission of the Fall, Repentance, Faith, Perseverance, are used by God as Means to bring some to Salvation: God therefore doth first project our Salvation, and then the Means; and both the End, and the Means, are the Product of God's Election, or Predestination. Here then is the *Project*, That God will glorify His Grace; & to this end He will predestinate *Christ*, & in *Christ* He will choose some of the Sons of Men to Salvation; whom, notwithstanding Sin, He will make holy, and without blame before Him in love. This *Project*, or Plot, or Design of God, will be further enlarged in the next Passage, viz. His *Counsels*.

1 Cor. 3. 22, 23.

Tota simul & perfecta possessio sui.

Eccles. 1. 4.

SECT. V.

The Counsel.

OF the *Counsels* of God concerning Man, before all Worlds, we read in several Texts. *Christ* was delivered by the determinate Counsel of God.—For of a truth, against thy Holy Child *Jesus*, whom Thou hast anointed, both *Herod* & *Pontius Pilate*, with the Gentiles, & the People of *Israel*, were gathered together, for to do whatsoever thy Hand, & thy Counsel determined before to be done. And thus the Members of *Christ* are said to Obtain an Inheritance, being Predestinated according to the Purpose of Him, who worketh all Things after the Counsel of His own Will. Of this Counsel of God's Will, we know but little now; yet this will be made known, when we come to Glory; yea, it will be a great Part of the Glory of Heaven, for the Lord to make known the Counsel of His Will; we now know his Will, but we shall then know the Counsel of His Will, & praise Him to all Eternity for it. This shall be the Glory of the Saints, that they shall see into the Counsel of God's Will, in chusing them, and calling them; and passing by others, and letting others go. In the mean-while, thus far we may know; for thus far He hath revealed Himself, concerning His *Counsels*, about Man from Everlasting.

Acts 2. 23.

Acts 4. 27, 28.

Ephes. 1. 11.

1. That Man should be a Reasonable Creature; and because that very Creature is unavoidably subject to the Creator, (for He made all things for Himself, and all is to return that Glory to Him, for which He made them) therefore Man should serve Him as all other Creatures must; only his Service should be after a reasonable manner, out of Judgment, Discretion, and Election: Hence *David* is said to have chosen the Way of Truth; & *Moses* to have Chosen the Afflictions of God's People, & the Reproaches of *Christ*, before the Pleasures of Sin, or the Treasures of Egypt. And hence it is, that Holiness, in the Phrase of Scripture, is called Judgment; He shall convince the world of Judgment; & he shall bring forth Judgment

Prov. 16. 4.

Psal. 119. 30.

Heb. 11. 25, 26.

John 16. 11.

Mat. 12. 20.

unto

unto Victory; and hence it is, that our Service is called a *Reasonable Service*. God would not set any such determinating Law over the Operations of Man, as over other Creatures, that so he might truly work out of Judgment, and stand or fall by his own Election.

2. That if Man should deviate from this Reasonable Service, and break the Law which God would give, and which he himself should have an Original Power to perform, that then he should incur the Displeasure of God; and such a Curse, and such a Penalty should be inflicted. And here comes in the Fall of Man into God's Consideration; He looks upon it as a wilful transgression of his Law; and by how much the Law was more just, and the obedience more easie, by so much he judges the transgression more unreasonable, and the punishment more certain and intolerable.

3. That Sin should not pass Unrevenged; and that for these reasons. 1. Because of Gods infinite hatred thereof, *He is of purer Eyes than to behold Evil; He cannot look on Iniquity; it provokes a Nauseousness and Abhorrency in him; For all these are things which I hate, saith in the Lord,——They are a trouble unto me, I am weary to bear them.* 2. Because of his truth, he hath said; *In the day thou eatest thereof thou shalt surely die, or thou shalt dying die; die Temporally, and die Eternally; and surely God will in no wise abolish this Law, One jot or tittle shall in no wise pass from the Law till all be fulfilled.* 3. Because of his terrour and fearful Majesty, for God will have Men alwayes tremble before him, and by his terrour to be perswaded from sinning. *Knowing therefore the terrour of the Lord we perswade men; and Fear him who is able to destroy both Body and Soul in Hell; I say unto you, fear him: & Let us have Grace, whereby we may serve God acceptably with Reverence and Godly Fear; for God is a Consuming Fire.* Upon these Reasons God is resolved, Sin shall not pass unrevenged, lest thereby His Justice should be securely abused, his Hatred against Sin the less declared, His Truth questioned, and His dreadful Majesty by Men neglected.

4. That every Man, notwithstanding Sin, should not be utterly destroyed; and that for these Reasons: 1. Because of that infinite Delight, which the Lord hath in Mercy: Why, this Delight is it that so dispoletH Him to pardon abundantly, & to exercise Loving-kindness on the Sons of Men; *Who is a God like unto Thee, that pardonest Iniquity, and passest by the Transgression of the Remnant of Thy Heritage? Thou retainest not Thy Anger for ever, because Thou delightest in Mercy.* And, *I am the Lord, which exercise Loving-Kindness, Judgment, & Righteousness in the Earth; for in these things I delight, saith the Lord.* 2. Because of that Delight, which God hath to be actively glorified by His Creatures, voluntary Service and Subjection: *Herein is My Father glorified, if ye bear much Fruit; and, I have no Pleasure in the Death of the Wicked, but that he turn from his Way, and live.* He delighteth most in unbloody Conquests, when by His Patience, and Goodness, and Forbearance, He subdueth the Hearts, Affections, and Consciences of Men unto Himself: He esteemeth Himself more glorified in the Services, than in the Sufferings of Men; and therefore in this Eternity, he resolves not to destroy all Men, lest there should be no Religion upon the Earth: When the Angels fell, they fell not all, many were still left to glorify Him actively in their Service of Him; but when Adam fell, all Mankind fell in him; so that there was no Tree in all this Paradise left to bring forth any Fruit unto God: And this is most certain, that God would rather have His Trees for Fruit, than for Fewel: Hence He resolves, that Mankind, notwithstanding Sin, should not be utterly destroyed.

Hereupon the Trinity calls a Counsel; and the Question is, *What is to be done with poor Man?* The Learned here frame a kind of Conflict in God's holy Attributes, & by a Liberty, which the Holy-Ghost from the Language of Holy Scripture, doth allow them, they speak of God after the manner of Men, as if he were reduced unto some Straits and Difficulties, by the cross Demands of His several Attributes. Justice calls upon Him for the Condemnation of a Sinful, and therefore worthily Accursed Creature; which Demand is seconded by His Truth, to make good that Threatning; *In the day that thou eatest thereof, thou shalt die the Death.* Mercy, on the other side, pleads for Favour and Compassion towards Man, wofully seduced, and overthrown by Satan; and this Plea is seconded by Love and Goodness, and the like Attributes: at last, when the Business comes to Determination, Wisdom finds out a way, which the Angels of Heaven gaze on with Admiration & Astonishment, how to reconcile these different Pleas of his Attributes together. A Jesus is resolved on, One of the same Blessed Trinity, who by His Father's Ordination, His own voluntary Succaption, and the Holy Spirits Sanctification should be fitted for the Business. To this purpose this Jesus should be both a Surety, and an Head over sinful Men; a Surety to pay Mens Debts unto God, and an Head to restore God's Image unto Man: And thus in Him

Mercy

Mercy and Truth have met together, Righteousness and Peace have Kissed each other. Psal. 85. 10.

This is the great Mystery of the Gospel; this is that which the Angels (as I tell you) pry into; nay, this is that which the Angels and Saints too shall admire, and bless God for, to all Eternity; this is that which set the infinit Wisdom of God on work from all Eternity. If all the Angels in Heaven, and all the Men in the World, had been put to it to find out a way to answer this question, *how shall sin be pardoned, the sinner reconciled, and God glorify his justice?* they could never have done it; this cost God dear, it cost him the heart-blood of his own Son, and that's a sure sign, that Gods heart was much in it; and indeed we are not Christians, until in some measure we see, and have our hearts taken with the glory of God in this mystery. O the wonder of Heaven and Earth! here's the case, man is fallen through sin, and ever since the fall, man and sin are as inseparably joyned together as fire and heat; yet God will have mercy on the man, and he will take vengeance on the sin; the Eternal Wisdom of God, hath found out a way to translate this mans sins on another Person, who is able to bear them, and to interest this mans person in anothers Righteousness, which is able to cover him; so that now all's one in regard of man, as if the Law had been utterly abrogated; and all's one too, in regard of God, as if the creature had been utterly condemned. And all this is done in our Jesus; on him was executed the curse of the Law, by him was fulfilled the righteousness of the Law, for him was remitted the sin of man, and through him were all things made new again: the world was in Christ as in its Surety, making satisfaction to the Justice of God; and God was in Christ as in his Embassador, reconciling the world unto himself again. *Osai. 66. 18.* *O the depths of the riches both of the Wisdom and Knowledge of God: how unsearchable are his judgements, and his ways past finding out?* You have seen the Project, and the counsels of God for mans salvation, before all worlds, it is but dimly, *for who hath known the mind of the Lord? or who hath been his Counsellour?* Rom. 11. 33.

Rom. 11. 34.

SECT. VI.

The foreknowledge.

OF the knowledge of God in this respect we read in Scriptures, Christ is said to be delivered by the determinate Counsel and foreknowledge of God. And it is said of Christs members, *the called according to his purpose, whom he did foreknow:* and elsewhere in the same Epistle, *God hath not cast away his people, which he foreknew.* And Peter writes to the strangers Elect, *according to the foreknowledge of God the Father.* Understand, that foreknowledge is ascribed to God in respect of the creature properly; but in respect of God there is nothing past, nothing to come; all things past, and all things to come are present to him, and therefore in that sense he cannot be said to foreknow any thing. Now the Lord in respect of us is said in Scripture to foreknow things or persons two ways.

AAs 2. 23.
Rom. 8. 29.
Rom. 11. 2.
1 Pet. 1. 2.

1. Generally, by a general knowledge, of which Davids speaks; *thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance, were fashioned, when as yet there was none of them.* Psal. 139. 16.

2. Specially, by a more special foreknowledge, which is a knowledge with love and approbation; the very same which barely comprehendeth that we call Election; so Gods choosing is expressed by loving: *Jacob have I loved, and Esau have I hated.* And this is that which the Apostle speaks of, *the Lord knoweth who are his,* (i.e.) the Lord from everlasting knoweth his with love, and with approbation, *hath God cast away his people which he foreknew?* (i.e.) which he before loved and approved? hence we gather that after the Project was laid, and the Counsels of God were agreed upon it, then God foreknew, or foresaw whom to embrace in his eternal love as his own. At one act he foreknew whom he would choose, and set apart of his own free love to life and salvation. And here you have the cause of Gods predestinating his Saints to glory, it was only the foreknowledge, and free love of God: the Lord from everlasting, and before the foundation of the world, fore-ordained or fore-appointed some to salvation, nothing moving him thereunto but his own good pleasure and his own free love. This is it that in order of nature, and strictly goes before, and is the cause of our Predestination; *for whom he did foreknow, he also did Predestinate;* first he foreknew, and then he did Predestinate; first he loved, and then he Elected; first he embraced them as his own in the Arms of his Eternal

Rom. 9. 13.
2 Tim. 2. 19
Rom. 11. 2.

Rom. 8. 27.

Rom. 11. 5

eternal love, and then of his free love he set them apart to life, and to salvation: hence the Apostle calls it *the Election of Grace*, signifying that our Election springs out of the womb of love, free love, free grace is the cause of our Election.

Rom. 8. 29

Some Object, that we are Predestinated and Elected according to *fore-knowledge*, (i.e.) say they, according to the fore-knowledge of our Faith, and Repentance, and Perseverance; but if that were *Pauls fore-knowledge*, why then would he say, that *those whom he did fore-know, he also did Predestinate to be conformed to the Image of his Son*? if God did fore-know them first conformed, why did he then Predestinate them to be conformed? And if that were *Peters foreknowledge*, why then would he say, that *they were Elect according to the fore-knowledge of God the Father—unto Obedience*? if God did fore-know them first Obedient, how then did he fore-know them unto Obedience? I know it is a question, whether God in fore-sight of belief, and perseverance in Faith and Holiness, do choose us to Salvation? For my part, I am for the Negative, upon these well-known grounds.

2 Pet. 1. 2

1. Because Election on Faith fore-seen, makes God to go but of himself, looking to this or that in the Creature, upon which his will may be determined to Elect; now this is against the all-sufficiency of Gods knowledge, as if he should get knowledge from the things we know, and against the all-sufficiency of Gods Will; as if he must be beholding to something in us, before the business of our Election can be determined.

1 John 4. 19.
Verse 10.

2. Because Election on Faith or Love fore-seen, it makes God to choose us when we have chosen him, and to love us when we have loved him first; but this is contrary to Scripture, *We love him because he loved us first*; — and herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Rom. 9. 15
* John Goodwins
exposition on Rom.
9. 15, 16.

3. Because Election on faith fore-seen, stands not with the freedom of Gods Will within himself, but God tells us plainly, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* * I know some would not have this Text understood of Election from Eternity, but of Justification, Adoption, Salvation, and yet they grant the truth of it to be alike, whether in reference to Election or Justification: the words, *I will have mercy on whom I will have mercy*, are one and the same with those words spoken by God to Moses, *I will be gracious to whom I will be gracious*; Now to be *gracious*, as is confessed, properly imports a propenseness of mind and will to do some signal good without any motive or engagement thereunto from without, especially from the person or persons to whom this good is done, or intended; which is a plain Argument, that *I will have mercy*, is not of that kind of mercy, the exercise whereof is drawn out, or procured by any thing whatsoever in those to whom it is shewed, but because it pleaseth it self, or him in whom it resideth so to do; and in this respect mercy differs very little, or nothing at all from grace: the Apostle exchanging *Moses* his words, was but his Interpreter.

Exod. 33. 19

4. Because Election on Faith fore-seen, is all one as to say, we are ordained to Eternal Life because we believe; but the Scripture speaks contrary, *as many as were ordained to Eternal Life believed*, and not as many as believed were Ordained to Eternal Life.

Acts 13. 48.

5. Because a prime and Eternal cause cannot depend upon the self-same temporal effects which are thereby caused; Now, Election is the prime and eternal Cause whence our Faith, Repentance, and Perseverance were derived; and therefore our Faith, Repentance, and Perseverance cannot be imagined antecedent Causes, Conditions or Motives unto the Divine Election.

Eccles. 1. 4.

6. Because Election on Faith fore-seen, or Election of men believing and persevering in Faith and Holiness unto the last gasp, brings with it many absurdities. As, 1. This is to Elect men, not considered as in the State of Innocency, nor of Misery, but as in state of Grace, contrary to their own Tenets. 2. This is not to bring Faith, Holiness, Perseverance out of the gracious benefit of Election, but to bring Election out of the foreseen Acts of believing, obeying, persevering, quite contrary to Scriptures; *he hath chosen us in him before the foundation of the World, that we should be holy and without blame before him in Love.* 3. This were to say that Election or Predestination affords no man any help at all, in the way unto Eternal Salvation; for how can that be the cause leading infallibly in the way unto Eternal Life, which comes not so much as into consideration, until a man have run out his Race (at least in Gods fore-knowledge) in Faith, and Godliness, and be arrived at Heavens Gates? Such a falsely named Predestination might more truly and properly have been called a Post-destination. But I have too long stood on this Controversie; and indeed it is against my design, which is not to minister questions, but rather edifying, which is in Faith. I remember what I have Read, and indeed I begin already to feel,

2 Tim. 1. 4.

feel, that these Controversal Points will but discompose our spirits, and waite our zeal, our love, our delight in Jesus (this lovely subject, and object we are viewing) even by the interruption and diversion of our contemplations: not a word more in that Kind.

SECT. VII.

The Purpose.

OF the Purpose of God concerning mans salvation before all worlds, we read in Scriptures; we know that all things work together for good to them that love God, to them who are called according to his purpose And it is said of Jacob and Esau, that being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand. And in Christ we are said to obtain an inheritance, being predestinate according to the purpose of him who worketh all things after the counsel of his own will. And elsewhere the Apostle speaks of the manifold wisdom of God according to the eternal purpose, which he purposed in Christ Jesus our Lord. And again, he hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began. All these hold forth this truth, That God purposed in himself from all eternity to bring them, whom he foreknew, to life, and to salvation. This purpose of God in order of nature comes before predestination, in that we are said to be predestinate according to his purpose, and yet it must needs follow after his foreknowledg and counsel; for first, he loves before he will purpose, and every purpose is established by counsel; yea without counsel, purposes (saith the wise man) are disappointed; why then, first he counsels (I speak after the manner of men) and then he foreknows; (i. e.) either he knows whom he will choose, for God doth not blindly choose he knows not whom; or else he sets his love to life on some, he knows them with a knowledg of approbation, and then he settles a purpose to bring them to life, whom he so foreknows in that especial and unspeakable way.

This purpose of God speaks our stability and certainty of salvation in Christ: when God once purposeth, it is past altering: Surely as I have thought, so shall it come to pass, and as I have purposed (saith God) so shall it stand; you may write upon it that Gods purposes are immutable. Would not Paul lightly alter purposes taken up by him; when I therefore was thus minded (saith he) did I use lightness? or the thing that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? would not Paul (I say) alter his purpose? and will God think you alter his? methinks this word speaks to me, as if I heard God say from all eternity, it is my purpose to save a remnant of mankind; though all are lost by sin, yet my wisdom hath found out a way to choose out some; and though those some, those few I have purposed to save, stand in very slippery places, yet I will be the same yesterday, and to day, and for ever. I foresee indeed many thousands of failings and exasperations, to alter the purpose that I have towards my people, I foresee their daily provocations of my justice; I foresee their many lusts within, and their many enemies without; I foresee that grace inherent I will give them to be as mutable to all the progeny as in their father Adam, and if I leave them in the hands of their own counsel, they cannot but depart daily from me, even as water, though it could be made as hot as fire, yet being left unto it self, it will quickly reduce, & work it self to its own original coldness again: I foresee them in their best condition, at full Sea, at their highest tyde of grace, to be as changeable and movable several ways as wheels; to be as perplexed, hindered, and distracted in themselves, as cross wheels in one another; grace swaying one way, and flesh another way, and what stability can I think in such? why yet (says God) yet I purpose to bring this little flock to heaven; my purpose is in, and from my self; and I am God and not man, and therefore I cannot repent, nor call in the purpose which now I have; have I said, and shall not I do it? have I spoken, and shall I not make it good? yes, yes, my purposes must stand, and for this purpose I will set my Son betwixt my people and my self; so that if they sin, I will look on him, and by that means I will see no iniquity in Jacob, nor transgression in Israel; and for this purpose I will joyn to the wheels the living creatures, that when the living creatures go, the wheels shall go; and when the living creatures stand, they shall stand; and when the living creatures are lifted up from the earth, the wheels shall be lifted up against them, for the spirit of the living creatures shall be in the wheels: my meaning is, that my Saints shall not have their stability from themselves, for they are like wheels: but they shall have it from me, and from my Son, unto whom by the same spirit of life they shall be united. Thus may I imagine the Lord from all eternity to say

Rom. 8. 28

Rom. 9. 11

Ephes. 1. 11

Ephes. 3. 1
2 Tim. 1. 1

Ephes. 1. 11

Prov. 20. 18

Prov. 16. 22

Isa. 44. 24

1 Cor. 1. 17

Heb. 13. 9

Numb. 23. 15

Numb. 23. 21

Ezek. 1. 21

Rom. 11. 29

and speak, and purpose with himself, and surely his purposes must stand upon this account, *for the gifts and calling of God are without repentance.*

SECT. VIII.

The Decree.

Psa. 2. 7, 8

Rom. 8. 30

Eccles. 1. 4

2 Thef. 2. 13.

Phil. 4. 2

Luke 12. 20

Rev. 20. 12

Exod. 32. 32, 33.

THE Decree of God concerning mans salvation before the foundation of the world, appears in these texts, *I will declare the decree* (saith God); what was that? why, concerning Christ, and concerning the Church, *thou art my Son, this day have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* It was Gods Decree to give out of Jews and Gentiles a Church to Christ; and this Decree was made in that day of eternity, when the Son of God was begotten of his Father. This Decree in Scripture-phrase hath several titles, 1. It is the very same with that which we usually call *predestination*; for what is predestination but a Decree of God concerning the different preparations of Grace, whereby some are guided infallibly unto salvation? predestination is a Decree both of the means and end; a Decree of giving Grace, effectual unto some persons here, and of bringing the same persons unto glory hereafter. This Decree, this predestination, this golden chain of the means and end, is set down by the Apostle, *Whom he did predestinate, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified.* As God hath predestinated some to life and glory, so he hath predestinated them to be called, and justified before they be glorified; whomsoever the Lord hath decreed to save them hath he also decreed to sanctifie before they come to enjoy that salvation. *God have chosen us in Christ before the foundation of the world, that we should be first holy, and then happy.* See how these are twitted by the Apostle once and again, *God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.* I have heard of some blasphemous reasonings, if we are predestinate to be saved, we may live as we list; for howsoever we live though never so wickedly, yet we shall be saved. O fearful! O devilish reasoning! surely this comes from the Devil, and not from God, or his Word: Mark here one of Satans depths; in outward things he tempts men to distrust God, and to rely altogether on means: but in heavenly things, and matters of salvation, he tempts men to lay all on Gods Decrees and Gods purposes, without any regard had to the means. Such men might as well say, the Lord hath appointed that we shall live to such a time, and till then we shall not die, and therefore what need we food in health, or phylick in sickness? Oh take heed of these reasonings! Gods Decree doth not remove the use of the means, but establish and confirm them.---2. The Decree is the same with that *book of life* wherein are written the names of the Elect; Paul tells us of some women, with Clement, and other fellow-labourers, whose names are in the book of life. And Christ bids his Disciples rejoyce, because their names are written in heaven. And John saw in his vision the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life. As Captains have a book wherein they write the names of their Souldiers; and Citizens have a book wherein they record the names of their Burgeses; So God hath his Decree or book of life, in which he registers all that belongs to him. Some other texts speak of a book of life, as, *blot me I pray thee out of thy book which thou hast written,* said Moses in his zeal for Israel; to whom the Lord answered *whosoever sinneth against me, him will I blot out of my book.* But this was not the book (say some) of Gods eternal Decree, but the book of his providences; God hath a double book, and both in a figure he hath a book of his resolved Decrees, and a book of his acted providences; this latter is but a transcript, or a copy of the former: those huge original volumes of love and blessings which God hath laid up in his heart for his own people from all eternity is the book I mean: Indeed this book is writing out every day, by the hand and pen of providence in the ordering of all those affairs which concern our salvation.---3. This Decree is the very same also with Gods seal; the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. A seal is used in three cases; 1. To keep things distinct. 2. To keep things secret. 3. To keep things safe: In every of these respects Gods Decrees are seals, but especially in the last; those souls that are sealed by God, they are safe in the love and favour of God; as when Job tells us that God *sealeth up the stars,* (i. e.) say some, he preserveth the stars in their Orbs, in the places where he hath set them they shall never drop out; so God seals

seals up his Saints, (i. e.) he secures them of the eternal love of God, so that they shall never drop out of his heart. All these titles speak the immutability of Gods eternal eminent acts; *q. d.* I decree, I predestinate, I book it, seal it, that such and such persons shall be eternally saved; and why all this? but to note the certainty, and stability of the thing: shall great Monarchs of the earth do thus? shall they decree, and book, and seal, to shew their greatness, and wisdom, that they could so resolve, as no person or power whatsoever should be strong enough to cause them to change their resolutions? and shall not I much more? do not I know, or foresee all that can or will follow? is there any power, or ever shall be to take them out of my hands? Or is it possible that ever I should have a relenting thought at the saving of these souls? Can any thing fall out hereafter to make me more provident, more powerful, more wise, more merciful then now I am? it may be in some things I may will a change, but can I in any thing truly change my will? no, no, I am the Lord, I change not, therefore ye sons of Jacob are not consumed.

Mal. 3.

SECT. IX.

The Covenant.

THE Covenant concerning mans salvation is the last and main particular I instanced in: I dare not be too curious to insist on the order of nature; and the rather, because I believe the Covenant betwixt God & Christ from everlasting is interwoven with the Decree, fore-knowledge, and election above. So the Apostle tells us, *He hath chosen us in Christ before the foundation of the world*; mark that *in Christ*: There was an eternal plot betwixt the Father and the Son; there was a bargain made (I speak it with reverence) betwixt God and Christ, there was a Covenant betwixt the Lord and his Son Jesus Christ for the salvation of the Elect; and of this observe we especially these following Texts.

Ephes. 1. 4.

In *Isaiah* 49. 1, 2, 3, 4. the Prophet seems to set it Dialogue-wise; one expresseth it thus; First Christ begins, and shews his commission, telling God how he had called him, and fitted him for the work of redemption, and he would know what reward he should have of him for so great an undertaking. *The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name, and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me.* Upon this God answers him, and tells him what reward he should have for so great an undertaking; only at first he offers low, *viz.* onely the elect people of *Israel*. And he said unto me, *thou art my servant O Israel, in whom I will be glorified; or Israel it is in whom I will be glorified by thee.* Christ who stood now a making his bargain with him, thought these too few, and not worth so great a labor and work, because few of the Jews would come in, but would refuse him, and therefore he says he should labour in vain, if this were all his recompence, then said I, *I have laboured in vain, I have spent my strength for naught, and in vain; & yet withal he tells God,* that seeing his heart was so much in saving sinners, he would do it howsoever for those few, comforting himself with this, that *his work, or his reward was with the Lord.* Upon this God comes off more freely, and opens his heart more largely to him, as meaning more amply to content him for his pains in dying; *it is a light thing that thou shouldest be my servant to raise up the tribe of Jacob and to restore the preserved of Israel: that is not worth the dying for, I value thy sufferings more than so, I will also give thee for a light to the Gentiles. that thou mayest be my salvation unto the ends of the earth.* Methinks I imagine as if I heard God speak unto Christ from eternity: *See here I have loved a remnant of mankind both of Jews and Gentiles with an everlasting love, I know they will sin and corrupt themselves, and so become enemies to me, and liable unto eternal death; now thou art a mighty person, able to do what I require of thee for them; if thou wilt take upon thee their nature and sins, and undertake to satisfy my justice and Law, and take away that hatred that is in them towards me and my Law, and make them a believing holy people, then I will pardon them, and adopt them in thee for my sons and daughters, and make them co-heirs with thee of an incorruptible crown of life.* And then said Christ, *lo! I come to do thy will O God*; then Christ as it were struck hands with God to take upon him the nature and sin of man, and to do and suffer for him whatsoever God required of him. Certainly, this was the whole business of our salvation first transacted betwixt God the Father and Christ, before it was revealed to us. Hence we are said, to be given unto Christ, *I have manifested thy*

Isa. 49. 1, 2.

Ver. 3.

ver. 4.

ver. 6.

Heb. 10. 7, 9.

John 17. 6 name (said Christ) unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, this very giving implies, as if the Father in his Eternity should have said to the Son, these I take to be vessels of mercy, and these thou shalt bring unto me, for they will destroy themselves, but thou shalt save them out of their lost estate. And then the Son takes them at his Fathers hand, and looking at his Fathers will; this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing; he thereupon takes care of such; he would not for a world any of them should be lost which his Father hath given him, they are more dear than so.

In Isaiah 53. 10, 11. and in Psalm 40. 7. Christ is brought in as a Surety — offering himself for us, and readily accepting of Gods will in this very matter: and hence it is that he is called Gods servant; and his ears are said to be opened.

In Isa. 42. 6. this very Covenant is expressly mentioned. Thus God speaks of Christ, Behold my servant whom I uphold, mine elect in whom my soul delighteth: — I will give thee for a Covenant of the people, for a light of the Gentiles. Yea, this Covenant and agreement seems to be confirmed with an Oath, in Heb. 7. 28. and for this service Christ is required to ask of God, and he will give him the heathen for his Inheritance. Observe

how the Church of God is given to Christ as a reward of that obedience which he shewed in accepting of the office of a Surety for us. This stipulation some make to be that counsel of peace spoken of by the prophet; and the counsel of peace shall be between them both, (i.e.) between the Lord, and the man whose name is the Branch. And for this agreement it is, that Christ is called the second Adam; for, as with the first Adam God plighted a Covenant concerning him, and his posterity, so also he did indent with Christ and his Seed, concerning eternal life to be obtained by him. I deny not but that some promises

were made only to Christ in his own person, and not to descend to his children, as, Sit on my right hand untill I make thine enemies thy foot-stool; and he shall see his seed, he shall prolong his dayes, the pleasure of the Lord shall prosper in his hands; and ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. But there are other promises made to him and his; as that grand promise, I will be to him a Father, and he shall be to me a Son; it is first made to him, and then to us: and that special promise of spiritual grace, John 1. 16. of justification, Isa. 50. 8. of victory and dominion, Psalm 110. 2. of the Kingdome of glory, Luke 24. 26. they are every one first made to him, and then to us; — The business from eternity lay thus; here is man lost (said God to his Son) but thou shalt in fullness of time go and be born of flesh and blood, and dye for them, and satisfy my justice, and they shall be thine for a portion, and they shall be called the holy people, the redeemed of the Lord, Isa. 62. 12. This shalt thou do (said the Father) and upon these termes they shall live that believe. This was Gods Covenant with the Son of his Love for us; to whom the Son answered (as it were) again; Content Father, I will go, and fulfil thy pleasure, and they shall be mine for ever; I will in the fullness of time die for them, and they shall live in me; burnt-offerings, and sin-offerings thou hast not required, (no, it was self-offering) then said I, loe I Come, in the volume of the Book it is written of me, to do thy will O my God. In what Book was it written, that Christ should come to do the will of God? Not only in the Book of the Law and the Prophets, but also in the Book of Gods decrees: In this sense the Lamb was slain from the foundation of the world. His Father from before all time appointed him to be our high Priest, and he from all eternity subscribed to his Fathers pleasure in it.

In Galath. 3. 15. Brethren, I speak after the manner of men; though it be but a mans Covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham & his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. There is a question whether this Covenant here mentioned, was made only betwixt God and Christ, or onely betwixt God and us, or both betwixt God and Christ, & betwixt God and us. The occasion of this question is in these words, Now to Abraham, & his seed, were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ. 1. Some argue hence, that there is no Covenant or promise made to us, but only to Christ, or with Christ; Christ stood for us, & articted with God for us, and performed the conditions for life and glory; so that the promises are made all to him: yet this indeed is confessed, that because we are Christs, and are concerned in the Covenant, it is therefore sometimes called a Covenant made with us; I will make a new Covenant with the house of Israel, and with the house of Judah; not that the Covenant is really made with us, but only with Christ for us; and when we feel our selves under the power

Heb. 1. 13
Isa. 53. 10
Psalm 1. 8
Heb. 1. 5
Jer. 32. 38

Psalm 40. 7.

Rev. 13. 8

Gal. 3. 15.

Jer. 3. 31

Power of the promise, we begin then to know that we are in that same Covenant. But this is rather (say they) to feel our selves in that Covenant which God hath made with Christ; than to enter into Covenant with God our selves.

2. Others argue hence, that there is no Covenant or promise made with Christ personal, but only with Christ mystical, such who are members of Christ, and so united to Christ; for mark the Text (say they) *the promise is made first to Abraham, and then to his seed*; this seed is such a seed as comes to have right to the promise in order from Abraham; now this cannot be Christ personal, but Christ mystical: And whereas the Text says, *the promise is not made to seeds, but to one seed, which is Christ*, they distinguish of a double seed of Abraham; First, there is a carnal natural seed according to the flesh, John 8 37
Gal. 3:29 and in this sense Christ speaks to those wicked unbelieving Jewes, which went about to kill him. *I know ye are Abrahams seed, but ye seek to kill me.* Secondly, there is a spiritual seed that walk in the faith & steps of Abraham; *know ye therefore that they which are of faith, the same are the children of Abraham.* And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise; now the promise is made to Abraham and his seed, not seeds; (i.e.) not to both seeds, both carnal and spiritual, but only to the one, which is the spiritual, and this seed is Christ, (i.e.) Christ mystical, the body of Christ, the faithful that are knit to Christ by a true and lively faith.

3. Others argue hence, that this Covenant is made both betwixt God and Christ, and betwixt God and us; First, betwixt God and Christ: all the work of redemption and salvation was transacted betwixt God and Christ before the foundation of the world, but this doth not hinder, but that the same promise is afterwards in time made to us also: Look as it is in Covenants amongst men, while the child is yet unborn the father takes conveyance of an inheritance for his child, which he keeps in his own hand till the child be born and come to years, and then he puts it into his own possession; so it is here, we are for a time hid in the womb of Gods Election, till we are brought forth by the grace of regeneration; now during this time we are not in our selves capable of receiving any promise of life made to us; but it is made to Christ in our behalf, and he receives the promise from the Father in our stead: but yet so that when we come to be born anew, the promises are made unto our selves, and then we are put into possession of them.

Here then is the meaning of the Text, *the Covenant is made with Christ; (i.e.) with Christ, and his heirs; principally with Christ, and with Abrahams nature in Christ, and yet personally with believers, who are also the seed of Abraham.* All the difference is in that terme *Christ*, what thereby is meant, whether *Christ* personal, or *Christ* mystical, or *Christ* representative: And we say—

1. Not *Christ* personal, I mean not *Christs* person singly considered, for that, 1. Would fight with the scope of *Paul*, whose bent it is to prove the promise of eternal life to be made to all believers: and that, 2. Would conclude the promise of eternal life to be given onely to *Christ*, and not at all to those that are believers in *Christ*. ver. 17.
ver. 8.
ver. 14.

2. Not *Christ* Mystical, for 1. The promise is made to *Christ*, *In whom the Covenant was confirmed.* 2. *In whom the nations were blessed.* 3. *In whom we receive the promise of the Spirit through faith.* 4. *Who was made a curse for us.* Now not any of these can agree to *Christ* mystical; *Christ* mystical did not confirm the Covenant, nor bless the Nations, nor give the Spirit, nor was made a curse. ver. 13.

3. It is *Christ* representative, *Christ*-Mediatour, *Christ* a publick person, to whom the promises were made, for *Christ* and his heirs, are but all of them one confederate family; and as the Covenant of works was made with *Adam*, and all his: and there were not two Covenants, so here, the Covenant is made with the second *Adam*, and his children: *But every man in his own order, Christ the first-fruits, and afterwards they that are* 1 Cor. 15:23. *Christs.*

I have now propounded the Object we are to look unto; it is *Jesus in that eternity before all time untill the Creation.* Our next business is to direct us in the Art or Mytery of Grace, how we are to look unto him, in this respect.

CHAP. II. SECT. I.

Of knowing Jesus carrying on the Great work of our Salvation in that Eternity.

Looking comprehends knowing, considering, desiring, hoping, believing, loving, joying, calling upon Jesus, and conforming to Jesus. If then we will have an inward experimental Look upon Jesus, we must act, and exercise all these particulars.

1. We must know Jesus, carrying on the great work of our salvation in that eternity before all time. Come, learn what this Jesus is, 1. In his relation to God, and so he is Gods Son, eternally begotten before all worlds. See above, and learn it thoroughly, who it is that was begotten, for the person, when it was for the time, how it was for the manner, and what was the mutual kindness and love of him that begot, and of him that was begotten: O the height and depth of this knowledge! 2. Come, learn what this Jesus is in his relation to us before all worlds, and to that purpose study close that great transaction betwixt God and Christ for our salvation. 1. Study that project of God, that he would glorifie his grace; and to this end, that he would predestinate Christ, and in Christ he would choose some of the souls of men, and amongst the rest, that he would choose thee, whom notwithstanding sin, he would make holy, and without blame before him in love. 2. Study the counsels of God concerning man before all worlds: O 'twas an hard question, how sin should be pardoned, the sinner reconciled, and yet God glorifie his justice? none but the wisdom of God could ever find out a way to have had mercy on the man, and yet to take vengeance on the sin; but herein appeared the depth of the riches both of the wisdom and knowledge of God. he devised the way to translate this mans sin (suppose thine own sins) on anothers person, who was able to bear them; & to interest this mans person (suppose thine own self) in anothers righteousness, who was able to cover him. 3. Study the foreknowledge of God, how the Lord knew his from everlasting with a knowledge of love and approbation; after the project was laid, and the counsels of God were agreed upon it, then God fore-knew, or fore-saw whom to imbrace in his eternal love: And, O my soul, if thou art one of his, if God in Christ hath of his own free love set thee apart to life and salvation, then know it for thy self, it is inward experimental knowledge we speak of. 4. Study the purpose of God concerning thy salvation; this purpose of God speaks the stability, and certainty of thy salvation in Christ; his purpose is in, and from himself, who is God, and not man and therefore cannot repent; hath he said, and shall he not do it? hath he spoken, and shall he not make it good? 5. Study the decrees of God, they are all one with Predestination, the book of life, the seal of God: what hath the Lord decreed, predestinated, booked, sealed thee for salvation? O how blessed is the people that know this joyful sound! they shall walk in the light of thy countenance, O Lord. 6. Study the Covenant of grace, remember how the business of eternity lay thus: here is every man lost (said God to his Son) but thou shalt in fulness of time go, and be born of flesh and blood, and die for some of them, and satisfy my Justice, and they shall be thine for a portion, and they shall be called the holy people, the redeemed of the Lord. To whom the Son answered, be it so Lord, I will go and fulfil thy pleasure, and they shall be mine for ever. Observe, and be acquainted with this Covenant in that very Dialogue: first God demands of his Son that he lay down his life, and for his labour he promiseth that he shall be his seed, and God shall give him many children. And secondly, the Son consents to lay down his life, and saith, here I am to do thy will O God, thou hast given me a body. What, O my soul, that the Father and Christ should transact a bargain from eternity concerning thee? that there should be any communing betwixt the Father and the Son concerning thy happiness and salvation? Surely this is worthy thy paines, and study; O hear it, and know thou it for thy good.
- J b 5. 27.
Numb. 23. 19.
Psal. 89. 15.
1M 53. 10.
Heb. 10. 5, 9.
Job 3. 7.

SECT. II.

Of considering Jesus in that respect.

2. **V**VE must consider Jesus, carrying on this work of salvation in that eternity. It is not enough to study, and know him, but according to the measure of knowledge

Knowledge we have attained, we must ponder, and muse, and meditate and consider of him: now consideration is an expatiating, and enlarging of the mind and heart on this or that subject: consideration is a fixing of our thoughts, a steadfast bending of our minds to some spiritual matter, till it work on the affections, and conversation. We may know, and yet be inconsiderate of that we do know; but when the intention of our mind and heart is taken up about some one known object, and other things are not for the present taken notice of, this is *consideration*. O that, if it were possible, we could so consider Jesus in this first period of eternity, as that for a while at least we could forget all other things! Christians! I beseech you be dead to the world, be insensible of all other things, and *look onely on Jesus*; it is said that men in a phrenzy are insensible of what you do to them, because their minds are taken up about that which they apprehend so strongly; and if ever there was any object made known to take up the mind of a spiritual man, it is this, even this: not but that other objects may be deeply and seriously minded of men; it is reported of *Archimedes*, who was a great Mathematician, that when the City was taken wherein he was, and the warlike instruments of death clattering about his ears, and all was in a tumult, yet he was so busie about drawing his lines, that he heard no noise, nor did he know there was any danger: but if such objects as those could take up the intention of his mind; so as not to regard other things, how much more should this consideration of Christ? If a carnal heart, a man that minds earthly things, be so taken up about them, because they are an object suitable to him, how much more should a gracious heart, that can see into the reality of these things of God & Christ from everlasting, be so taken up with them as to mind nothing else? come then, O my soul, and set thy consideration on work, as thus. ---

1. Consider *Jesus*: in his relation to *God*, how he was the eternal Son of the Father: I know in some respects we have little reason thus to *look on Jesus*: as we are sinners, and fallen from *God*, there is no looking on an absolute Deity: alas, that Majesty (because perfectly and essentially good) is no other then an enemy to sinners as sinners; so as we are sinners, and fallen from *God*, there is no looking on the Son of *God*; I mean on the Son of *God*, considered in the notion of his own eternal being, as coequal, and coessential to *God* the Father: Alas! our sin hath offended his justice, which is himself: and what have we to do with that dreadful power, which we have provoked? But considering *Jesus as Jesus*, which sounds a Saviour to all sinners believing on him: and that this *Jesus* contains the two natures of Christ, both the God-head, & man-hood; now we that have our interest in him, may draw neer, and (as we are capable) behold *the brightness of his glory*. To this purpose the Scriptures have discovered to us *God the Son*, how he is the second person in the Trinity, having the foundation of personal subsistence from the Father alone, of whom by communication of his essence he is begotten from all eternity; *when there were no depths I was brought forth,--before the mountains were settled, and before the hills I was brought forth*. Ante colles genita eram, before the mountains I was begotten, as some; or, ante colles filiata eram, before the mountains I was sonned his son, as others translate it.---why thus O my soul, consider *Jesus*, the Son of *God*, but in this consideration be not too curious; thou hearest of the generation of the Son, and of the proceßion of the Holy Ghost, but for the manner how the Father begets the Son, or how the Father and Son do spire, and send forth the Holy Spirit, be not too busie to enquire; thou mayest know a little, and consider a little, but for the depth and main of this great mystery of grace, let the generation of the Son of *God* be honoured with silence. I remember one being too curious, and too inquisitive, *what God was doing on that long Evum of eternity before he made the world?* it was answered, *he decreed to make hell for such curious inquisitors*. Be not therefore too nice in this consideration: keep within bounds of sobriety and humility; and then as thou art able to comprehend, the Scriptures will discover that before *God* made the world in that long-long Evum of eternity, he was doing these things,---

1. Some things in relation to himself.

2. Some things in relation to his creatures.

1. Some things in relation to himself; and those things were either proper, or common to the three persons. 1. The things proper to each of the persons were those internal, incommunicable actions of *God*, as 1. To beget; and that belongs onely to the Father, who is neither made, nor created, nor begotten of any. 2. To be begotten; and that belongs onely to the Son, who is of the Father alone, not made, nor created, but begotten. 3. To proceed from both; and that belongs onely to the Holy Ghost,

Heb. i. 3.

Prov. 8. 24. 25

Aug. lib 1
confess c. 12.

Ghost, who is of the Father, and the Son, neither made, nor created, nor begotten, but proceeding. And these were Gods actions in that eternity before all worlds: the Father was begetting God the Son: the Son was begotten of God the Father, the Holy Ghost was proceeding from God the Father, and God the Son. But what, were these actions of God, never in action during all that eternity? yes; as they are called internal actions, so they are permanent; look as the Sun doth alwayes beget his beams, and both Sun and beams do send forth the heats: So the Father from all eternity ever did, and now doth, and ever will beget his Son, and both the Father and the Son ever did and now do, and ever will aspire and breath forth the Holy Ghost: And therefore Origen saith well, *Our Jesus is the brightness of Gods glory; now the brightness of glory is not once begotten, and then afterwards leaves to be begotten; but as often as the glory riseth from whence the brightness springeth, so often doth the brightness of glory arise. Before the hills, was I brought forth. Some translate thus, ante colles generat, and not as others, generavit me, before the mountains were setled he begetteth me.* Surely the Son of God is ever begetting, and the Holy Spirit is ever proceeding.

2. The things common to the three persons in that eternity were those internal actions of God, wherein the three persons did communicate: as 1. That one was in another, and possessed one another; the Father remaining with the Son, the Son with the Father, and the Holy Ghost in, and with them both. Thus we read of Christ, *the Lord possessed me, in the beginning of his way, before his works of old. And in the beginning was the word, and the word was with God. And I am in the Father, and the Father in me.* 2. That one glorified another, the Father glorified the Son, and the Son glorified the Father, and the holy Ghost glorified both the Father and the Son: *And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.*

3. That one delighted in another, the Father delighted in the Son, the Son delighted in the Father, and the Holy Ghost delighted in them both; *then I was by him, as one brought up with him, and I was daily his delight, rejoicing alwayes before him. I was daily his delight, in the Original, delights intimating that the Son was variety of delights unto his Father: rejoicing alwayes before him, Christ speaks in terms very quaint and familiar, alwayes rejoicing, q. d. greatly sporting: it is a Metaphor or simile taken from little ones which sport and play before their parents. O see how the Father and the Son rejoyce in one anothers fellowship: nay, see how they spend that long eternity before the creation in nothing but reioycing and delights: The Father delights in his Son, and the Son rejoyceth in his Father. Consider O my Soul, thou hast sometimes had a tickling to know, what God was a doing before the Creation? why now be sober, and satisfied with this knowledge: God spent all that time (if I may call it time) in delighting himself in Jesus; why, this was Gods work to delight in his Son, and he so delighted in him, that he desired no other pleasure than the company and beholding of him; which accordingly he twice told from heaven, while Christ was on earth, saying, *This is my beloved Son in whom I am well pleased: —in whom I am well pleased.* The first sound was at his Baptisme, *Matth. 3. 17.* and the second at his transfiguration, *Mat. 17. 5.**

2. Some other things God was a doing in relation to his creatures; they will fall in at our next consideration: only this by the way. As God and Christ rejoyced in the fruition of one another without communicating the notice thereof to any creature; so in the next verse we find them rejoycing in the salvation of men: *and my delights were with the sons of men.* Amidst the other considerations, O my soul think of this: what, that God from all eternity should delight in thy salvation; why this consideration sets out to purpose the heart and desire of God to save thy soul: for, 1. Delights arise out of the strongest and choicest desires; men are pleased with many things in which they delight not. 2. God and Christ are mentioned here to delight in this work, and in no other work of theirs, not in the Angels, not in the world, nor in any thing in it. 3. This their delight is mentioned next to their delighting in each other. 4. This delight is aforehand, whilest Gods heart was only in the expectation, and his mind but laying the plot of thy salvation, all these argue how great a matter this was in Gods esteem, and how much his heart was in it, even from everlasting. O let these fall into thy consideration?

2. Consider Jesus meerly in his relation to us: consider him in that great transaction betwixt God and him for our salvation. And that we may settle our thoughts, and dwell here,---

1. Consider

Orig. b. in
Jer. m.
Rev. 1. 3
Prov. 8. 25

Prov. 8. 22
John 1. 1
John 14. 10

John 17. 5.

Prov. 8. 30

Prov. 8. 30

1. Consider the Project. The great God having entertained thoughts within himself, to communicate himself out of his aloneness everlasting, he layes this plot, that all he would do in that respect, it should be *to the praise of the glory of his grace*. O my soul consider, meditate and muse on this plot of the Almighty; it is contained by the Apostle in a very few words, do thou weigh them all: here is, 1. *The Praise*. 2. *The glory*. 3. *Of his Grace*. 1. *Praise* is a setting forth of this or that, by word, or deed, or gesture; it contains in it reverend respect, an high esteem, a strong admiration. 2. *Glory* is the glorious being, or essence of God, the glory of God in himself. Sometimes we read of the *glory of his power*, that is, his glorious essence which is most powerful, and sometimes of the *glory of his Majesty*, that is, his glorious essence which is most Majestical; and sometimes of the *glory of his grace*, that is, his glorious essence, which is most gracious and merciful; but, 3. *Why the glory of his grace?* mercy and grace meet both in love, only they differ thus, mercy is love as it helps the miserable, and grace is love as it gives good things, freely without desert; here then is the great designe which God from everlasting carried on, that the glorious essence of his free love, free-grace, should be especially manifested to his Saints, that so thy might admire it, esteem it, honour it, and sound forth the praises of it. All the other designes of God were but subservient unto this. Some reckon up three great designes of the Almighty communicating himself; as 1. The glory of his Saints. 2. The glory of Christ. 3. The glory of himself, and especially the glory of his grace. 1. That his Saints should be glorious, and to that purpose he made heaven and earth, and he makes them Lord of all, *all things are yours*. 2. That Christ should be glorious, and to that purpose he makes the Saints, and gives them to Christ, *all things are yours, and you are Christs*. And certainly saith the Apostle, at the last day, *Christ shall come to be glorified in his Saints, and to be admired in all them that believe*. 3. That God himself should be glorified; *he made all things for himself*. — *Bring my sons from farre, and my daughters from the ends of the earth, even everyone that is called by my name, for I have created him for my glory*. Now this is the high designe of God, to which all the rest are subservient; mark the steps, *all things are yours, and you are Christs, and Christ is Gods (i.)* For God, and for his glory: the two former designes are to which, but not for which God worketh; he that buildeth an house, that he may lay a sure foundation, and that he may raise the frame, he gives it the due filling which belongs to it: but these are not his proper ends, his main designe: but that he may have an house for his habitation: So God works many things to our glory, and that in us Christ may be glorious; but the proper end, that high designe which he hath in all, it is his own glory. And yet O my soul, consider a little further, the plot of our salvation, of the Saints glory, and of Christs glory, as it aimes at the glory of God, so especially at *the glory of his grace*: As if we see that one doth this or that in wisdom, it is the glory of his wisdom: if he do it in strength or power, it is the glory of his power: if he do it out of grace, it is the glory of his grace: so God designed the salvation of our soules out of his meer grace, favour, love, he must needs intend to have his grace notified in us, and to have it (being known) accordingly admired, and praised, and honored by us; not but that God must be glorified in his wisdom, power, justice, holiness, and his other attributes; ay, but especially in this, it is *the grace of God* in which he most delighteth, even as vertuous Kings affect, above all their other virtues, to be had in honour for their clemency, and bounty. So it is with our God the King of Kings, Lord of Lords; all he doth is to this end, that his grace may be manifested to his greater glory. And to this end is the glory of Christ, and the glory of Christians referred. Why Lord, that this should be thy plot, *to save my soul, that my soul should praise the glory of thy grace?* that thy grace should before all worlds think on me for good? O how should I but think on thee, and thy free-grace? How should I but admire it, adore it, praise it, exalted it above Sun and Moon, and Starres? how should I but cry out with the Apostle, *Oh the depth of the riches of thy grace! for of him, and through him, and to him are all things, to whom be glory for ever, and ever, Amen*.

2. Consider the counsels of God about thy salvation; *he worketh all things after the counsell of his own will: and with him is counsel, and with him is understanding*. This counsel (as we have discovered) was primarily about that reconciliation of the riches of his grace, and the glory of justice. Consider this, O my soul, thy sin put all the attributes of God to a kind of conflict; hereupon was that great and mighty counsel, how God should make way for his love and goodness, and yet satisfie his truth, and justice? at last the wisdom of God found out that glorious and wonderful expedient,

Ephes. 2. 6

2 Thef. 1. 9
his. 2. 16
Ephes. 1. 6.

1 Cor. 3. 21
vers 23.
2 Thef. 1. 10

Prov 15. 4
Ia. 43. 6. 7.

Rom. 11. 35

Ephes. 1. 11

Rom 3. 25

the Lord Jesus Christ: is not this the meaning of the Apostle? whom God hath set forth to be a propitiation through faith in his Blood, to declare his righteousness for the remission of sins. Ponder, and weigh these words! God sets not forth Christ to be a propitiation to declare only his mercy in the forgiveness of sinners: how? is there any thing but mercy in the forgiveness of sins: yes, there is something else, there is righteousness also, and therefore he hath set forth Christ to be a propitiation, that he might declare his righteousness; nay, see it repeated, to declare I say his righteousness, that he might be just, and the justifier of him which believeth in Jesus: not that he might be merciful, but that he might be just in justifying him that believeth in Jesus. This Text Luther had a great deal ado to understand, and he prayed much, before he could get the right meaning of it.

v. 11. 26.

This is the great mystery of the Gospel; no wonder if a poor man could not reach it: This is that which set the infinite wisdom of God on work from all eternity, how to find a way to save sinners, and to be infinitely righteous notwithstanding. — Nay, yet O my soul consider, a little further; not only is the mercy of God in this way glorified, but the glory of his justice is as much, yea more then if the sinner were eternally damned: — It is made good thus. —

Rom. 8. 31

1. When God appointed a surety, his Son, and charged our debts upon him to satisfy his justice: in that God would not spare his Son the least farthing token, I mean, not the least degree of punishment; hereby the Lord shewes a stronger love to justice then if he had damned ten thousand, thousand creatures. Suppose a Malefactor comes before a Judge, the Judge will not spare the Malefactor, but commands satisfaction to the Law; this shewes that the Judge loves justice: but if the Judges own Son be a delinquent, and it appears before all the Country, that the Judge will not spare him, the Judge now doth more honour justice in this, than in condemning a thousand others: So when the Lord shall cast many thousands to Hell there to be tormented for ever, and ever, and ever, this shewes that God loves justice; but when his own Son shall take our sins upon him, and God will not spare him, (that is the very word in the Scripture, *he spared not his own Son*) this, surely this declares Gods love to righteousness more than if all the World should be Damned.

2. Suppose the sinner that is reconciled had been Damned, then the justice of God had been but in satisfying, and never had been fully satisfied: but in that way that God hath found out to save a sinner, his justice is not onely satisfying, but it comes fully to be satisfied, to have enough. As for instance; suppose a man to be a creditor to one, who owes him 100000 l. this man is poor, and the utmost he can pay is but a penny a day; suppose the creditor should lay him in the Gaole until he had paid the utmost farthing, it is true he would be receiving day after day, but he would never be paid so long as the debtor lives; now if another rich man should come, and lay down an 100000 l. at once, the creditor is presently satisfied. Why here is the difference betwixt Gods satisfying his Justice upon sinners, and upon Jesus Christ; God comes upon the sinner, and requires the debt of punishment, because he did not pay the debt of obedience: God casts him into Prison, and the utmost he can pay, is but (as it were) a penny a day; and hence the poor sinner must still be paying, and paying, and paying to Eternity: this is the ground of their Eternal punishment in Hell, because in any finite time they can never pay enough: But now comes Jesus Christ, and he fully payes the debt at once, so that justice saith, *I have enough, I am satisfied*: Surely this is the greater Glory to the very justice of God.

These were the counsels of God from all Eternity, how he should make way for his love and goodness, and yet satisfy his Truth and Justice. O my soul, consider and wonder! Jesus Christ was the Expedient, and in Christ not only Gods mercy, but his justice is Exalted, yea more Exalted, and more Glorified in thy salvation, then ever it could have been in thy Damnation.

Rom. 9. 11

3 Consider the fore-knowledge of God; he knew from everlasting whom he would set apart for life and salvation. All the Saints of God from first to last, they were then present to him, and before him, and he did look on them in his Beloved Christ. Before there was a World, or a man, or any creature in it, he fore-knew Adam, and Abraham, and Isaac and Jacob, and all the Patriarchs, and all the Prophets, and all the Apostles, & all the Disciples of Christ, and Believers in Christ; And O my soul, if thou art one of Gods Elect, he foreknew thee with a knowledge of love and approbation, he had thee in his Eye, and Heart: he had thoughts on Jacob, when he was yet unborn, and had done neither

neither good nor evil. Assure thy self, the Lord works not without prevision or fore-knowledge of the things effected; that cannot be in God, which is not to be found in a wise and prudent man; he that builds an house hath the frame of it first in himself: and the Psalmist tells thee, that *the eyes of God did see thy substance yet being imperfect: in this Book of knowledge were all thy members written, when as yet there was none of them!* yea, he knew thee with a knowledge of singular love; he embraced thee in his Eternal love, as it is written, *Jacob have I loved, but Esau have I hated.* I will not say, that this love was actually bestowed on thee till due time, yet it was prepared for thee from all Eternity: and hence it is called, *an everlasting love*; *The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.*

Psal. 139. 16
Rom. 9. 13

Jer. 31. 3

O muse, and meditate, and ponder on this love! it contains in it these particulars: as,

1. The eternal good will of God: what else is the love of God towards the Elect, but his everlasting good will to shew them mercy, to do them good, and to save their souls? hence the Angels sung that Anthem at Christs birth, *Glory to God in the highest, and on earth peace, good will towards men.* 2. The Eternal pleasure and delight of God in the sons of men; the greatest delight that God hath, or ever had, it is in communicating himself to his Son firstly, and next unto his Saints: nay, such delight he takes in letting out his mercy to his Saints: as that he was well-pleased with the death of his own Son, as a means conducing thereunto. O wonderfull! one would think that the death of Christ should be the most abhorring to the heart of God of any thing in the world, and yet saith the Scripture, *It pleased the Lord to bruise him*; he took a pleasure and delight in the very bruising of Jesus Christ: the Lord saw this was the way for him to communicate himself in the fulness of his grace unto his Saints, and therefore though it cost him so dear as the death of his own Son, yet he was well-pleased with it. 3. This love of God contains in it a fore-knowledg and approbation of all those effects of his love, whether they be temporal concerning this life, or Eternal concerning the life to come. Concerning these effects of his love, saith John, *Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* q. d. Behold it, stand amazed at it, that children of wrath should become the sons of the most high God: for a beggar on the dunghil, a vagabond, a runnagate from God, a prodigal, a stranger to God, whom the Lord had no cause to think on, to be made a Son of God Almighty, O divine love! Pause a while, and muse on this! O my soul, that God should fore-know thee from all Eternity with a knowledg of love and approbation, it is admirable to consider, I say it is admirable to consider.

Luk. 2. 14

Isa. 53. 10

1 John 3. 1

4. Consider the purpose of God concerning thy salvation: *God hath not appointed* (or purposed) *us wrath, but to obtain salvation by our Lord Jesus Christ.* As when we have a will to do any thing, there follows upon this in the mind a settled purpose to effect it; so when God hath loved some to life, there is in God a settled purpose of bringing them to it: *that the purpose of God according to Election might stand,* or be sure; it imports Gods stability, and steadiness, and constancy, and firmness in saving souls. There is much inconstancy and fickleness in the love of man, or in the love of a woman, but the love of God to his people is a steady love; *as the Bridegroom rejoiceth over the Bride, so shall thy God rejoyce over thee*; not only so doth thy God, but so shall thy God rejoyce over thee. Gods purposes are without any alteration, the love of Christ after thousands of years is still as the love of a Bridegroom upon the wedding day; indeed then ordinarily love is hot, and appears much; so is Christs love, and so is Gods love ever hot; there is no moment of time from Eternity to Eternity wherein God rejoiceth not over his Saints, as the Bridgroom over his Bride; not only as an husband over his wife, but as a Bridegroom over his Bride, we may say of this purpose of God, *as it was in the beginning, is now and ever shall be World without end.*

1 Thes. 5. 9

Rom. 9. 11

Isa. 62. 5

O my soul, muse and meditate on this purpose of God, and by consequence on the sure mercies of David; it may be it is not always alike sure to thee; the love of God as the shining of the Sun doth not always in the fruits of it shining out so gloriously, but the Sun keeps his course in a steady way: what though it be sometimes clouded? what though at times it shine not so gloriously as at high-noon? yet the purpose of God according to Election must stand. All the Devils in Hell cannot frustrate Gods purpose concerning only one soul: *this is the Fathers will which sent me* (saith Christ) *that of all which he hath given me I should lose none.*

Isa. 55. 3

John 6. 37

5. Consider Gods decree concerning thy souls salvation, and the means to it. As the

2 Tim. 2. 16

John 10. 27, 28

John 13. 18

purpose of God, so the decree of God speaks the stability and certainty of the thing decreed. *The foundation of God standeth sure*; (i) The decree of God touching mans Salvation is unchangable. If the Laws of the *Medes and Persians* were so absolute, that they could not be reverfed, then much less can the decrees of God be reverfed: no man that is not Elected can be Elected; and no man that is Elected can possibly be damned. *My sheep hear my voice (saith Christ) and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.* And it must needs be so, for Gods decree is grounded on the Eternal and unchangable will of God; and hence we say that there is a certain number of the Elect known only to God, which cannot possibly be encreased or diminished. *I know whom I have chosen*, saith Christ. And yet thou canst not, O my soul, hence infer, that thou mayest be secure; for in this decree the end and the means are joyned together of God, and they cannot be separated by any man: if thou beest not godly, never expect to be happy: Gods decree of Predestination is as well for the giving of grace, as for the giving of glory.

6. Consider the Covenant struck betwixt God and Christ for thy salvation. If thou wouldst fain be acquainted with the very Articles of it, go on then, take Scripture along, and first on Gods part thou mayest observe, and meditate, and consider of these particulars.

John 6. 27

Isa. 42. 1

1. That there was a designation and appointment of Christ from all Eternity to the office of Mediatorship: whence Christ is said to be sealed by the Father, *for him hath God the Father sealed*: and chosen of the Father, *behold my servant whom I uphold, mine Elect, or chosen one.*

John 12. 49.

John 10. 18

2. There was a commandment from the Father to the Son, which he must obey, and submit unto. As first, he had a command what to teach his people, as the Prophet of the Church, *for I have not spoken of myself (saith Christ) but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.* Secondly, he had a commandment to lay down his life for those that were given him, *no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; this Commandment have I received of my Father.*

Isa. 42. 1.

Isa. 11. 1, 2

Isa. 42. 6

Isa. 42. 4

Isa. 53. 10, 11

Isa. 55. 5

Luk. 12. 32

3. There was a Promise from the Father to the Son: the Father covenants with him in these things; first, that he will give him the Spirit in abundance. *Behold my servant whom I uphold; — I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. — And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord.* Secondly, that he will give him assistance and help in this great work of Redemption. *I the Lord have called thee in righteousness, and will hold thy hand; what's that? why, I will strengthen thee with my power, I will so hold thy hand that thou shalt not be discouraged in the work; He shall not fail, nor be discouraged till he have set judgment upon the Earth.* Thirdly, that he will give him a blessed success, that he shall not labour in vain, *he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands: he shall see of the travail of his soul, and shall be satisfied.* Christs suffering were as a womans travail, though she suffer many pains and pangs, yet she sees her Child at last; so shall Christ see many believing on his Name: they are the promise made by the Father to the Son, that *Nations that know him not shall run unto him.* Fourthly, that he will give him and his Redeemed ones everlasting glory; to Christ himself there is a promise of glory, *he hath glorified thee.* And to the Members of Christ there is a promise of glory; and this promise of glory to them was made known to Christ from everlasting: it was one of the secrets of God, and Christ brings out that secret from the bosome of his Father, and reveals it to his Disciples. *It is my Fathers pleasure (said he) to give you the Kingdom;* Christ knew his Fathers will by the Covenant passing betwixt his Father and him, and this will of the Father concerning glory promised to the Saints Christ doth bring forth to light. These were the Articles of the Covenant on Gods part; now O my soul, see them on Christs part in these particulars.

Heb. 5. 5

Heb. 1. 10, 7

1. There was an acceptation of the office to which he was designed by the Father; he did not take the office of Mediatorship upon himself, but first the Father calls him to it, and then the Son accepts it: *Christ glorified not himself to be made an high Priest, but he that said unto him, thou art my Son, to day have I begotten thee; he called him, and then the Son answered, Lo I come.*

2. There was a promise on Christs part to depend and trust upon God for help: *And again I will put my trust in him,* they are the words of Christ to his Father. And *Isaiah* brings

brings in Christ as looking for help from God, *for the Lord God will help me, therefore shall I not be confounded — And behold the Lord will help me, who is he that shall condemn me? whereto agrees that other passage, and my God shall be my strength,* Heb. 2. 13. Isa. 50. 7, 8, 9. Isa. 59. 5.

3. There was a promise of submission to his Fathers will in bearing the reproaches and injuries that should be done to him, and to lay down his life for those, that were given to him by the Father: *the Lord God opened my ear, and I was not rebellious, neither turned away back, I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my Face from shame and spitting, and therefore my Father loves me because I lay down my life.* Christ first thus Covenanted with his Father, and then he was careful to discharge the same, and at last he tells God, *I have finished the work which thou gavest me to do.* Isa. 50. 5, 6. John 10. 17. John 17. 4.

4. There was an earnest expectation of that glory which the Father promised Christ and his members: *And now O Father glorifie thou me with thine own self, with the glory which I had with thee before the World was. And Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the Foundation of the World.* — These were the Articles of the Covenant on Christs part, and hence it is that God is called *the God and Father of our Lord Jesus Christ, viz. by reason of the Covenant.* John 17. 5. John 17. 24. Ephes. 1. 3.

O my soul, with what delight mayest thou consider, muse, and ponder on these Articles? what, that God should make a Covenant, and enter into these, and these Articles with his own Son for thy good, and for thy Eternal good? what, that God should bring in the second person in the Trinity to be the head of the Covenant as on thy part? what a mercy is this? O run over and over this meditation, a thousand, and a thousand times! O consider thy *hope of Eternal life, which God, that cannot lye, promised before the world began!* If thy soul question what promise was there made before the World began? to whom was the promise made? who was there before the World began for God to make any promise to? why now thou hast learned it was only to the Son of God, the second person in the Trinity. There was a most blessed transaction between God the Father and God the Son, before the world began, for thy everlasting good; and upon that transaction depends all thy hope, and all thy salvation. O this is worthy of thy deep, and sad, and serious, and inmost meditation. I have been particular and large in this passage of *Looking unto, or considering Jesus*, but I shall be brief in the rest. Tit. 1. 2.

SECT. III.

Of desiring after Jesus in that respect.

3. **W**E must desire after Jesus carrying on the great work of our salvation in that Eternity. It is not enough to know & consider, but we must desire. Now, *desire is a passion looking after the attainment of some good which we enjoy not, and which we imagine to be sitting for us.* In this respect we cannot desire after Jesus, as now to carry on that work of our salvation before the World began, for that work is already perfectly done; But these things we may desire after, as, 1. After the manifestation of that work in us. 2. After God and Christ the complotters and actors of that great work for us. 3. After the full and utmost execution, whereby God effectually works in time according to all his workings, or decrees before time.

1. We must desire after the manifestation of this work in us. We have heard of marvellous, excellent, glorious things done by Jesus Christ for his Saints from all Eternity; & oh what desires now should be in us to know that we are of that number? when I hear and consider that there was such a project, and such counsels, and such love, and such a purpose, and such decrees, and such a Covenant betwixt God and Christ for salvation of souls; and withal, that they are but few in comparison concerning whom God and Christ hath all this care, will not this whet on my desires? and make me cry, and cry again, *Oh that these loves were mine! how happy were I, if I had a share in these eternal thoughts of God?* Methinks we should not hear of such transactions, but it should stir up our hearts in infinite desires; methinks we should pant after assurance, and still be wishing, *Oh what is truth? and what is Christ? and what did Christ for me before I was, or before the World was?* I would I knew him, I would I could enjoy him, I would I were assured that he had one good thought of me in that Eternity! Christians! if you have any share in those transactions, sooner or later you will feel these desires? nay, if my sin-

ful heart deceive me not, upon the very consideration of these things I feel my self another creature in my desires then I was before. Tell me, you that have took a full view of God & Christ, and of all these wonders of Eternity: do you not sensibly differ from your selves in your affections? Is not the world, worldly pleasures, worldly profits, and worldly honours fallen too; yea, ten in an hundred with you? have they not lost their price? would you not rather be assured that *your names are written in the Book of Life*, then to have all the world yours; yea, and all the Devils in Hell subject to your commands? Certainly, if these revelations work nothing in your hearts, if your affections be so strong and hearty to the world, and the vanities of it; if your desires be so impure, and strongly working downwards, that Gods ancient loves, and everlasting workings, have no power on your hearts, it is a very sad condition. If David may have his wish, it runs thus, *Lord lift thou up the light of thy countenance upon us*; he would have the manifestation of Gods Eternal love; one smile of his countenance (as an image of that countenance which God had towards him before the world began) was more gladness to his heart, then all that which the men of the world had, *in the time that their corn, and their wine increased*.

Psa. 4. 6

2. We may and must desire after God and Christ, the complotters and actors of that great work for us; what, hath the Gospel revealed this truth, that before the Creation God and Christ were busied about our good? yea, and hath Christ especially, that came out of the bosom of his Father, & brought the treasures of his Fathers counsel to the world, discovered such love to men? how then should our desires be after God in Christ? *Whom have I in heaven but thee? & there is none upon earth that I desire besides thee*. A right beholding of Christ in his eternal workings, will cause a desire of Christ above all desires; the heart now thirsts for nothing but him that is all, all power, all love, all holiness, all happiness: tell such a soul of the world, and gold, and glory; O what are these? the soul will quickly tell you, the world is dung, and gold is dung, & glory is dung, *all is but loss & dung for the excellency of the knowledge of Christ Jesus my Lord*. Give me God, & Christ, saith the soul, or I die; Oh my desires are to him who hath done all this for me. Is not this the period still of thy expression at the end of every discourse, *would Christ were mine*? thou hearest it may be, some worldings talk, such a one, and such a one hath got so much in these times; he that was yesterday as poor as Lazarus, he is this day like that nameless rich man, *cloathed in purple, and fine linnen, and faring sumptuously every day*; ay, but dost not thou reply either in word or heart, *would Christ were mine, and then I had got more then he*? Poor soul, dost thou not gasp only after Christ, when thou fetchest (as I may say) the very deepest breath? canst thou read over the generation of Jesus the Son of God, the time when he was begotten, the manner of his begetting, the mutual kindness and love of him that begets, and of him that is begotten? and dost not thou pant, and breath, and gasp after Jesus at every period? canst thou read over Jesus his acts and decrees in reference to thy self? canst thou turn over those many leaves, in every of which is discovered those everlasting loves of God in his projects, counsels, foreknowledg, purpose, decree, covenant for thy souls happiness? and art thou not ready at every discovery to sing Davids Psalm, *as the hart panteth after the water-brooks, so panteth my soul after thee O God; my soul thirsteth for God, for the living God, O when shall I come and appear before God*? O my soul, hadst thou but these pantings, thirstings, breathings after God and Christ, thou mightest comfortably conclude, these are the fruits of Gods Spirit, it is the Spirit of the Lord Jesus which makes those sighs and groanes in thee, which cannot be expressed. He and thee sigh together, one in another, and one after another; O therefore look, *Look unto Jesus*, and sigh, and desire after him.

Psa. 73. 33

Phil. 3. 8

Luk. 16. 19.

Psa. 42. 1, 2

Rom. 8. 25

Phil. 1. 23

3. We may and must desire after the full and utmost execution whereby God effectually Workes in time according to all his workings or decrees before time. God that purposed and decreed from all Eternity, he will not have done the full execution of that purpose or decree till that after Eternity, in that world without end. Indeed some part is a fulfilling now, but the main, the great part is yet to come: why then as we see the Plot, let us desire after the full accomplishment, let us desire after the glory without end, to which we were predestinated before the beginning. It was Pauls desire *to be dissolved, & to be with Christ*. As men burthened, so should we desire and groan after the enjoyments of God in the world to come. O my soul, that thou were but cast in the Apostles mould, that they affections were but on the wing, that they might take flight, and steer their course towards heaven, and thereupon that thou mightest say, *yond is the glorious house, the goodly building, made without hands, which God from all Eternity, decreed to be my home, my rest, my dwelling place to all Eternity; and in yond stately Fabrick, is many an heavenly*

heavenly Inhabitant before I come : there are Angels, and there are all the souls of Saints, that from Adam to this day have had their pass out of this sinful world : yea, there is Jesus the Son of God ; and there is God the Father, God the Son, and God the Holy Ghost ; and if I am predestinated to this fellowship, Lord, when shall I have run through the means that I may come to this end ? O my end ! where is my end ? where is my Lord, my God, my Comforter ? where is my rest ? where is my end ? I cannot be at rest without my end, and therefore come Lord Jesus, come quickly, be like a Roe, or a young Hart upon the Mountains of Spices. Christians ! why are not your Spirits alwayes breathing thus after the glory, to which you are predestinated ? why do not you long after full enjoyment ? the utmost execution of Gods decree ? why are not your hearts, your souls, your spirits already in heaven ? Surely there be your relations ; your Father is there, your elder brother is there, and there are many, I dare say most of your other younger brethren : again, there is your interest, your estate is there, if you believe : and therefore, Where should your hearts be, but where your treasure is ? come then, come, set in tune those desires of your souls, set your affections on things above, especially on that one thing Jesus Christ : Looking unto Jesus.

Cant. 8. 14

SECT. IV.

Of hoping in Jesus in that respect.

4. **W**E must hope in Jesus, as carrying on the great work of our salvation for us in that Eternity. It is not enough to know and consider, and desire ; but we must hope, and maintain our hope as to our own interest. Now hope is a passion, whereby we expect, probably or certainly some future good. All the question is, whether that salvation, concerning which the great transaction was betwixt God and Christ, belongs now to me ? and what are the grounds and foundations on which my hope is built ? I know some exceedingly abuse this Doctrine ; If God had before all worlds appointed me to salvation, why then I may live as I list ; I need not hear, or pray, or confer, or perform any holy Duty, for I am sure I shall be saved. And thus at once they take away all grounds of hope. It is true, Gods decrees are unchangeable, but they do not afford any such inferences or deductions as these : you might as well say, the Lord hath appointed me to live to such a time, and before that time I shall not, cannot die, and therefore I need no meat nor drink, nor cloathes, nor any other thing : Ah silly, foolish, devilish, arguing ! Gods decree is for the means, as well as for the end ; whom God hath decreed to save, them also hath he decreed to call, to justify, to sanctifie, before he save : O my Soul, look to the grounds whereon they hope is built : if those be weak, thy hope is weak : but if those be strong, thy hope will prove most strong ; and certain, and prudent.

In the disquisition of these grounds, say not in thine heart who shall ascend into Heaven ? or who shall descend into the deep ? seek not above or below : it is not possible for thee to go bodily into Heaven, to see the Records of Eternity, and to read thy name in the Book of Life, but search into these fruits and effects of thy election As—

Rom. 10. 16

1. If thou beest within Gods decrees for salvation, then, sooner or later, God will cause the power of his Word to come with authority and conviction upon thy conscience ; knowing brethren, beloved your election of God, for our Gospel came not unto you in Word only, but also in power. The Apostle speaks thus of others ; he might know they were the Elected of God, either by his judgment of charity, or by a spirit of discerning, which was vouchsafed to some in the Apostles times ; but how comes he immediately to know this truth ? by this glorious effect, our Gospel came not in Word only, but also in power. Oh 'tis good to consider with what power the Word preached falls into thy heart ; doth it convince thee, humble thee, mollie thee, soften thee ? this argues thou belongest to God. The Word preached will be more than the word of a man, more than a meer human Oration, or verbal declamation, where it comes in power : Oh ! it will be like fire in thy bowels, like a two edged Sword in the secret places of thy heart ; thou wilt cry out, verily God is here : Oh the power ! the conviction, the meltings of my soul that I feel within me !

1 Thes. 1. 4, 5

2. If God hath ordained thee to Salvation, then, sooner or later God will effectually call thee : Moreover, whom he did predestinate, them he also called ; this calling is a calling of the Soul from sin, from amongst the rest of the World unto Jesus Christ ; it is such a call as enables the soul to follow Christ ; as Matthew being called by Christ, he arose

Rom. 8. 30.

arose

Mat. 9. 9. *arose and followed Christ.* These two are linked together in *Pauls* golden chain, predestination and effectual vocation. *We are bound to give thanks alway unto God for you, brethren, beloved of the Lord; and why so? because God hath from the beginning chosen you to salvation.*—*Wherunto he called you by the Gospel to the obtaining of the glory of the Lord Jesus Christ.* All those that belong to Gods election, are sometime or other effectually called by the Word and Spirit of Christ; and it must needs be so, because as the Lord hath put a difference betwixt his Elect and others before the world was, and he will make a final difference betwixt them and others, after the end of the World; so he will have them differenced and distinguished whilst they are in this World by this inward, effectual, operative calling; they are men of other minds, wills, affections, dispositions, conversations; they are called from darkness to light, and from the power of Satan unto God. As the Apostle, *ye were sometimes darkness, but now are ye light in the Lord.*—*Be not ye therefore partakers with them.*

3. If thou art chosen for salvation, then sooner or later thou shalt have true soul-saving justifying faith; *As many as were ordained to eternal life believed.* When God hath a people to call home to himself, he either brings them to the means, or the means to them, and those that belong to the Election of Grace believe; O my soul, hast thou this saving faith? not a fancied faith, a dead faith, an easie faith, but saving faith; such a faith as was wrought in thee by the Word and Spirit with power; such a faith as was not in any power to give, nor in any power to receive, untill God enable thee by his Spirit; then here is thy ground that thou art ordained to eternal life: *for whom he calls he justifies; and we are justified by faith.* Not that the essence of faith justifies, but faith justifies instrumentally, in that it lays hold upon that which justifies, even the righteousness of Christ Jesus.

4. If thou art decreed for salvation, then sooner or later the Lord will beget and increase in thee, grace, holiness, sanctification: *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.* God predestinates his people unto holiness; *he chose us in Christ before the foundation of the World, that we should be holy, and without blame before him.* If God appoint thee to eternal life, he doth here in this World appoint thee to an holy gracious life. No sanctification, no election; no grace, no glory; thou art to be a precious Jewel here, ere God will make thee up at that great day. Observe the chain, *Rom. 8. 29.* If I be sanctified, with the Divine Nature, in which glory is begun, then I am justified; if justified, then I have been called according to purpose; if called, then I was predestinated; and if predestinated to means, then I was foreknown, as one whom God would choose to the end, even immaculate and eternal glory.

5. If thou art appointed and prepared for glory, then God will give thee a thankful heart for so great a mercy: thou canst no more keep in the heart from overflowing, when thou art sensible of this everlasting love, then thou canst put bounds to the Sea: See *Paul* praising God for the Election of himself and others, *after I heard of your faith and love, I cease not to give thanks; and Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world.* And what glorious triumphs doth *Paul* in the person of all the Elect make over all kind of enemies that can be thought of? he challengeth every adversary to put forth his sting, and why? even because God hath *Elect*ed, and nothing can separate them from this unchangeable love; & this was it that begot his thanksgiving, *I thank God through Jesus Christ our Lord.* O my soul, how is thy heart affected with praise and thankfulness in this matter? he that bestoweth great things, looks for great return of thanks, especially this being all thou canst do.

6. If the project, counsel, love, purpose, decree, and Covenant of God with Christ concerned thee, and thy souls happiness, then God will crown thee with perseverance, and a steadfast continuance in the way of grace thou wast first set in: final apostasie, and total back-sliding from the ways of God, can never befall those that are thus chosen, they went from us, because they were not of us, said the Apostle; and if it were possible they should deceive the very Elect, said Christ; but it is certainly impossible, and why? *I will put my fear in their hearts, that they shall never depart from me.* Oh what a blessed mercy is this, when there are so many hours of temptation in the world, so many blustering storms and tempests that are able to raise up the very roots, did not that immortal seed preserve them. Of this sign we are sure, if any of the former belongs to us; but to this we cannot actually seal till the end of our life.

Come now, are these, O my soul, the grounds of thy hopes? hath Gods word come with

with power on thy heart? hath the Lord so effectually called thee, that thou hast left all to follow Christ? dost thou believe on the Lord Jesus for life and for salvation? art thou holy? is thy life holy? dost thou walk exactly, as the grace of God which bringeth to salvation teacheth? Canst thou with enlarged thankfulness amplify the love and grace of God in thy election; surely these effects are the very fuel of hope, they are the blessed and clear evidences so thy souls election; and therefore hope well, take strong consolation; it is clear as the Sun, that God hath predestinated thee to life, and that thy name is written in the Book of Life, and that none in Heaven, or on Earth, or in Hell, shall be able to blot it out again. Away with all sad, dumpish, dejected thoughts: *Look unto Jesus*: hope in Christ, that, that very salvation concerning which that great transaction was betwixt God and Christ, belongs even to thee, and that one day thou shalt see it, and enjoy the happiness of it to all Eternity

S E C T. V.

Of believing in Jesus in that respect.

5. **WE** must believe in Jesus, as carrying on that great work of salvation for us in that Eternity. It is not enough to know, and consider, and desire, and hope, but we must believe. Now this is the nature and property of faith, to apply all these ancient and future doings and dealings of God to our selves, as if they were now present. Some difference there is betwixt hope and faith; as hope hath respect to that which the Word promiseth, *rem verbi*; but faith respects the word it self, *verbum rei*; hope eyes chiefly the mercy and goodness of the promise, but faith eyes mainly the authority and truth of the promiser; hope looks upon its object as future, but faith only looks upon the object as present; both make a particular application to themselves, but hope in a waiting for it; and faith in a way of now enjoying it. Hence faith is called, *the substance of things hoped for*; it is the substance, or confidence of things hoped for, as if we had them already in hand: faith gives the soul a present interest in God, in Christ, in all those glorious things in the Gospel of Christ; even in the things of eternal life. Faith is an appropriating, an applying, an uniting grace; it is a blessed thing to have the sight of God, there is much power in it; but to see God in his Glory as my God, to see all the Majesty, greatness, and goodness of God, as those things that my soul hath an interest in; to see how the eternal counsels of God wrought for me to make me happy, why this is of the nature of Faith; And herein lies the sweetness of faith, in that we believe not Christ only to be a Saviour, and righteousness, but my Saviour, and my righteousness; And therefore Luther affirmed that the sweetness of Christianity lay in pronouns; when a man can say, *my Lord, and my God, and my Jesus. I live by the faith of the Son of God, who loved me, and gave himself for me.* Heb. 11. 1 Gal. 2. 20.

O my soul! believe for thy self; believe, and be confident of it that those Eternal projects, counsels, love, purpose, decree, and covenant betwixt God and Christ were all for thee: hast not thou a promise? Nay, was there not a promise before the world began? and that very promise the promise of eternal life? Mark the words, *in hope of eternal life, which God that cannot lie, promised before the World began.* Here's a promise, and a promise of Eternal life, and a promise of Eternal life made by God, by God that cannot lie, and that before there was a World, or any man in the World; If thou enquirest, to whom then was this promise made? Sweet soul, it was made to Christ for thee; many promises thou hast in Scripture made more immediatly to thy self, but this was the grand promise, and all the other promises they are but a draught of that grand promise that God the Father made to his Son before the World began. Titus 1. 2

O cries the Soul, I cannot believe: what? is it possible that God in his Eternity should have any thought of me? What, of me, *being not yet born, neither having done any good or evil*? What, of me, born in these last times of the world, the least of Saints, the greatest of Sinners, less then the least of all Gods mercies? that of such a one the great God, the Majesty of Heaven and Earth should have a thought, a project, a counsel, a knowledge of approbation, a purpose, a decree: Nay, enter into a Covenant with his Son for my salvation? I cannot believe it. Alas! What am I to God? or what need hath God of me? If all the Nations of the Earth are to him, but as a drop of a bucket; *Isa 40. 15* and as the small dust of the Ballance; O what a minime am I of that drop? or what a little, little atome am I of that small dust; and is it probable that the greatness of God

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the goodness of God, the power of God, the wisdom of God, the Eternal Counsels of God, should work for me, to make me glorious, blessed, happy, to make me one with himself, and one with his Son, and one with his Spirit? what care take I of every dust of the Earth, or of every sand one the Sea-shore? and yet these are my fellow-creatures; there's a thousand times more disproportion betwixt God and me, and would God take care of me before I was, or before the World was? what, would he busie himself and his Son, about such a worthless wretched worm? would he decree Christ to come from the Father for me, to be my Redeemer, my Jesus, my Saviour? I cannot, I dare not, I will not believe.

Jer. 29. 11

Prov. 8. 3.

Isa. 55. 8

Mat. 10. 29,
30.

O stay my soul; and be not faithless, but believing. Ple take thy argument in pieces: As, 1. Thou sayst, *hath God any thoughts of me?* Yes: saith God, *I know the thoughts that I think towards you, thoughts of peace, and not of evil;* and before the World was, my thoughts, and my delights were with the Sons of men. 2. Thou sayst, *I have no thoughts, no care of my fellow-creatures, as of the dust, or sand, or atoms?* and what then? *my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord; for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* What if thou hast no thoughts or care of the smaller creatures? yet God extends his thoughts, and care, and providence not only to thee, but even to them: neither can a Sparrow fall to the ground, nor an hair from thy head, nor a leaf from the tree, without the providence of our heavenly Father? 3. Thou sayest, *I dare not believe, I am astonished at, confounded in these thoughts of Gods eternal love;* it is too high for me, I cannot believe it. I answer, herein thou sayst something: I know it is an hard thing to believe these great things in reference to thy self: But see now how God and Christ stoop and condescend to make thee believe: God stands much upon this, that the hearts of Saints should confide in him: he accounts not himself honoured, except they believe, and therefore mark O my Soul, how Christ suits himself to thy weakness; what is it that may beget this Faith, this confidence in thy Son? what is it (saith God) that you poor creatures do one to another, when you would make things sure between your selves? why, thus; —

Act. 2. 39.

1. We engage our selves by promise one to another. And so will I, saith God: poor soul, thou hast my promise, my faithful promise; I have made a promise both to Jews and Gentiles, and thou art the one of these two sorts; *the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Be only satisfied in that ground of thy hope, that thou art called of God; and then every promise of Eternal life is thine, even thine. Thou mayest find a thousand promises scattered here and there in the book of God; and all these promises are a draught of that promise which was made from all Eternity, and therefore it is so much the more sure; it is as if Christ should say, *wilt thou have engagement by promise? this is past long ago; my Father hath engaged himself to me before the World began; yea, and I have made many, and many a promise, since the World began? Read in the Volume, and thou wilt find here and there a Promise, here and there a draught of the first Copy of that great Promise, which my Father made unto me from all Eternity.*

2. When we would make things sure to one another, we write it down; And so will I, saith God: thou hast the Scripture, the Holy Writ, those Sacred Volumes of Truth and Life, and therein thou hast the golden Lines of many gracious Promises; are they not as the Stars in the Firmament of the Scripture? thou hast my Bible, and in the Bible thou hast many blessed glorious Truths: but of all the Bible, methinks thou shouldst not part with one of those promises, no, not for a World. Luther observing the many promises writ down in Scripture, expresseth thus, *the whole Scripture doth especially aim at this, that we should not doubt, but hope, confide, believe, that God is Merciful, Kind, Patient, and hath a purpose and a delight to save our souls.*

Ephes. 4. 30.

3. When we would make things sure to one another, we set to our Seals. And so will I, saith God: thou hast my Seal, the Broad-Seal of Heaven, my Sacraments, the Seals of my Covenant; and thou hast my privy Seal also, the Seal of my Spirit. *Grieve not the Holy Spirit, whereby ye are Sealed unto the day of Redemption.*

John 5. 7, 8.

4. When we would make things sure to one another, we take Witnesses. And so will I, saith God: thou shalt have witnesses as many as thou wilt, witnesses of all sorts, witnesses in heaven, and witnesses on earth, *for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.*

5. When

5. When we would make things sure to one another, we take an oath. And so will I, faith God: *God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, q. d. there is no such need of an oath, but I will be abundant to thee, because I would have thee trust me, and confide in me throughly: and as I swear (faith God) so will I swear the greatest Oath that ever was, I swear by my self: God swears by God: he could swear by no greater, and therefore he swear by himself: and why thus, but for their sakes who are the heirs of promise? he knows our frame, and members, that we are but dust; and therefore to succour our weakness, the Lord is pleased to swear, and to confirm all by his Oath.* He. 6. 17. H. b. 6. 13.

6. When we would make things sure to one another, we take a pawn. And I will give thee a pawn faith God: and such a pawn, as if thou never hadst any thing more, thou shouldst be happy: it is the pawn of my Spirit. *Who also hath sealed us, and given the earnest of the Spirit in our hearts, q. d. I will send my Spirit into your hearts, and this Spirit shall be a pawn, an earnest in your hearts, of all the good that I intend to do for you for ever.* 2 Cor. 1. 23.

7. When we would make things sure to one another, something it may be is presently done, as an engagement of all that which is to come. And thus will I deal with thee, faith God, who livest in these last of times: why thou seest the greatest part of thy Salvation already done, I made a promise from all Eternity of sending my Son into the World to be made a curse for sin; yea, and if thou believest, for thy sin; and this is the greatest work of all that is to be done to all Eternity. Surely, if I would have failed thee in any thing, it should have been in this; it is not so much for me now, to bring thee to Heaven, to save thy Soul, as it was to send my Son into the World to be made a curse for sin: but when I have done so great a work, & have been already faithful in that Promise, how shouldst thou but believe my faithfulness in making good all other promises? If a man should owe thee a thousand pound, and pay thee nine hundred, ninety, and nine, thou wouldst think surely, he would never break for the rest; why God hath paid his nine hundred, ninety, and nine; and all the Glory of Heaven is but as one in comparison of what he hath done; we may therefore well believe, that he who hath done so much for us, will not leave the little undone.

Come then, rouse up O my Soul, and believe thy interest in those eternal transactions betwixt God and Christ: is not here ground enough for thy Faith? if thou art but *called*, the promise of God is thine: or if thou darest not rely on this promise (which God forbid) thou hast his Indenture, his Seal and Witnesses of all sorts, both in Heaven and Earth; or yet, if thou believest not, thou hast an Oath, a Pawn, and the greatest part of thy Salvation already done to thy hand; nay, I'll tell thee more poor soul then thus; even Christ himself from all Eternity hath engaged for thee that thou shalt believe; O then put not Christ to be challenged of his engagement by refusing the Gospel! surely when thou believest, thou makest Christs word good; he that believeth not makes God a liar; though in another sense, and for ought he knoweth, even in this, that he frustrates Christs undertakings in the Covenant. And therefore believe; yea, and cry, *Lord I believe, help thou my unbelief*; increase my Faith, till I come to full assurance of Faith. Faith in this sense is the very Eye of the Soul, reading its Name Written in the Book of Life; it is an apprehension of our particular Election. O believe; till thou comest up to this fullness of persuasion of Gods Love in Christ.

SECT. VI.

Of loving Jesus in that respect.

6. **WE** must love Jesus, as carrying on that great work of our Salvation in that Eternity. And this is the fruit, or effect of Faith; if once we believe that all those designs, and transactions were for us, even for us; O then how should we but love that God, and love that Christ who thus firstly and freely loved us? God loved us before we loved him; for he loved us in that Eternity before all Worlds, surely then we are bound to love him: First, and above all things. As the Diamond formeth and fashioneth the Diamond, so love formeth and fashioneth Love; or as fire converteth Fewel into Fire, so this antient love of God and Christ may well cause our love again. O Christ! didst not thou love us? who doubts it, that but reads over the project, counsel, foreknowledge, purpose, decree, and covenant of God and Christ? who doubts it that but

Bern. Epi. 107.

2 am. 1. 26.

Cant. 8 14.

Ephes. 1. 4.

John 13. 1.

1 Tim. 1. 9.

reads the eternal designe of God, that Christ should go out of himself, and suffer an extasie through the vehemency of his love? that Christ should so far abase his Majesty as to dye for us, that we might not dye, but live with him? O then how should this but kindle in our hearts a most ardent love towards God and Christ? what more effectually motive to work mans love, then to be prevented by the love & bounty of another? That this fruit doth spring from the sense of our Election, Bernard observes, *who is righteous but he that requieth the love of God with love again? which is never done, except the holy Ghost reveale unto a man by faith, Gods eternal purpose concerning his future salvation.* And hence it is that the heart is most in frame, when it is a considering the eternal love of God in Christ: As David said of Jonathan, *thou hast been very pleasant to me, thy love to me was wonderful;* so a poor soul gathering up all the goodness of God in that Eternity, and feeding upon it, and the variety of it, it breaths out in that expression, *thou hast been very pleasant to me O God, thy love to me hath been wonderfull.* O my soul, that thou couldst so live by faith on these eternal passages, as that thou mightest attain to the highest fruits of faith, not onely to love God and Christ, but to love them with a burning love, with a mighty love, such a love as lyes in the most vigorous prosecution after Jesus Christ, and in the most faithful resignation of thy self to God; such a love as works the most delightful aspect of God and Christ, as makes a man to behold God and Christ with all cheerfulness; such a love as works a man to extoll the praises of God. O in these things lyes the strength of love.

But alas! this is, or at least this should be thy grief, that thou canst not love so well, and so warmly as thou art beloved: Christ comes towards thee *Skipping like the Hart, or Roe on the Mountaines of spices,* but thy love towards Christ is creeping like the worme in the unwholsome valley. Indeed the best affections have their fits of swooning: it may be for the present thy love is cold: O but come up to this fire, consider how God and Christ loved thee in every of these. —

1. His project to save thy soul sprung out of his love: love was the first wheele that set all the eternall works of God a going; what was that great designe of God, but onely an expression of his love? it was his pleasure to communicate himself, and the rise of that communication was his love.

2. The Counsels of God were all in love; had not love been as *President of the Counsel,* where hadst thou been? when all the attributes of God were at a stand, it was the love of God in Christ that resolved the question for thy salvation.

3. The foreknowledge of God was a foreknowledge of love and approbation: in his eternal love he embraced thee as his own; he foreknew thee, (1.) of his free love he set thee apart to life and to salvation; *God hath chosen us in Christ before the foundation of the World:* he chose us in Christ, but not for Christ; nothing at all moved him to Elect thee but his own good pleasure and free love.

4. The purpose of God was a resolution of love, it speaks his love to be a constant; settled abiding love; no unkindness shall alter it, *for having loved his own, he loves them unto the end,* nay, he loves them without end, from everlasting to everlasting.

5. The decree of God was an order (as I may call it) or an act of love, to give in time that grace unto his elect, which before all time he decreed should be an effectual means to bring them unto glory.

6. The covenant betwixt God and Christ was an agreement of love: God and Christ struck hands to save our souls; *grace was given us in Christ Jesus before the World began.* Grace was given us, that is, the gracious love and favour of God in Christ was given us before all secular times. This was *Gods* meaning from everlasting, this was the designe, yea the greatest designe that ever God had, to set out the infinite glory, and the riches of his love in Jesus Christ. No question but he had other great designs in doing such great things as he hath done; but above all the designs that ever God had in all his works, this is the chiefe, to honour his mercy, to glorify the riches of his love and grace: had it not been, for this he would never have made the World; and therefore in that World to come it will be the delight of God to shew his Saints and Angels what he is able to do for a creature; yea, he will to all Eternity declare to them, to what an height of excellency and glory his love and mercy is able to raise poor souls, so that the very Saints and Angels shall admire, & adore, and magnifie the name of God everlastingly for it.

O my soul, canst thou ponder on this, and not love him dearly who has thus loved thee? Come, *stir up the gift that is in thee;* if thou art a Christian thou hast some sparks, though now (it may be) under the ashes: come, rub, chase, and warm thy affections at this fire;

fire; love, like a watch, must be wound up, or else it will fall downwards: what dost thou? why stand'st thou idle in the heat of the Day? Christ hath fire in his hand, 'tis but *looking up*, and reaching out thy hand to take it from him: O take it with both thy hands, and be thankful for it. Prayer, ejaculation, contemplation, judicious observation of the Spirits season, are thy best instruments to kindle this fire of love in thee.

And methinks thy heart should begin now to melt, methinks it should receive more easie impressions from the object before it, methinks these eternal works and acts of God and Christ towards thy poor soul, *should begin to overcome thee, and to burne thy heart as with coales of Juniper.* Why Lord, is it thus? was I Elected from all Eternity in Christ? was I ordained to a glorious inheritance before there was a World? was this business to make me happy, one of the cheef deep counsels of God? was this one of the works of his wisdom that he was exercised about before the World began? was this the great designe of God in making the World, and in making Heaven, the place of glory, to glorifie himselfe, and to glorifie such a poor wretch as I am? O then how should this but mightily inflame my heart with the love God, and love of Christ? how should I choose but say as the Martyr did, *Oh that I had as many lives, as I have hairees on my head, to lay them down for Christ?* Ah what flames of Divine affection, what raptures of zeal, what ravishments of delight, what extasies of obedience can be enough for my blessed God, and dearest Redeemer.

Cant. 6. 5.
Cant. 8. 6.

SECT. VII.

Of joying in Jesus in that respect.

7. **W**E must joy in Jesus, as carrying on that great work of our salvation in that Eternity. This joy is a passion arising from the sweetness of the Object that we enjoy. O my soul, dost thou believe? and art thou now cast into a pang of love? how then should thy joy but come on? As Christ said to the 70. *In this rejoyce not, that the spirits are subject unto you, but rather rejoyce because your names are written in Heaven;* so rejoyce not thou in this, that the world is thine, that riches are thine, that thou hast subdued men and devils; but herein rejoyce, that thy name is written in the Book of life. O what a comfortable point is this! that the Father and Christ should transact a bargain from Eternity, concerning thee by name, that the Father and the Son should commune together concerning thy heaven, as if their language had been thus; *Father, what shall be given to thy justice to ransom such a one, Abraham, Isaac, Jacob, Matthew, Mark, Luke, John, Mary, Martha, Hannah, &c.* why no more but this, *thou shalt dye my Son, and whosoever believeth in thee shall live for ever.* Why then saith Christ, *I will engage for such, and such a one; I will enter into Bond for such and such a person; Abraham shall believe in time: See, I have writ down his name in the Book of life.* And who art thou that readest? art thou a believer? dost thou believe in the Lord Jesus Christ? Christ said the same of thee, and entered into a bond for thee, and entered thy name in the Book of life; See the certainty of this in *Phil. 4. 3.* Thou Thomas, Andrew, Peter, Christ knows thee by name, and thy name is written in the Book of life. O go thy way, and rejoyce, and take strong consolation! is there not cause? why, I tell thee thy name is in the Book of Heaven, and if this may adde to thy joy, know there is none in Heaven or Earth shall ever be able to blot it out again. No, no poor soul, *there is no condemnation to them that are in Christ Jesus:* God hath decreed thy salvation, and Gods decree shall stand, let Men and Devils say what they will to the contrary, *The counsel of the Lord standeth for ever, the thoughts of his heart to all generations:* it is as possible for God to deny himself, as it is possible for thee a believer to perish. *We are kept (saith the Apostle) by the power of God through faith to salvation;* and therefore rejoyce, and againe rejoyce; yea, raise up thy joy to that pitch of triumph, which is joy elevated; and elevated so high, that it comes to victoriousness, and magnanimous conquest of heart over all things; say with the Apostle, *what, my name written in the Book of life? who shall lay any thing to the charge of Gods Elect?* — *who then shall separate me from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? nay, I am perswaded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus my Lord.*

Luk. 10. 23.

Phil. 4. 3.

Rom. 8. 1.

Psal. 33. 11.

1 Pet. 1. 5.

Rom. 8. 37.
35, 38, 39.

SECT. VIII.

Of calling on Jesus in that respect.

Psa. 123. 1.

Aquinas part
c. 9. art. 8.

8. **W**E must call on Jesus, or on God the Father in and through Jesus. This also is included in looking, as David while Praying, *unto thee do I lift up mine Eyes, O thou that dwellest in the Heavens.* Now this calling on God, or looking to God, contains Prayer, and Praise. 1. We must pray that all these transactions betwixt God and Christ, may be assuredly ours, and that God would clear up our Titles more and more; yea, and seeing all good things tending to Salvation, were from all Eternity prepared for us, we are therefore to pray; that by prayer we may draw them down from Heaven; for what though our Evidences be clear? Yet this must not cast out means; God doth not use to bestow his saving Graces on lazy sluggards; those therefore who from the certainty of Predestination do pretend that the duty of Prayer is superfluous, do plainly shew that they have no certainty at all. *Aquinas was Orthodox in this, the Predestinate must Pray, because by these effects of Predestination, the Salvation of Souls is best ascertained.* The same Spirit which Witnesseth to our Spirit that we are his Chosen, is also the Spirit of Prayer and Supplication; and therefore he that believes that he is one of Gods Elect, he cannot but pray for those things which he believeth, that God hath prepared for him before the foundation of the World. --- 2. We must praise God: what, that God should look on us, and Predestinate us to Life? That he should pass by so many on the right hand and on the left, and that I should be one whom the Lord did Elect? what, such a vile, and sinful Wretch as I am? was there ever like Love? was there ever like Mercy? may not Heaven and Earth stand amazed at this? O what shall I do to be thankful enough to this dear God? Thus thou that knowest thy interest in Christ, study praise and thankfulness. Say in thy self, *who made me to differ from those Cast-away Souls? Alas! we were all framed of the same Mould, hewed out of the same Rock.* It is storied of one of the late French Kings, that in a serious meditation, considering his own condition of being King and Ruler of that Nation, *Oh (said he) when I was born, a Thousand other Souls were born in this Kingdom with me, and what have I done to God more than they? O my Soul, what difference betwixt thee and those many Thousands of Reprobates that live with thee in the world at this day? nothing, surely nothing but the free mercy, goodness, and love of God in Jesus Christ.* O then praise this God, yea, sound forth the Praise of the Glory of his Grace. Remember that was Gods design, and that is thy Duty.

SECT. IX.

On conforming to Jesus in that Respect.

Rom. 8. 29.

1 Cor. 3. 18.

2. **W**E must Conform to Jesus: we must fix our Eyes on Jesus for our Imitation, that also is the meaning of this looking in the Text. And in respect of our Predestination the Apostle speaks expressly, *he did Predestinate us to be conformed to the Image of his Son:* This is one end of Predestination, and this is one end of looking unto Jesus, nay it is included in it. A very look on Jesus hath a Power in it to conform us to the Image of Jesus. *We are changed by beholding,* saith the Apostle: Oh when I see Gods love in Christ to me even from all Eternity, how should this but stir up my Soul to be like Jesus Christ? where there is a dependance, there is a desire to be like even among men; how much more considering my dependance on God in Christ, should I desire to be like Christ in disposition? all the question is, what is this Image of Christ, to which we must be conformed? I Answer, *Holiness and Happiness:* but because the latter is our reward, and the former is our duty, therefore look to that.

But wherein consists that? I Answer, in that resemblance, likeness, and conformity to Christ. As —

Joh. 1. 12.

Mal. 1. 6.

1 Pet. 1. 17.

1. Christ is the Son of God; so must we be Gods Sons. *As many as received him, to them he gave Power to become the Sons of God.* O what duty lies upon us in this respect; *If I be your Father, where is mine Honour?* and if ye call on the Father, pass the time of your sojourning here in fear. God looks for more honour, fear, reverence, duty, and obedience from a Son than from the Rabble of the World: if thou art Gods Son, thy sins more offend

offend God then the sins of all the reprobates in the world; why alas, thy sins are not meer transgressions of the Law, but committed against the mercy, bounty, and goodness of God vouchsafed unto thee; thy sins have a world of unthankfulness joyned with them, and therefore how should God but visit? *you onely have I known of all the Families of the Earth, therefore will I visit you for all your Iniquities.* O think of this, you that are Gods Sons; and conform to Christ, for he was an Obedient Son. Amos 3. 2

2. Christ the Son of God delights in the Father, and his delight is also *with the Sons of men*; so must we delight in the Father, and delight in his Children. *Delight thy self in the Lord, and he shall give thee the desire of thy Heart.* And the Saints that are on the Earth are they, in whom is all my Delight, saith David. It is storied of Dr. Taylor, that being in prison he could delight in God; and he rejoiced that ever he came into Prison, because of his acquaintance with that Angel of God, as he called Mr. Bradford. O this is Heaven upon Earth! not only God, but the very Saints of God are sweet Objects of delight. Mark them, and if they be Saints indeed, they are savory in their Discourse, in their Duties, in their Carriages; their Example is powerful, their society profitable, how should we but delight in them? Psa. 37. 4.
Psa. 16. 3.

3. God and Christ laid this Plot from all Eternity, that all he would do, should be to the praise of the glory of his Grace: So must we purpose this as the end of all our actions, whether we eat, or drink, or whatsoever we do, we must do all to the glory of God. But especially if from God we receive any spiritual good, then give all again to the glory of his grace. *Blessed be the Name of God for ever and ever* (saith Daniel) *for Wisdom and might are his*; --- and *I thank thee, and praise thee O God of my Fathers, who hast given me Wisdom and Might*: an excellent spirit of Wisdom and Might wrought in Daniel, and he acknowledges all to the Giver: *wisdom and might are his.* Christians! if you feel grace in your hearts, I beseech you acknowledge it to Christ: He does all, he subdues Lusts, heals VVounds, staies inward Issues, sets broken Bones, and makes them to rejoyce; and therefore let him have the glory of all; do you acknowledge grace in it's latitude to the God of all grace. 1 Cor. 10. 31
Dan. 2. 20, 23

4. God and Christ counselled about our Salvation; there was a great conflict in the Attributes of God; justice and mercy could not be reconciled, till the Wisdom of God found out that glorious and wonderful expedient, the Lord Jesus Christ: so let us Counsel about our Salvation: the flesh and the spirit whereof we are compounded, draw several wayes, the Flesh draws Hell-ward, and the Spirit Heaven-ward; come then, call we in heavenly and spiritual Wisdom to decide this Controversie; you may hear its Language in Job 28. 28. *Behold the fear of the Lord, that is Wisdom; and to depart from evil is Understanding.* If we would draw heaven-ward, and save our souls; come then, let us hear the conclusion of the whole matter, *fear God, and keep his Commandments, for this is the whole duty of Man.* Keep his Commandments in an Evangelical sense (i) look at the expedient, Jesus Christ, who hath kept them for us, and in whom, and through whom, our imperfect Obedience is accepted with God. Job 28. 28
Eccles. 12. 13

5. God and Christ loved us with an everlasting Love. So must we love him who hath first loved us: this is the nature of spiritual Love: that it runs into its own Ocean, *O love the Lord all ye his Saints!* who hath more cause to love him then you have? who hath been loved so much? or who hath so much come under the power of love as you have? hath not Christ loved you, not only with a love of well-wishing, which is from everlasting (some call it the love of Election, the fountain-love, the well-head of salvation) but also with a love of complacency? hath not Christ shed abroad his love into your hearts, and shall he lose by it; will not these cords of love draw up your hearts to love him again? sure it's but reason to love him, who hath first loved you, yea, and loved you when you were unlovely, and had nothing in you worthy of love. Christians! then it was that Christ loved you in rags, it is meet therefore that you should love him in Robes. Pl. 31. 23

6. God and Christ appointed, or purposed us unto salvation, his love was a sure, and settled, and firme, and constant love: *the purpose of God according to Election must stand.* So must we love him, and cleave unto him for ever: *I have inclined my heart to perform thy Statutes alwayes even to the end.* Davids heart was much taken with the Statutes of God, and therefore he gives this expression of the fulness of his heart, *alway and even to the end.* It is a kind of pleonasm, his resolutions were such that he would never depart from his God. Rom. 9. 11
Pl. 119. 112.

7. God and Christ decreed, booked, and sealed our salvation: and so must we put to our seal that God is true (i.) we must believe in Christ? for when we believe, we make Christs

Christ's word good. He that believes not, makes *God* a liar, (as you have heard) in that he frustrates, or endeavors to frustrate Christ's undertaking in his predestination.

8. *God* and *Christ* entered into Covenant concerning our salvation: So must we enter into Covenant with him; we must take him to be our *God*, and give up our selves to be his people: — Why thus we must in all particulars conform to *Christ*. The sum of all is this, *we must be like Christ in grace, and gracious actions.*

Epli. 1. 4

Colos. 3. 12,

Pf. 43. 21

Cant. 2. 1

John 1. 16.

O my soul, see to this grace, see to this conformity to *Jesus Christ* in gracious actions, and this will enable thee to read thy name written in the Book of Life. O abhor, & repel that Devils dart, *I am predestinated, and therefore I may live as I list*; how contrary is this to the Apostle, *he hath chosen us in him before the foundation of the World, that we should be holy, and without blame before him in love*? and as the *Elect* of *God* put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forgiving one another, — *Even as Christ forgave you*? this conformity to *Christ* in grace is the very effect of our predestination: O look unto *Jesus*, and be in grace like unto *Jesus*: why, *Christ* is full of grace, a vessel filled up to the lip, or very brim, *thou art fairer than the children of men, and grace is poured into thy lips*. *Christ* was as it were grace speaking, *Luk. 4. 22*. Grace sighing, weeping, dying, *Heb. 2. 9*. Grace living again, and now dropping, or rather raining down floods of grace on his living members, *Ephes. 4. 11*. *Christ* is the great *Apple-tree*, dropping down Apples of Life, *Cant. 2. 3*. and all that falls from this tree, as apples, leaves, shadows, smell, blossomes, are but pieces of grace fallen down from him, who is the fulness of all, and hath filled all things. *Christ* is the *rose of Sharon*, and every leaf of this rose is an Heaven; every white and red in it is grace and glory; every act of breathing out it's smell from everlasting to everlasting is Spotless and unmixed grace; why then my soul, if thou wilt conform to *Christ*, conform in this: *Be holy as he is holy; of that fulness of grace that is in him, do thou receive even grace for grace.*

Christians! where are we? O that ever men should hear of so much grace, and of such acts of grace in that eternity before all worlds, and yet no impression of grace upon their hearts! O that *God* and *Christ* should both be in that business of Eternity: that heaven, hell, justice, mercy, souls, and deep wisdom, should be all in that rare piece, and yet that men should think more of a Farme, an Ox, an house, a pin, a straw, or of the bones of a crazy livelihood; O look up, look up, if thou art *Christ's*, Consider what he hath done for thy soul; why, thou art predestinate to be conformed to the Image of *Christ*.

Thus far we have Looked on *Jesus* as our *Jesus*, in that Eternity before all time untill the creation: Our next work is to Look on *Jesus*, carrying on the great work of mans salvation in the Creation, the beginning of time, untill his first coming.

LOOKING UNTO J E S U S,

From the Creation until his first coming.

The Third Book.

Revel. i. 8, 11.

*The Lord will give thee for a Covenant of the People.—
Hear ye deaf, and look ye blind, that ye may see.*

CHAP. I. SECT. I.

Of Christ Promised by degrees.



IN this period, as in the former, we shall first lay down the Object; and then direct you how to look upon it.

The Object is *Jesus*, carrying on the work of mans salvation in that dark time before his coming in the flesh.

No sooner is the world made, & the things therein; but man was created, that way might be made for God to shew his grace in the salvation of his Elect. And now was it that Gods eternal project, and counsel, & fore-knowledge, and purpose, and decree, and Covenant with Christ was to come into execution. Indeed at the first there was no need of Christ; for man at first was made in holiness, the image of God, and to bear rule over the rest of the visible creatures; though this his state was but of a little standing. It was the received opinion in

in former times, that our first parents fell the very same day in which they were created. *Augustine* amongst the rest writes, that they stood but six hours: but though we cannot describe the certain time, very probable it is, that it was but short: This we finde, that *Moses* having set down the creation of man, without the interposition of any thing else, he comes immediatly to the fall; and the Devil no doubt took the first occasion he possibly could, to bring man to the same damnation with himself. Well then, long it was not but *Adam* by his sin deprived himself, and all his posterity of the image of God: All mankind was in his loynes, so by the order and appointment of God all mankind partake with him in the guilt of his sins: Hence is the daily & continual cry, not only of *Adam*, *Abraham*, *David*, *Paul*, but of every Saint, *O wretched man that I am, who shall deliver me from the body of this death?* But sweet souls, stay your complaints, here's Gospel-news.—

In this sad hour of temptation God stepped in: he will not leave man without hope; he tells the Devil who begun this mischief; *I will put enmity between thee, and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.* At the very instant, when God was pronouncing judgment upon the several delinquents

in the fall; nay, before judgment was pronounced on the persons tempted, *Jesus* is hinted, the Covenant of grace is proclaimed. O the infinite riches of the mercy of God in Christ!

But you will say, how comes *Jesus* in? how carried he on the great work of our salvation in this dark time?

I answer, 1. By assuming and taking upon him the form and shape of man, and so discharging some special offices in that respect: We read often of Christ's apparition before his Incarnation, and then especially when he had to do with this great Negotiation of mans Eternal happiness. Some think it not improbable that Christ assumed the form of man, when he first created man; and so he made man, not only in his own image which he had as God, *In holiness, and true righteousness*, but in respect of that form which he had assumed. Howsoever this we find, that after man had sinned, Christ then appeared, first to *Adam*, then to *Abraham*, then to *Isaac*, then to *Jacob*, then to *Moses*, &c. — first, he appeared to *Adam* in the garden, and they heard the voice of the Lord God, walking in the garden in the cool of the day. God as he is God hath neither voice to speak, nor feet to walk, but assuming the form and shape of a man he exercised both: and so he was the first that published that first promise to the World, *It shall bruise thy head*. — 2. He appeared to *Abraham* in the plain of *Mamre*, where the Lord talked with *Abraham*, and *Abraham* calls him the Judge of all the Earth, which can be ascribed to none but Christ the Judge of quick and dead. Some from that saying of Christ, *your Father Abraham rejoiced to see my day*, and he saw it, and was glad, do gather that *Abraham* saw Christ, not only with the eyes of faith (as all the rest of the Patriarchs and Prophets did) but also in a visible shape which he assumed, like unto that whereunto he was afterwards to be united; And so it was Christ that renewed the Covenant with *Abraham*, saying, *I will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee*. — 3. He appeared to *Isaac*, Gen. 26. 2. and to *Jacob*, Gen. 32. 24, 30. and to *Moses*, Exod. 20. 1, 2, 3. and to many others, of which I shall comment in order. And these apparitions of Christ were as *preludiums* of his Incarnation. But this is not the way I shall insist upon.

2. Christ carried on the great work of our salvation in that dark time, not by himself exhibited (as when he was Incarnate) but onely promised. The great King would first have his Harbingers to lead the way, before he himself would come in person. As the Lord had observed this method in creating the World, that first he would have darkness, and then light, and as still he observes this method in upholding the world, that first he will have dawning, and then clear day; so in the framing and upholding of his Church, he will first have Christ held forth in Ceremonies, Rites, Figures, Types, Promises, Covenants; and then like a glorious Sun, or like the day-spring from on high he would visit the world, to give light to them that sit in darkness. To this purpose we read, that as Christ, so the Covenant of grace (which applies Christ to us) was first promised, and then promulgated: the Covenant of promise was that Covenant, which God made with *Adam*, and *Abraham*, and *Moses*, and *David*, and all *Israel* in *Jesus Christ*; to be Incarnate, crucified, and risen from the dead; and it was meet that the promise should go before the Gospel, and be fulfilled in the Gospel, that so a great good might earnestly be desired, before it was bestowed. In a time of darkness men desire light; as the morning-watch watcheth and longeth for the morning, so the obscure revelation of Christ in a promise, raised the hearts of the Patriarchs to an earnest desire of Christ his coming in the flesh. But in this obscurity we may observe some degrees; before the Law given by *Moses* the promise was more obscure; the Law being given, even to the time of the Prophets, the promise was a little more clear; in the time of the Prophets, even to *John the Baptist*, it was clearer yet; as the coming of the messias did approach nearer and nearer, so was the promise clearer and clearer still: Just as the approach of the Sun is nearer or further off, so is the light that goes before it greater or lesser. In like manner was the Revelation that went before Christ more dim or clear, as the rising of the Sun of righteousness was more remote, or nigh at hand. It was the good pleasure of God to manifest the riches of his grace by degrees, and not all at once; we see to this very day, that God in his several approaches of mercy and goodness draws nearer and nearer to his Church: Even now in this marvellous light of the Gospel we have our divine Ceremonies and Sacraments, we see him afar off, we know but in part; but time shall come (even before his second coming) that we, or our children shall see him more clearly, perfectly, immediatly. My present business is to hold forth *Jesus* in the Covenant of grace

as promised, and because the promise receives distinction of degrees according to the several breakings out of it to the dark world, we will consider it as it was manifested.

1. From Adam till Abraham.
2. From Abraham till Moses.
3. From Moses till David.
4. From David till the Babylonish Captivity, or thereabout.
5. From the Captivity, or thereabout, till Christ.

In every of these periods will appear some further and further discoveries of Gods mercy in Christ, of the Covenant of grace, of our Jesus carrying on the great work of mans Eternal salvation in that dark time.

You heard before of the Covenant betwixt God and Christ concerning our salvation; but that was not the Covenant of grace which God immediately made with man as fallen; but a particular Covenant with Christ to be the Mediator. Or so far as it was a Covenant of grace, it was then made betwixt God and Christ, and after to be made betwixt God and us: for a time we were hid in the womb of Gods Election, and not being then capable to enter into Covenant with God, Christ undertook for us, but yet so that when we come to be regenerate, we are then to strike Covenant our selves. And hence we read expressly of Gods Covenanting with sundry particular persons, as with Adam, and Abraham, and Moses, and David, &c. Of which in the next Sections.

S E C T. II.

Of the Covenant of promise as manifested to Adam.

THe Covenant of grace in this sense is nothing else but a compact made betwixt God and man, touching reconciliation, and life Eternal by Christ. Now the first breaking forth of this gracious Covenant was to Adam and Eve, immediately after the fall, expressed in these words, *I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.* Gen 3 15.

This promise as it is the first; so the hardest to be understood: it contains in it good news of the overthrow of Satans Kingdome, and of mans freedom by the death of Christ. But the obscurity is such, that Luther exceedingly complains, *the Text which of all men should rightly be known, is of no man that I know* (saith he) especially and accurately unfolded: amongst the Antients there is not one that hath explicated this Text according to the dignity of it.

The occasion was this. The Lord looking down from heaven, and seeing how Satan had prevailed against man, and in some sort undone the whole fabrick of the creation, he resolves upon Satans ruine, and mans preservation; And the Lord God said unto the Serpent, *because thou hast done this, thou art cursed.* This literally is understood of the Serpent, but Spiritually of the Devil; both were as means to draw man unto sin, and therefore they are joyned as one in the punishment; *The Lord cut off the feet of the Serpent* (say the Rabbies) *and cursed him; and he cast Samael (the Devil) and his company out of heaven, & cursed them.* Indeed man being in the transgression, must also have his punishment, as it follows *vers. 17, 18, 19.* and yet that God might manifest the riches of his grace, he includes in the Serpents malediction this everlasting Gospel. *I will put enmity between thee and the woman, &c.*

For the sense of the Words we shall open these termes, as, 1. Who is the Serpent? 2. Who is the woman? 3. What is the seed of the Serpent? 4. What is the seed of the woman? 5. What is that *Hu* [in our Bible translated it?] 6. What is the Serpents head, and the bruising of it? 7. What is the heel of the seed of the woman, and the bruising of it? 8. Amongst whom was the enmity, or rather enmities? for in the Text we find many Armies; *I will put enmity between thee and the woman, and between thy seed and her seed, &c.*

1. Who is the Serpent? I find diversity of opinions among Interpreters: Some say, it was onely the Serpent, and that which belongs unto Satan is but mystically understood: others say, it was onely Sathan under the notion of a Serpent, as sometimes he is called the great Dragon, *And the great Dragon was cast out, that old Serpent called the*

Textus qui omnibus debet esse notissimus, a nemine quid ego sciam, diligenter & accurate explicatur, &c. Luther. Gen. 3. 14.

R. Eliezer. c. 14.

Rev. 12. 9.

Devil, and Satan, which deceived the whole world. Others say, it was both Satan and the Serpent; as men are said to be possessed of Satan, so was the Serpent possessed of the Devil. Satan could not provoke our first parents to sin by any inward temptation, as now he doth by the help of our corruption: nor could he enter into their bodies or minds, because of the holiness and glory that was in them; and therefore he presumed to take a beast of the earth, and by disposing of his Tongue he speaks within him. But what? must the Serpent have punishment, that was only Satans instrument in the temptation? yes:

Such was Gods love to man, that he condemns both the Author and instrument of that that evil: as one that in anger breaks the sword wherewith his son, or his friend was wounded; so Gods breaks Satans sword: the Serpent is punished according to the letter of the Text, and Satan is punished in the spiritual meaning of the Lord.

Who is the woman? Some are all for Allegories, and thy will tell you, that the Serpent and the Woman are the superiour & inferiour faculties of the Soul; and that ever since the Fall there hath been a continual War betwixt these: but I look at this Commentary as vain and trifling, though it be fathered on some of the Antients, and of no small note; others say, this Woman is the Blessed Virgin, in relation to which, they read the last words thus, *she shall bruise thy head*; this reading is not only allowed, but confirmed by the Council of Trent, and in some of their Prayer-books, thy call her *The Mother of the Lord, the Tree of Life, the breaker of the Serpents head, and the Gate of Heaven.* But I look on this Commentary as ignorant & Idolatrous, and wholly derogatory to the Kingdom of Christ. Others are not so easily mislead, and therefore say, that the Woman wheresoever mentioned in this Text, is *Eve*, and none but *Eve*; she it was whom the tempter had seduced, and in just judgment for her familiarity with the tempter, God meets with her, *I will put enmity (saith God) between thee and the Woman.*

*Antiphona de
Domina nostra
secundum usum
Ecclesie Hildens-
them.*

Gen. 17. 17, 18

Gen. 4. 25

Gen. 22. 18

Mat. 25. 4

John 8. 44

1 John 3. 8, 10

3. What is the *Seed of the Serpent*? in Scripture phrase *Seed* is sometimes taken collectively, for many at once; as when the Lord said to Abraham, *I will be thy God, and the God of thy Seed: and to thee and thy Seed will I give this Land: and I will multiply thy Seed as the sand of the Sea: and sometimes it is taken singularly for one only person; thus Eve called her Son Seth, for God, said she, hath appointed me another Seed instead of Abel: and so it is said of Christ, in thy Seed shall all the Nations of the Earth be blessed.* Now in this place the *Seed of the Serpent* is taken collectively, for all the families of Devils, for the Devil and his Angels (as Christ calls them) and for all the Sons of the Devil (i. e. for all reprobate men whose Father and Prince is the Devil; as Christ told the Jews, *ye are of your Father the Devil, and the lusts of your Father ye will do: and as John tells us, he that committeth sin is of the Devil—in this the children of God are manifest, and the children of the Devil: and thus both Devils and reprobates are reckoned as the seed of the Serpent.*

2 Tim. 3. 12.

Ephes. 6. 12:

4. What is the *Seed of the Woman*?—The *Seed of the Woman* is that posterity of the Woman which do not degenerate into the *Seed of the Serpent*: that is the meaning of the first sentence, *I will put enmity*;—and then it follows, *between thy Seed and her Seed*: and for this sense we have these arguments. 1. The opposition of the Seeds, for as the *Seed of the Serpent* is taken collectively, so the *Seed of the Woman* must be taken collectively, that the opposition may be fit. 2. The enmities fore-spoken do strongly evince it: now the enmities pertain both to *Eve* and to all her posterity (if godly) to the end of the world; hence all that will live godly in Christ Jesus shall suffer persecution, saith the Apostle; *And I will put enmity (saith God) between thee & the woman*; is that all? no, but also *between thy Seed and her Seed*: and who can deny but these enmities have been ever since betwixt Satans brood and the Saints? *we are all wrestlers against Principalities and Powers, and Rulers of the darkness of this World, and against spiritual wickednesses in high places.*

5. What is that *Hu* in our Bible translated, *it*? *it shall bruise thy head*? Some observe this *Hu*, *it* is of the masculine gender; and *Zera, Seed*, is of the masculine gender; & *Jesaphera*, shall bruise, is of the masculine gender, which confutes the Translation, that renders it thus, *she shall bruise thy head*: and which confirms our Translation which is thus, *he, or it, or that same Seed, (i. e. one singular person of that same Seed, shall bruise thy head.* Well then, who is this *he*? or what one is *he*? even Jesus the Son of the Living God. Here is the first hint of Jesus that ever was read, or heard of in this world. This was the Proto-evangel, or first Gospel that ever was published after the Creation. O blessed news, fit for Gods mouth to speak, and to break first to the world now fallen! O dear parents! how would you have dispaired, if before sentence you had not heard this blessed tydings! O our first Parents upon Earth! where had you and we been, if
this

this blessed Text had not been? Come, set a Star upon it, write it in letters of Gold, or rather write it on the very Tables of our Hearts: here is the blessedst news that ever was, or ever shall be; but for this we had been all Fire-brands of Hell; yea, but for this, Adam and Eve, and all their Sons and Daughters that are now gone out of this World, had been smoaking and frying in Hell-fire. Away with all gross mistakes, Erroneous conceits, and as you love your Souls, yeild to this blessed sense! This *it* or *he* is one of that same Seed, and this *one of that same seed* is Jesus, and only Jesus, and none but Jesus; and for this sense we have these arguments.

1. Some observe that this Sentence is separated from the former with a Period or great stop: however God goes on to speak of the Seed of the Woman, yet he says not, *and that Seed shall bruise thy head*, for so we might have thought he had spoken of that Seed collectively as he did before; but stopping there, and not repeating the same word again, he gives it thus; *it* or *he shall bruise thy head*; (i.) some individual person of that same Seed, some singular one of that same common Seed of the Woman *shall bruise thy head*; as David alone of all the Host of Israel goes forth to fight with Goliath, and overcomes him; so Christ alone of all the Seed of the Woman was so to fight with the Serpent by his own power as to overcome him, and to *bruise his head*.

2. The Seventy in their Translations of this place (with which agrees the Chaldee Paraphrast) renders it *αὐτὸς, he* which needs most denote some singular person, or Son of the woman; and the rather because the Seed spoken of before is rendered τὸ σπέρμα, to which if the relative had rightly agreed, it should have been αὐτὸς, or τὸτὸ, and not αὐτὸς; Hereto we may add, that to this *it* or *he* the Seed of the Serpent is not opposed as it was in the former sentence; but the Serpent it self, one singular Antagonist; here is *singularis μνομαχίας*, a duel, or a combate of two, hand to hand, only Christ and the Serpent; *he shall bruise thy head, and thou shalt bruise his heel*.

3. The bruising of the head doth plainly discover this *it*, or *he* is Jesus Christ: for non can bruise the Serpents head but only God: *the God of peace* (saith the Apostle) *shall bruise Satan under your feet shortly*. Now there was none of the Seed of the Woman, that was ever God but only Christ, God-Man, Man-God, blessed for ever; and therefore it must needs be Christ; and only Christ that can *bruise this Serpents head*: O there's a Divine Power, a power and vertue of God in it to *bruise the Serpents head*; observe but the manner of this Duel: Christ treads on the Serpent; and by this means he comes to have a bruise in the heel, whilst with his heel he bruise the Serpents head; a wonderful thing that Christ should lay at the Serpents head with no other weapon but only with his heel; it were much for any man to strike at any common Serpent with a bare and naked foot: rather would he take a dart, or club, or any other Weapon; but with a foot to bruise Satans head (that great and fierce, and monstrous Serpent) this exceeds any mans power or any mans daring to attempt: hence it is that some one person of more than human strength must do this deed, and who is that of the Seed of the Woman but only Jesus Christ?

Rom. 16. 10.

4. God himself in other places of Scripture doth expressly declare that this Seed here promised is Christ, and only Christ: mark but where this promise is repeated to the Patriarches, as when the Lord said to Abraham, *in thy Seed shall all the Nations of the Earth be blessed*: and when the Lord said to David, *I will raise up thy Seed after thee, which shall be of thy Sons, and I will establish his Kingdom*; and you may see it clear that this Seed is Christ, and only Christ, concerning that promise to Abraham, the Apostle so interprets it, *now to Abraham and his seed were the promises made; he saith not, and to Seeds, as of many, but as of one, and to thy Seed, which is Christ*: and concerning that promise to David, the Prophet so interprets it, *He shall sit upon the Throne of David, and upon his Kingdom to order it, & to establish it*, — who is that? in the former verse, his name is Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, (i.) Christ and none but Christ; *for unto us a Child is born, and unto us a Son is given, &c.* and who is that but Jesus Christ?

Gen. 22. 18.

1 Chro. 17. 11.

Gal. 3. 16

Isa. 9. 6, 7

5. The accomplishment of this Promise in Christ is expressly and clearly made out in the New Testament. Was not Jesus Christ of the Seed of the Woman, born of a Virgin? was not his heel bruised, himself Crucified? and did he not bruise the Serpents head, break the Power and Dominion of Satan? What saith the Gospel? *for this purpose the Son of God was manifested, that he might destroy the works of the Devil*. — And the seventy returned again with joy, saying, *Lord, even the Devils are subject unto us, through thy Name*: and he said unto them, *I beheld Satan as Lightning fall from Heaven; behold I*

1 John 3. 8

Luk 10. 17, 18.

19.

give

Joh. 12. 31.
Heb. 2. 14

Rom. 8. 37

Heb. 2. 11
Heb. 53. 10.

2 Tim. 4. 12.
Rom. 16. 29.

2 Cor. 15. 26
Heb. 2. 14

1 Joh. 2. 13.

Rom. 16. 30.

1 Cor. 15. 55;
57.

give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. — And now is the judgment of this world, now shall the Prince of this world be cast out. — And for as much as children are partakers of flesh and blood, He also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil. In these and many other places we find this very promise fulfilled in Christ, and only in Christ; and therefore he, and only he is the Seed of the Woman (that *He*, it, or *he*) that shall bruise the Serpents head. Yet I will not deny, but by way of participation this promise may pertain to the whole Body of Christ; Through him that loved us we are more than Conquerours, saith the Apostle; we may Conquer Satan, though not in our own strength, but Christs; and so in a secondary sense, by way of communication with Christ, under this *Seed* all the faithful are and may be contained; 1. Because the Head and Members are all one Body, both he that sanctifieth, and they who are sanctified are all one. 2. Because the faithful are called the seed of Christ, when thou shalt make his Soul an offering for sin, he shall see his seed. 3. Because Satan doth not only bruise the heel of Christ, but of all the faithful, all that will live Godly in Christ Jesus shall suffer persecution. 4. Because Satans overthrow by Christ our Head is diffused to all the Members, and the God of peace shall bruise Satan under your feet shortly. In this sense many of the ancient and modern Divines do extend this seed to the whole Body of Christ: but primarily, originally, especially, and properly, it belongs only to Christ, and to none but the Lord Jesus Christ. He only is the seed by whom the promise is accomplished, though the faithful also are the seed to whom and for whom the promise was made.

6. What is the Serpents head, and the bruising of it? 1. For the Serpents head, it is the power, rage, reign and Kingdom of Satan: It is observed that in the head of a Serpent lies the strength, power, and life of a Serpent; so by a phrase of speech fitted to the condition of this Serpent that was Satans instrument, God tels the Devil of the danger of his head, (*i.e.*) of his power and Kingdom: now this power and Kingdom of Satan consists more especially in sin and death; for the sting of death is sin, and the power of death is in Satan. Hence sin and death are usually called the works and wages of Satan; they are his own, he owns them, and carries them at his girdle. 2. For the bruising of this head, it is the overthrowing of Satans power; he shall bruise thy head, (*i.e.*) Christ shall break thy power; Christ shall destroy sin, and death, and him that had the power of death, that is the Devil. I say Christ shall do it, though as I have said in a secondary sense the faithful shall do it; Christ overcomes by his own power, and the faithful overcome by the power of Christ; the victory is common to all the seed, but the Author of victory is only Christ the Head and chief of all the seed: ye have overcome the evil one, but how? not of your selves, no, it is the God of peace that bruisheth Satan. Well then, here is the sense, the Serpents head is bruised, (*i.e.*) the Devil, and sin, and death, and hell are overthrown; not only the Devil in his person, but the works of the Devil, which by the fall he had planted in our natures, as pride, vain glory, ignorance, lust, &c. nor only Satans works, but the fruits and effects of his works, as Death and Hell; so that all the faithful may sing with Paul; O death where is thy sting? O grave where is thy victory? thanks be to God which giveth us victory through Jesus Christ our Lord.

7. What is the heel of the seed of the woman, and the bruising of it? 1. For the heel, it is the humanity of Christ, according to which properly Christ hath an heel: Or (as others) it is the wayes of Christ, which Satan, by all the means he could possibly would seek to suppress. 2. For the bruising of his heel, it is the miseries, mockings, woundings, Death and Burial of Christ, all which he endured in his heel (*i.e.*) in his humanity; or it extends further, to all the hurts, reproaches, afflictions, persecutions of the faithful by the Devil and his agents: all which are but as a bruise in the heel, which cannot endanger the spiritual life of their souls. It is observed, that the Serpent hath but one head, but the seed of the woman hath two heels; so that the one may be some help, while the other is hurt; besides, an hurt in the heel is far from the head and heart; and though it may be painful, it is not mortal. Indeed, Christs heel was bruised (*i.e.*) He was delivered to death, even to the death of the Cross; yet he rose again from the dead; neither had the Devil any advantage by his death; for as angry Bees stinging once, make themselves droanes, so the Devil, now he may hiss at us, but he cannot hurt us; by that wound which Christ received at his death, he wounded all his enemies irrecoverably; the very sight it self was Christs triumph; even then was the Kingdom of darkness utterly overthrown; sin, death, and Satan were conquered, and taken captive, and whatsoever might be

be brought against us, was taken away, as the least bill, or scroll. O blessed riddle! *Out of the Eater came forth meat, and out of the strong came forth sweetness.* In reference to the promise, thou shalt bruise his heel, Christ is said to be the Lamb slain from the foundation of the World. Here's good news betimes. Judg. 14. 14
Rev. 13. 8.

8. Amongst whom was the enmity, or this hostile war? we find in the Text three Hosts, and three battels: As —

1. Betwixt Satan and the woman; *I will put enmity between thee and the woman: (i.e.)* Betwixt thee the seducer, and her whom thou hast seduced. This enmity is opposed to the amity and familiarity, which had been between the woman and the Serpent, and upon that account the woman, and not the man is named; not but that enmity must be betwixt the Devil and man, as well as betwixt the Devil and the woman: but because the woman had more tampered with Satan, and being deceived by Satan, was first in the transgression, therefore is she onely named, *I will put enmity between thee and the woman.*

2. Betwixt Satans seed, and the seed of the woman: *I will put enmity,* not onely between thee, and the woman, but also *between thy seed, and her seed, q.d.* This enmity shall not cease with the death of the woman, but it shall continue to her seed, and to her seeds seed, even to the end of the World. We see to this day how the Serpent and Serpents seed are striving and warring against the Church; and a wonder it is (considering the malice of the enemy) that there is a Church upon Earth, but onely that we have Christs promise, *The gates of Hell shall not prevaile against it; and lo I am with you alwayes, even to the end of the World.*

3. Betwixt Christ and the Serpent. O this a bloody conflict on both sides. *he shall bruise thy head, and thou shalt bruise his heel.* 1. *He shall bruise thy head;* Christ shall break thy power, thy power, (i.e.) the power of the Serpent, or of the Devil himself: he fights not so much with the seed, as with the Serpent; if Satan be overthrown, his seed cannot stand. 2. *Thou shalt bruise his heel;* thou shalt afflict him and his, thou shalt cast out of thy mouth a flood of persecutions: thou shalt *make warre with him,* and all them which keep the Commandments of God, and have the testimony of Jesus Christ. Rev. 12. 17.

I have held you a while in the explication of this first promise, and the rather because of the darkness of it, and the much sweetness that is contained in it; it is full of Gospel-truths: strike but the flint, and there will fly out these glorious sparkles.

1. That a Saviour was promised from the beginning of the world. 2. That this Saviour should free all his Saints from sin, death, and hell; the head and power of the Devil. 3. That to this end this Saviour should be a Mediator; for God would not grant an immediate pardon, but the promised seed must first intervene. 4. That this Mediator should be of the seed of the woman, that is, a man; and yet stronger then the Devil, indued with a Divine power, and so he is God. 5. That this Man-God should according to his Priestly office be a Sacrifice for sin, the Serpent should *bruise his heel,* he should suffer and dye for the people; and yet accordingly to his Kingly office he should overcome Satan; for he should *bruise his head,* overthrow his Kingdom, and make us more than Conquerors in him that loved us. 6. That this promise of Christ and of our justification is free; God of meer mercy, and free-grace brings forth this promise, there could be now after the fall no merit in man; and even now he promiseth remission of sins, and life Eternal in, for, and through the Lord Jesus Christ. No question but in belief of this promise the Patriarchs and Fathers of old obtained life, glory, and immortality: *By faith the Elders obtained a good report: by faith Abel obtained witness that he was righteous: by faith Enoch was translated that he should not see Death: by faith Noah became heir of the righteousness of Christ;* & how should it but revive us in these last times, to hear, that the first thing that ever God did after the World was fallen, it was this act of mercy, to make a promise of Christ, and to reconcile lost man to himself through the same Jesus Christ? surely he began to do that soon, which he meant to be alwayes a doing, even to the end of the World. Thus far of the promise, as it was manifested from Adam to Abraham.

SECT. III.

Of the Covenant of promise as manifested to Abraham

Gen. 17. 1^o.

THe second breaking forth of this gracious Covenant, was to *Abraham*; and now it shines in a more glorious light than it did before: at first it was propounded in very dark and cloudy termes, not easie to be understood, and most things sparingly expressed; but in this second rise and manifestation, we have it laid down in plainer termes, *I will establish my Covenant between me and thee, and thy seed after thee, in their generation, for an everlasting Covenant, to be a God to thee, and to thy seed after thee.* — For the right understanding of this, we shall examine these particulars. —

1. What a Covenant is?
2. What is the establishing of this Covenant?
3. Betwixt whom is the Covenant to be established?
4. For what time is the established Covenant to endure?
5. What are the privileges of this Covenant?
6. What is the condition of this Covenant?
7. Who is the head, both as undertaker, and purchaser, and treasurer, upon whom this Covenant is established?

1. What is a Covenant? *It is a contract of mutual peace and good will, obliging parties on both hands to the performing of mutual benefits and offices.* Thus was the Covenant betwixt God and *Abraham*, there was a mutual stipulation in it, on Gods part to performe his promises of temporal, spiritual, and Eternal grace; and on *Abrahams* part to receive this grace by faith, and to performe due obedience and thankfulness to God. Hence a little nearer, we say the Covenant is a mutual compact, or agreement betwixt God and man, whereby God promiseth all good things, especially Eternal happiness unto man; and man doth promise to walk before God in all acceptable, free, and willing obedience, expecting all good from God, and happiness in God, according to his promise, for the praise and glory of his grace. Others, describing the Covenant of grace (for with the Covenant of works we will not meddle) they give it thus, *The Covenant of grace is a free and gracious compact, which God of his meer mercy in Jesus Christ hath made with sinful man, promising unto him pardon of sins and eternal happiness; If he will but repent of sin, and embrace mercy reached forth by faith unfeigned; and walk before God in willing, faithful, and sincere obedience.* — In this description many things are considerable. As, 1. That the Author of this Covenant is God; not as our Creator, but as our merciful God and Father in Christ Jesus. 2. That the cause of this Covenant is not any worth, or dignity or merit in man, but the meer mercy, love, and favour of God. 3. That the foundation of this Covenant is Jesus Christ, in and through whom we are reconciled unto God; for since God and man were separated by sin, no Covenant can pass betwixt them, no reconciliation can be expected, nor pardon obtained, but in and through a Mediator. 4. That the party Covenanted with, is sinful man; the fall of our first Parents was the occasion of this Covenant, and God was pleased to permit the fall, that he might manifest the riches of his mercy in mans recovery. 5. That the form of this Covenant stands on Gods part in gracious and free promises of forgiveness, holiness, happiness; and on mans part in a restipulation of such Duties as will stand with the free grace and mercy of God in Christ. 6. That the stipulation on mans part required, is repentance for sin, belief in the promises; and a yielding of fear, reverence, worship, and obedience to God according to his word. These I might insist on, but my purposed brevity will not permit.

Gen. 15. 4, 5

Gen. 15. 1, 2, 3

Judg. 6. 15.

2. What is the establishing of this Covenant? Some say, this speaks the duration of it, of which anon; I suppose it intends also the confirmation of it. We find that the Lord had before made a Covenant with *Abraham*, Gen. 15. 4, 5. And now he doth not abolish the former, and make another; but rather, he renews, confirms, and establisheth the former. It may be there was some hesitation or doubting in *Abraham*; so we see Gen. 15. 1, 2. But now God would assure him infallibly of his will and purpose: O when a man hears that God will vouchsafe so much favour as to enter into a covenant with him; he is ready to say as *Gideon* did, *alas, my family is poor in Manasses, and I am the least in all my Fathers house; and who am I that I should be raised up hitherto? that God should make such promises as these to me?* And hence, to prevent such Objections, the Lord will confirm and

and establish his Covenant; as sometimes by his Promises; sometimes by an oath, sometimes by the blood of Christ himself; sometimes by seals. So here in this very place, God adds the seal of Circumcision, *I.e. shall circumcise the flesh of your fore-skin* (saith God) and it shall be a token of the Covenant betwixt me and you. As sometimes he said of the Rain-bow, *I do set my Bow in the cloud, and it shall be for a token of a Covenant between me and the Earth; — That the waters shall no more become a flood to destroy all flesh — For I will look upon the Bow, that I may Remember the everlasting Covenant.* After this manner are the signs and seals of the Covenant? Circumcise yourselves saith God, and when I see the Circumcision, I will remember my Covenant, and I will make good to you all the promises thereof. — But what is Circumcision to the Covenant? much every way; Circumcision was not without shedding of blood, because the Covenant was not yet established in the Blood of the Messiah, sure there was much in this, howsoever the rite of it self was nothing, yet as it led the faithful Patriarchs to the Blood of Christ, and as it assured the purging away of sin by the Blood of Christ, and as it signed the Circumcision of the heart by the Spirit of Christ, so it found acceptance with God; no sooner he looks on it, but he remembers his Covenant, and confirms it, and makes it good to Abraham, and to his seed after him.

3. Betwixt whom is the Covenant to be established? *between me and thee, (saith God) and thy seed after thee.* The two heads of this Covenant are God and Abraham; on Gods part are the whole Trinity of persons, the blessed Angels, and all the Host of Heaven; on Abraham's part are all his seed, and his posterity, yet with this limitation, that all are not Israel, which are of Israel; neither because they are the seed of Abraham, are they all children of Abraham; but in Isaac shall thy seed be called; that is, they which are the children of the flesh, are not the Children of God, but the Children of the promise are counted for the seed. No question this Covenant was not to be extended to the Ishmaelites, Idumeans, or Kethureans. Abraham's carnal seed; these quickly departed both out of Abraham's family, and Abraham's faith; No, no, saith God, I will establish my Covenant with Isaac for an everlasting Covenant, and with his seed after him, with Isaac, and with his seed (i.) with the spiritual seed of Abraham; now under the seed, 1. all believing Jews, and 2. All Gentiles are comprehended. all may be called the spiritual seed of Abraham that walk in the steps of the faith of Abraham; and indeed thus runs the Promise, *in thee shall all the families of the earth be blessed, Gen. 12. 3. And in thee shall all the Nations of the earth be blessed, Gen. 8. 18.* these families and Nations must needs comprehend the Gentiles; the Apostle is very plain: *As it is written, I have made thee a Father of many Nations. — That he might be the father of all them that believe, though they be not circumcised. — That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith.* Christians! here is our happiness. the Covenant was not written for Abraham's sake alone, but for us also, if we believe in him that raised up Jesus our Lord from the dead. You may think all this while we are only discovering the priviledges of Abraham, Isaac, Jacob, and of the Jews; no, blessed be God, Heaven is no freer to a Jew, than to a Gentile; there is neither Jew nor Greek, there is neither bond nor free, male nor female, &c. But if ye be Christs, then are ye Abraham's seed, and Heirs according to the promise.

4 For what time is the established Covenant to endure? it is not for a few dayes, or months, or years, but for ever and ever; it is an everlasting Covenant; and indeed the word established sounds this way; *I will establish my Covenant, that is (say some) I will have it stand and continue for ever; as it was said of David, I have made a Covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever; and again, my mercy will I keep for him for evermore, my Covenant shall stand fast with him.*

Now this Covenant is said to be everlasting, *a parte ante.* (as we say) and *a parte post.*

1. *A parte ante*, as being from everlasting, in respect of the promise made to Christ for us, which was done (as you have heard) before the foundation of the world; it is not an infant of dayes; this Covenant bears the same date with the divine being it self; As the mercy of God is from everlasting, so the Covenant of grace is from everlasting; the Writs, Evidences, and Charters of our Salvation were concluded, and passed the sign and seal of the blessed Trinity from eternity; the Gospel and this Covenant is not of yesterday, no, no, it is an old counsel of the infinite wisdom of God.

2. *A parte post*, as continuing from everlasting to everlasting. Hence it is called a Covenant of salt, because it corrupteth not, it faileth not: hence all the blessings of the Cove-

Gen. 17. 11.

Gen. 9. 13.

15, 16.

Rom. 9. 6, 7, 8.

Gen. 17. 19.

Rom. 4. 17. 11.

Gal. 3. 14.

Rom. 4. 23, 24.

Gal. 3. 28, 29.

Ps. 89. 3.

Ps. 89. 28.

Ps. 103. 17.

1 Chron. 13. 5.

Jer. 31. 13.
Joh. 16. 22.
Isa. 45. 17.

nant are said to be everlasting; forgiveness of sins is everlasting, being once forgiven they are never remembered any more; peace and joy is everlasting, *your heart shall rejoice, and your joy no man taketh from you*; salvation is everlasting. *Israel shall be saved in the Lord with an everlasting salvation*; decretal Covenant-mercy was not a lease, but a making the fee-simple (as we call it) of grace and glory to the Saints for ever: death may put an end to other Covenants, as betwixt man and man, or betwixt man and wife: but this Covenant betwixt God and us stands fast for ever; though Abraham be dead, yet God is Abraham's God still, and by virtue of this Covenant Abraham shall be raised up at the last day.

5. What are the privileges of the Covenant? I answer, the privileges of the Covenant are many, as they are great things, and great blessings which our great God promiseth, so they are very many and numerous; the Covenant is full of blessings, it is a rich store-house, replenished with all manner of blessings; it is not dry, nor barren, but like the fat Olive or fruitful Vine, it is a Well of salvation, a fountain of good things, a treasure full of goods, or unsearchable riches, which can never be emptied, nor come to an end. Hence it is that our finite narrow capacities can never apprehend the infinite grace that this Covenant contains, yet as we may see things darkly in a Map, so let us endeavour as we are able to view them in some Map, or brief compendium; that by the little we do see, we may be raised up to the consideration of things not seen, which shall be revealed in due time.

Heb. 1. 12.

The privileges of the Covenant are folded and wrapped up in the promises of it; every promise contains a privilege, but the time of unfolding every promise is not yet come; then only shall the promises of all sorts be unfolded, when the heavens as a vesture shall be folded up. In the mean time we have a right & interest in the privileges of eternity by virtue of the promise; and hence the very terms of Covenant and promise are taken for the same, *Ephes. 2. 12. Rom. 9. 4.* I shall for the present confine my self only to those promises and privileges of the Covenant which were manifested to Abraham. And they were,

Of things } Temporal.
 } Spiritual.

Gen. 12. 2, 3, 7.

1. Of things Temporal. Thus we read God promiseth Abraham, *I will make of thee a great Nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, & I will bless them that bless thee, and curse him that curseth thee, and unto thy seed will I give this Land.* We may add hereto the repetitions that God makes of these promises over & over; *lift up now thine eyes, and look from the place where thou art, North-ward, and South-ward, and East-ward, and West-ward, for all the Land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the Earth, so that if a man can number the dust of the Earth, then shall thy seed also be numbered.*—And the Lord brought forth Abraham abroad, and said, look now towards Heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be.—And the Lord

Gen. 13. 14,
15, 16.

again appeared to Abraham, and said; — *I will make my Covenant between me and thee, and will multiply thee exceedingly, — and thou shalt be a Father of many Nations, neither shall thy name any more be called Abram, but thy name shall be Abraham, for a Father of many Nations have I made thee; and I will make thee exceeding fruitful, and I will make*

Gen. 15. 5.

Gen. 17. 2.

40 51 6.

8.

Gen. 22. 15, 17.

Nations of thee, and Kings shall come out of thee, — and I will give unto thee, and thy seed after thee, the Land wherein thou art a stranger, all the Land of Canaan for an everlasting possession. — By myself have I sworn saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of the Heaven, and as the sand upon the Sea-shore, and thy seed shall possess the gate of his enemies. See here the temporal blessings that God promises Abraham; they are heaped together in Gen. 12. 2, 3. — As,

Gen. 12. 2, 3, 7.

1. *I will make of thee a great Nation;* and this he promiseth once and again; it seemed a thing incredible, because Abraham was old, and Sarah was barren and old, & it ceased to be with Sarah after the manner of women; yet for all this God is all-sufficient; Abraham shall have his desire, he shall be a Father, not only of a few Children, but of a numerous Nation, yea of many Nations; Ishmaelites, and Midianites, and that famous Nation of the Jews (of whom it is said, *what Nation is so great*) must all descend from Abraham: Scripture and heathen Authors use three things proverbially, to signify an huge and exceeding great number, the dust of the Earth, the sands of the Sea, and the Stars of Heaven: and all these are brought in to resemble the number into which the Seed of Abraham should break forth.

Deut. 4. 7, 8.

2. *I will bless thee*, saith God; and this blessing had relation to his wealth and riches, *Abraham was very rich in cattel, in silver and in gold*. No question those riches came from this blessing; *the blessing of the Lord it maketh rich, and he addeth no sorrow with it*. This was Gods care of the children of *Abraham*, that he would give them riches, but lest their hearts should be lifted up, and they should forget the Lord in the midst of their riches, he learns them and bids them remember this lesson; *say not in thine heart, my power and the might of my hand hath gotten me this wealth; but remember the Lord thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant, which he swore unto thy fathers, as it is this day*. True riches come from God, and by vertue of this covenant; O that none of us had any wealth, but such as comes by vertue of a promise, and of the covenant of grace!

3. *I will make thy name great*, saith God; no Monarch was ever so famous in conquering nations, or the whole world, as *Abraham* for his faith and obedience; God hath magnified his name amongst the *Hebrews*, who for these three thousand years and upwards have acknowledged none (except *Moses*) greater than *Abraham*; the Jews could say to very Christ, *art thou greater then our father Abraham? --- whom makest thou thy self?* and God hath so magnified his name amongst Christians, that all believers look upon it as a glory to be called children of *Abraham*; nay, we cannot be Christs, we have no part in Christ, unless we are *Abrahams* seed, and heirs according to promise.

4. *Unto thy seed I will give this Land*, saith God, as an everlasting possession, *Gen. 17. 8*. but how should that which the *Israelites* possessed only for a time, be called an everlasting possession? The answer is, that the word translated everlasting, doth not ever signifie that which shall have no end, but an age, a term, or continuance; as it was said of *Samuel*, *he should appear before the Lord, and there abide for ever*, (i.) as long as he lived: and *I will praise the Lord* (said *David*) *for ever and ever*, (i.) whiles I live will I praise the Lord, as long as I shall have any being *I will sing praises unto my God*. And the desolations of the captivity were called perpetual desolations, (i.) long desolations, even for seventy years.

Touching these blessings, or privileges, I have no more to say but this, that God gave more of the temporal, less of the spiritual, to the natural seed in the first ages; but in the latter ages more of the spiritual privileges, and less of the temporal; yea, and thus it is this day for the most-part among the Christian seed of the Gentiles; *for ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called*.

2. Of things spiritual, thus we read, *fear not Abraham, I am thy shield, and thy exceeding great reward; I am God all-sufficient or omnipotent, the almighty God, & I will be a God unto thee, and to thy seed after thee*. O what precious promises are these? 1. *I am thy shield*, to keep thee from all evil; such a shield that no creature can pry through, such a shield as shall cover thee over; nay, such a shield as shall cover thee about; as sometimes God spoke of *Jerusalem*, *I, saith the Lord, will be unto her a wall of fire round about*. So here, I will be a shield, a wall of fire round about; not only a wall to keep thee safe, but a wall of fire to consume all them that are against thee; as a fire which stands about like a wall, doth not only defend those that are within, but it burns those without that come near unto it; so is God to his people. 2. *I am thy exceeding great reward; I am the almighty God; I will be a God unto thee*. This is the very soul of the covenant, and of all the promises of God: q. d. *quantus, quantus sum vester ero*; all I am is thine, my self, my goods, my grace, my glory; whatsoever is in me, all that I have, and all my attributes are thine; my power, my wisdom, my counsel, my goodness, my riches, whatsoever is mine in the whole world; I will give it thee for thy portion; I, and all that I have are thine, for thy use; Christians! was not this an exceeding great reward? who can understand the height, and depth, and length, and breadth of this reward? surely happy is the people that is in such a case, yea, happy is that people whose God is the Lord, but more of this hereafter.

6. What is the condition of this covenant? I answer, the condition of the covenant of grace is faith, and only faith; to this purpose it is said of *Abraham*, *he believed in the Lord, and he counted it to him for righteousness*. This text is often alledged by the Apostles; the word *believed* imports, that he thought the Word of God to be sure, certain, stable, and constant; it is such a belief as is opposed to fainting, as it is said of *Jacob* when he heard the report of his sons that *Joseph* was alive, *his heart fainted*, because he believed not; but when he believed, his heart revived; and *David* saith of himself, *I had fainted, unless*

Gen. 13. 2

P. ov. 10. 22

Deut. 8. 17, 18

John 8. 53

Gal. 3. 29

Gen. 17. 8

1 Sam. 1. 22

Ps. 145. 1, 2

Ps. 146. 2

Jer. 25. 9

1 Cor. 1. 26

Gen. 15. 1

Gen. 17. 1-17. 9

Zach. 2. 5

Psal. 144. 15

Gen. 15. 6

Rom. 4. 3

Gal. 3. 6

Jam. 2. 23

Gen. 45. 25, 26

psal. 27. 13

unless I had believed. So that it is a lively motion of the heart, assenting unto, and trusting in God, and in the word of God as firm and constant. This was the very condition of the covenant which God required of *Abraham*; *q. d.* *Abraham*, dost thou believe that such a Messiah shall be sent into the world? art thou able to believe? yes, *I believe Lord*, said *Abraham*; well saith God, I will put thee to the trial; I will give thee a Son, though thou art as a dead man, and *Sarah* as a dead woman; yet I will promise thee a son, art thou able to believe? again, thou seest the land of *Canaan*, thou hast not one foot in it, yet I will give thee this land in the length and breadth of it for thy possession, art thou able to believe this? you will say, what are these to the condition of the covenant, which is only to believe in God, and to believe in Jesus Christ? O yes, 1. These were shadows of the great promise, Christ; and therefore that act of faith, whereby *Abraham* believed that he should have a son, and that his Children should possess the land of *Canaan* was likewise a branch, a shadow, a pledge of that main act of faith whereby he believed the promised seed, in whom himself & all the Nations of the earth should be blessed. But 2. Let this be remembered that *Abraham* did not only believe the temporal promises, but every promise; *as I will be thy shield, and thy exceeding great reward*; now who is our shield but Christ; and who is our reward but Christ? but especially he believed the promise of the seed, and who is the head of the seed but Christ? yea, he believed in that promised seed in whom all the nations of the earth should be blessed; and who was that but Christ? your father *Abraham* (saith Christ) rejoiced to see my day, and he saw it, and was glad. He saw it? how could he see it? thou art not yet fifty years old (said the Jews) and hast thou seen *Abraham*? or could *Abraham* see thee, or thy day? yes, even then he saw it when he believed in Christ? he could see it no other ways but by an eye of faith? & therefore no question he believed in Christ, and that was counted to him for righteousness.

John 8. 55

Jam. 8. 20

Jam. 2. 23.
compared
with 21. 22

2 Cor. 1. 20

Gen. 12. 3
Gen. 18. 18
Gen. 22. 18
see the same
in Gen. 26. 4
and 28. 14

Gal. 3. 16

Gen. 15. 17.

Gen. 17. 10, 11

But (may some say) if faith alone be the condition of the covenant, then what need is there of any obedience, or works of holiness? ---- this was the old plea of loose libertines in the Apostles times, to whom *James* gave answer, *But wilt thou know, O vain man, that faith without works is dead: a good tree (saith Christ) is known by its fruits*; and so is right and sound faith; let a man believe in truth, and he cannot but love; and if he love, he cannot but be full of good works; thus *Abraham* was justified by faith, *Abraham believed God* (saith the Apostle) and it was imputed to him for righteousness; but was not this faith accompanied with works; observe but (saith the Apostle) when God bade him offer his son, did he not do it? and was not that an exceeding great work, surely his faith wrought with his works, and by faith was his work made perfect.

7. Who is the head both as undertaker, and purchaser, and treasurer upon whom this Covenant is established? I answer, Christ, and none but Christ. *All the promises of God in him are Yea, and Amen, unto the glory of God by us.* This was very darkly held forth in the first manifestation of the Covenant to *Adam*, but now in this second breaking forth of it, it is very fully expressed and often repeated; thus *Gen. 12. 3. in thee shall all the families of the earth be blessed*; and *Gen. 18. 18. all the nations of the earth shall be blessed in Abraham*, and *Gen. 22. 18. in thy seed shall all the nations of the earth be blessed*. In comparing these texts we have a clear understanding thereof; in thee, in *Abraham* shall all the families, and nations of the earth be blessed; but lest *Abraham* himself should be thought author of this universal blessing, therefore is the explication, *in thee, (i.) in thy seed*; and this seed, saith the Apostle very expressly, is Jesus Christ; now to *Abraham* and his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ. So then here is the sense; out of thy posterity shall spring the Messiah, by whom not only thy posterity, but all the nations of the earth shall be blessed. You may remember in the first promise Christ was called the seed of the woman; but now the seed of *Abraham*; Christ was the Son of *Eve*; or (if you will) the Son of *Mary*, and so the seed of the woman; and *Mary* was a daughter of *Abraham*, and so Christ, and *Mary*, and all upwards were of the seed of *Abraham*. But where shall we find mention of the passion of Christ in this expreasure of his Covenant to *Abraham*? in the first manifestation it was included in that phrase of *bruising his heel*, and surely this is essential to the covenant of grace in any overture of it: some answer that this is thrice put on in the passage of this covenant with *Abraham*: first, in the federal confirmation by the *smoking furnace, and burning lamp, that passed between those pieces of the sacrifice*: as the sacrifice was divided, so was Christ's body torn: and as the smoking furnace, and burning lamp passed between the divided pieces, so the wrath of God run betwixt (as I may say) and yet did not consume the rent and torn nature of Christ. 2. In that federal confirmation

mation by the sign of circumcision : there could not be circumcision without shedding of blood, and where God commands shedding of blood in any of his antient ordinances, it doth certainly reach to the blood of Christ, and his everlasting testament. 3. In the resolved Sacrifice of *Isaac*, which was a plain type of the death of Christ. See it in these particulars. 1. *Isaac* was *Abraham's* son, his only son; his innocent son, the beloved son of his Father, and yet *Abraham* freely offers up his son; so Christ was the son of God, his only Son, his innocent son, like to us in all things, sin only excepted; and the beloved son of his Father, *this is my beloved Son in whom I am well pleased*; and yet God more freely offers up his Son out of his own bowels. 2. *Abraham* by Gods commission rose early in the morning to sacrifice his Son; and the Jews by Gods permission rise early in the morning to condemn the Son of God: and hence he is called *the Hind of the morning*, compassed with dogs that hunted and pursued his life. 3. *Abraham* must offer his Son upon the Mount, the very Mount on which *Solomon's Temple* was built, which typified the body of Jesus Christ, *Joh. 2. 19*. So God offered his Son upon the Mount, if not on the same Mount (as *Augustine* thinks) yet on a Mount not far distant from it; *Golgotha* was the very skirt of *Moriab*; the one being within the gate of the City, and the other not far without, the very nearest to the City of all. 4. *Abraham* first laid the wood on *Isaac*, and then he laid *Isaac* on the wood; so God first layes the Cross on Christ, *He bearing his Cross*, went forth into a place called the place of a skull, and then he layes Christ on the Cross, there they crucified him saith *John*; or there they bound him to the Cross, and fastned his hands and feet thereto with nails. 5. *Isaac* must be offered alone, the servants must stay at the foot of the hill, little knowing the business and sorrow in hand; so Christ must tread the wine press alone: the disciples fear and fly, and little consider the agony of their Master. 6. *Abraham* carries in his hand the sword and fire against his Son, so God carries in his hand the sword and fire; the sword signifying the justice of God, the fire his burning wrath against the sins of men; and both these were bent against Christ, in whom the justice of God is satisfied, and the flame of his wrath extinct and quenched. That this was a plain type of Christs passion is hinted at in the blessing that God speaks to *Abraham* after this tryal, *by my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son, that in blessing I will bless thee, and in thy seed shall all the nations of the earth be blessed*. All believers are blessed in the death of Christ, who was that seed of *Abraham*, typified by *Isaac*, *Abraham's* Son; for as *Abraham* intended, so God truly sacrificed his Son, his only Son, to take away sin. *Gen. 22. 10.*
Psa. 12. 1
Joh. 2. 19
Joh. 19. 17, 18
Isa. 63. 3
Gen. 12. 15, 17, 18.

Thus far of the Covenant of promise as it was manifested from *Abraham* to *Moses*.

SECT. IV.

Of the Covenant of promise as manifested to Moses.

THE next breaking forth of this gracious Covenant was to *Moses*. The revenging justice of God had now seized on mankind for many generations, even thousands of years, so that now it was high time for God in the midst of wrath to remember mercy, and to break out into a clearer expression of the promise, or Covenant of grace. To this purpose the Lord calls up *Moses* to Mount *Sinai*, and there of his infinite love and undeserved mercy he makes, or renews his Covenant with him and the children of *Israel*. *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage, thou shalt have no other gods before me.* *Exod. 20. 2nd 15th*

For the right understanding of this, we shall examine these particulars.

1. whether the Law was delivered in a Covenant-way?
2. In what sense is the Law a Covenant of grace?
3. How may it appear that the Law in any sense is a Covenant of grace?
4. Why should God in the Law deal with us in a Covenant-way rather than a meer absolute supream way?
5. What are the good things promised in this expresse of the Covenant?
6. What is the condition of this Covenant on our part, as we may gather it hence?
7. Who was the Mediator of this Covenant?
8. What of Christ, and his death, do we find in this manifestation of the Covenant?

For the first, whether the Law was delivered in a Covenant-way? it is affirmed on these grounds. 1. In that it hath the name of a Covenant. 2. In that it hath the real properties of a Covenant. 1. The name of a Covenant as it appears in these Texts. And the

the Lord said unto Moses, write these words, for after the tenor of these words, I have made a Covenant with thee, and with Israel: and he was there with the Lord forty dayes, and forty nights, he did neither eat bread, nor drink water, and he wrote upon the tables the words of the Covenant, the ten Commandments. — And he declared unto you his Covenant, which he Commanded you to perform, even the ten Commandments, and he wrote them upon two tables of stone. — When I was gone (sayes Moses) up into the Mount to receive the two tables of stone, even the tables of the Covenant which the Lord made with you, then I abode in the Mount forty dayes and forty nights; I neither did eat bread nor drink water. — And it came to pass at the end of forty dayes, and forty nights, that the Lord gave me the two tables of stone, even the tables of the Covenant. — So I turned and came down from the Mount, and the mount burned with fire, and the two tables of the Covenant were in my two hands. It appears plainly and expressly in these Texts that the Law is a Covenant.

2. The Law hath the real properties of a Covenant, which are the mutual consent and stipulation on both sides. You may see a full relation of this in Exod. 24. 3, 4, 5, 6, 7, 8. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, all the words which the Lord hath said will we do: and Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel: and he sent young men of the Children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord; and Moses took half of the blood, and put it in basons, and half of the blood he sprinkled on the Altar, and he took the book of the Covenant, and read in the audience of the people, and they said, all that the Lord hath said, will we do, and be obedient; and Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words. This very passage is related in the Epistle to the Hebrews, when Moses had spoken every precept to all the people, according to the Law, he took the blood of calves and goats, with water and scarlet-wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the Testament, (or Covenant) which God hath enjoyed unto you. In the words you may observe these properties of a Covenant? 1. That God on his part expresseth his consent and willingness to be their God: this will appear in the preface of the Law, of which hereafter. 2. That the people on their part give their full consents, and ready willingness to be his servants. Both these appear in that, 1. Moses writes down the Covenant Covenant-wise. 2. He Confirms the Covenant by outward signs, as by the blood of Calves and Goats; whereof one half he puts in basons, to sprinkle it on the people; and the other half of the blood he sprinkles on the Altar; that sprinkling on the people signified their voluntary Covenanting with God, and the blood sprinkled on the Altar signified Gods entering into Covenant with the people. Thus we have reall Covenanting when the Law is given.

2. In what sense is the Law a Covenant of Grace? I answer, The Law may be considered in several senses; as 1. Sometimes it signifies largely any heavenly doctrine, whether it be promise or precept, and in this sense the Apostle tells us of the Law of works, and of the Law of faith. 2. Sometimes it signifies any part of the old Testament in which sense Jesus answered the Jews, *Is it not written in your Law, I said ye are gods?* Now where was that written but in the book of the Psalms? 3. Sometimes it signifies the whole œconomy, and peculiar dispensation of Gods worship unto the Jews, according to the moral ceremonial, and Judicial Law, in which sense it is said to continue until John, the Law and the Prophets were until John: but since that time the Kingdom of Gods preached. 4. Sometimes it is taken synecdochically for some acts of the Law only, against such there is no Law. 5. Sometimes it is taken only for the Ceremonial Law, the Law having a shadow of good things to come. 6. Sometimes it is used in the sense of the Jews? as sufficient to save without Christ; and thus the Apostle generally takes it in his Epistle to the Romans, and Galatians. 7. Sometimes it is taken for that part of the Moral Law which is merely mandative and preceptive, without any promise at all. 8. Sometimes it is taken for the whole moral Law, with the preface and promises added to it; and in this last sense we take it, when we say it is a Covenant of grace?

3. How may it appear that the Law in this sense is a Covenant of grace? it appears, 1. By that contract betwixt God and Israel before the promulgation of the Law. If ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine: and ye shall be unto me a Kingdom of Priests and an holy nation. Whereunto the Prophet Jeremy hath reference, saying, obey my voice and,

and do them according to all which I command you, so shall you be my people, and I will be your God. Both these Scriptures speak of the moral Law, or ten Commandments, containing the preface and promises; and how should that Law, be any other but a Covenant of grace, which runs in this tenor, *I will be your God, and you shall be my people; my peculiar treasure; a Kingdom of Priests, an holy Nation, if you will but hear and obey my Commandments?* Surely these priviledges could never have been obtained by a Covenant of works; what? to be a Kingdom of Priests, an holy Nation, a peculiar treasure to the Lord? what? to be beloved of God as a desirable treasure (for so it is in the original) which a King delivers not into the hands of any of his Officers, but keepeth it to himself? this cannot be of works; No no, these are priviledges vouchsafed of meer grace in Jesus Christ; and therefore *Peter* applies this very promise to the people of God under the Gospel, *1 Pet. 2. 9.*

1 Pet. 2. 9.

2. It appears by that contract betwixt God and *Israel* in the promulgation of the Law; then it was that God proclaimed himself to be the God of *Israel*; saying, *I am the Lord thy God which brought thee out of the Land of Egypt, out of the House of bondage.* Some hold this to be the affirmative part of the first Commandment; in which the Gospel is preached, and the promises therein contained are offered. We say it is a preface to the whole Law, prefixed as a reason to perswade obedience to every Commandment. But all universally acknowledge that it is a free Covenant, which promiseth pardon of sin, and requireth faith in the Messiah; when God saith to *Israel* *I am the Lord thy God, which brought thee out of the Land of Egypt,* doth he not propound himself as their King, Judge, Saviour, and Redeemer? Yea, and spiritual Redeemer, from their bondage of sin and Satan, whereof that temporal deliverance from *Egypt* was truly a type? the Lord begins his commandments with an evangelical promise: and it is very observable, that as these words, *I am the Lord thy God,* are prefixed immediatly to the first Commandment, so in sundry places of Scripture they are annexed to all the rest; ye shall fear every man his Mother, and his Father; and keep my Sabbaths, *I am the Lord your God: ye shall not steal, neither deal falsely, neither lie one to another, and ye shall not swear by my Name falsely, neither shalt thou profane the Name of thy God; I am the Lord.* — Neither shalt thou stand against the blood of thy neighbour, *I am the Lord.* — In a word thou shalt love thy neighbour as thyself, *I am the Lord;* or if that contain only the second Table, therefore shall ye observe all my statutes, and all my judgments, and do them; *I am the Lord.* Add we to this, that in the second Commandment God is described to be one shewing mercy unto thousands; all which must needs argue the Law to be a Covenant of grace.

Lev. 19. 3.
11, 12, 16, 18.

37.

3. It appears by the Contract betwixt God and *Israel* after the promulgation of the Law: is it not plainly expressed by *Moses*, *Thou hast avouched the Lord this day to be thy God; and to walk in his wayes, and to keep his statutes and Commandments.* — And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep his commandments? Yea, and after this in the Land of *Moab*, *Moses* was commanded by the Lord to make a Covenant with the children of *Israel*, besides the Covenant which he made with them at *Horeb*; now this was the very same that God made with them on *Sinai*, only it must be renewed, and it is expressly said, *ye stand this day to enter into a Covenant with the Lord your God: — That he may establish you to be a people unto himself, and that he may be a God unto you, as he had sworn to Abraham, Isaac, and Jacob.* Surely this must needs be a Covenant of grace, how should it be but of grace that God promised to be the God of *Israel*? here are many sweet & precious promises, and they are all free and gracious; and therefore we conclude the Law, in the sense aforesaid, to be a Covenant of grace.

Deut. 26. 17,
18.Deut. 29. 12,
13.

4. Why should God in the Law deal with us in a Covenant-way, rather than a meer absolute supream way? I answer, 1. In respect of God; it was his pleasure in giving the Law not only to manifest his Wisdom, and Power, and Sovereignty, but his faithfulness, and truth, and love, and the glory of his grace; that he might make known (as the Apostle speaks) the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Gods love is apart of his name, for God is love, and Gods faithfulness is a part of his name, *I saw Heaven opened* (said *John* in a vision) *and behold a white horse, & he that sat upon him was called faithful and true:* now, how should we ever have known Gods love at least in such a measure? or how should we ever have known Gods faithfulness & truth at all, if he had not entered into a Covenant with us? it is true, if he had given the Law in a meer absolute supreme way, if he had given the precept without any promise,

Rom. 9.

1 Joh. 4. 8.

Rev. 19. 11.

promise, he might fully have discovered his illimited supream power, but his so dear love and faithfulness could not have been known : now therefore let the world take notice of his singular love, and of his faithfulness ; as *Moses* said to *Israel*, *Because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the hands of bondmen, from the hand of Pharaoh, King of Egypt, Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and mercy with them that love him, and keep his Commandments, to a thousand generations.*

Deut. 7. 8, 9.

2. In respect of us, God would rather deal with us in a covenant-way, than in a meer absolute supream way, upon these grounds —

1. That he might bind us the faster to himself : a covenant binds on both parts : the Lord doth not bind himself to us, and leave us free ; No, *I will bring you* (saith God) *into the bond of the Covenant.* The Lord sees how slippery and unstable our hearts are, how apt we are to start aside from our duty towards him, *we love to wander* ; and therefore to prevent this inconstancy and unsettledness in us, and to keep our hearts more stable in our obedient walking before him, it pleased the Lord to bind us in the bond of Covenant, that as we look for a blessing from God, so we look to it to keep Covenant with God : you may say a command binds as well as a Covenant ; it is true, but a Covenant doth as it were twist the cords of the Law, and double the precept upon the soul ; when it is only a precept, then God alone commands it, but when I have made a promise to it, then I command it and bind it upon my self.

Ezek. 20. 37.

Jer. 14. 10.

2. That our obedience might be more willing and free ; an absolute Law might seem to extort obedience, but a Covenant and agreement makes it clearly to appear more free and willing. This is of the nature of the Covenant of grace ; first, God promitteth mercy, to be our exceeding great reward ; and then we promise obedience, to be his free, and willing people ; & thus we become gods, not only by a property founded in his soveraign power & love, but by a property growing out of our own voluntary consents ; we are not only his people, but his willing people ; we give him our hand, when we become his, and enter into Covenant with him : See the expression, *Ezek. 17. 18. He despised the oath by breaking the Covenant, when he had given his hand.* We are his, as the wife is her husbands, *I entered into Covenant with thee, saith the Lord God, and thou becamest mine ;* now in marriages, free and mutual consent you know is ever given, and so it is here.

Ezek. 17. 18.

Ezek. 16. 8.

3. That our consolations might be stronger ; that in all our difficulties and distresses we might ever have recourse to the faithfulness and love of God.

Chron. 17. 27.

2 Cor. 1. 20.

1. To the faithfulness of God. This was *David's* stay, and this may be ours ; though friends be unfaithful, and may deceive, yet the Lord is faithful, and cannot fail his people, *his promises are Yea, and Amen,* we may build upon it. 2. That we might have recourse to the love of God : this indeed was the prim end why God delivered his Law in way of a Covenant, that he might sweeten and indear himself to us, and so draw us to him with cords of love ; had God so pleased, he might have required all obedience from us, and when we had done all, he might have reduced us into nothing, or at least not have given us heaven for an inheritance, or himself for a portion ; but his love is such, that he will not only command, but he will Covenant, that he might further express and communicate his love : how then should this but encourage us to go to God in all distresses ? O what thankful loving thoughts should we have of God that would thus infinitely condescend to Covenant with us !

5. What are the good things Promised in this expresse of the Covenant ? not to reckon up the temporal Promises of riches, honour, victory, peace, and protection in a land of Oyle, Olive, and Honey, the great mercies of God are expressed in these terms, *I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage.* This is the great Promise of the Covenant, it is as great as God himself : That we may better see it, and know it, I shall take it in pieces ; the gold is so pure, that it is pity the least filing should be lost. Here God describes himself by these notes. 1. By his only eternal and Perfect Essence, *I am the Lord.* 2. By the Plurality of persons in that one essence, *I am the Lord God, Jehovah Elohim.* 3. By the propriety his people have in *Jehovah Elohim, I am the Lord thy God.* 4. By the fruit of that Propriety in reference to *Israel, which brought thee out of the land of Egypt, out of the house of bondage.*

Exod. 6. 3.

1. *I am Jehovah* : we read that he appeared to *Abraham, Isaac, and Jacob* by the name of God Almighty, but now he was known to the Israelites by his name *Jehovah, I am the Lord.* Why, was it not by that name that he appeared to *Abraham, Isaac,*
and

and Jacob? no, no, saith God; by my name *Jehovah* was I not known to them. This hath occasioned a question, how can this be? do we not read expressly that God said to *Abraham*, *I am the Lord that brought thee out of Ur of the Chaldees*? and again, *I am the Lord God of Abraham thy Father, and the God of Isaac*? how then is it said that by his name *Jehovah* he was not known unto them? This place hath perplexed many of the learned: But the meaning seems to be this, that though he was known to the Patriarchs by his name *Jehovah*, as it consists of letters, syllables, and sounds; yet he was not experimentally known unto them in his constancy to perform his promise in bringing them out of the land of Egypt until now. This name *Jehovah* denotes both his being in himself and his giving of being, or performance to his word, and promise; thus indeed he was not known, or manifested to the Patriarchs: they only were sustained by faith in Gods almighty power, without receiving the thing promised; it is said of *Abraham*, that while he was yet alive, God gave him no inheritance in Canaan, no not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him; and now when his seed came to receive the Promise, and to have full knowledge and experience of his Power and goodness, then they knew the efficacy of his name *Jehovah*. So upon performance of further promises, he saith, they shall know him to be *Jehovah*, and thou shalt know that I am the Lord. — therefore my people shall know my name, they shall know in that day that I am he that doth *sepak*, behold it is I.

Gen. 15. 7.
Gen. 28. 12.

Acts. 7. 5.

Isa. 49. 2, 3.
Isa. 52. 6.

2. I am *Jehovah Elohim*, this denotes the plurality of Persons; God in delivering of the law, doth not only shew his being but the manner of his being; that is, the three manners of subsisting in that one simple and eternal being; or the Trinity of persons in that Unity of Essence, the word signifies *strong, potent, mighty*; or if we express it plurally, it signifies the *Almighties*, or *Almighty powers*; hence the Scriptures apply the general name, God, to the Persons severally, the Father is God, *Heb. 1. 1, 2.* the Son is God, *Act. 20. 28.* and the holy Ghost is God, *Act. 5. 3, 4.* Now God is said to be Author of these Laws delivered in a Covenant-way by *Moses*, that so the greater authority may be procured to them; and hence all Law-givers have endeavoured to persuade the people, that they had their Laws from God.

3. I am the Lord thy God; herein is the propriety, and indeed here is the mercy that God speaks thus to every faithful Soul, *I am thy God*, by this appropriation God gives us a right in him, yea a possession of him, 1. A right in him; as the woman may say of him to whom she is Married, this man is my husband. so may every faithful soul say of the Lord, he is my God. 2. A possession of him; God doth not only shew himself unto us, but he doth communicate himself unto us in his holiness, mercy, truth, grace, and goodness; hence it is said, *we have fellowship with the Father and with the Son Jesus Christ*, and Christ is said to *come and sup with us*; and to *kiss us with the kisses of his mouth*; and to be *near to us in all that we call upon him for*; surely this is the highest happiness of the Saints, that God is their God; when they can say this, they have enough; if we could say, this House is mine, this Town, this City, this Kingdom, this World is mine, what is all this? O but when a Christian comes at length, and says, this God that made all the world is mine, this is enough, indeed this is the greatest promise that ever was made or ever can be made to any creature. Angels or Men; herein (if we observe it) God gives himself to be wholly ours, consider God essentially, or personally; Consider *Jehovah Elohim*, all is ours; God in his essence, and glorious attributes communicates himself to us for good, and God personally considered, as Father, Son, and Holy Ghost, they all enter into Covenant with us.

1 John. 1. 3.
Rev. 3. 20.
Cant. 1. 1, 2.
Deut. 4. 7.

1. The Father enters into Covenant with us; he promiseth to be a father to us, hence saith the Lord, *Israel is my Son, my first born*; and again, *is Ephraim my dear Son? is he a pleasant Child?* the Lord speaketh as though he were fond of his Children; as delighting in them, for so it is said, *the Lord taketh pleasure in them that fear him*: or as pitying of them, for so it is said likewise, *like as a father pitieth his Children, so the Lord pitieth them that fear him*.

Exod. 4. 22.
Jer. 31. 20.
Psalm. 14. 11.
Psalm. 103. 13.

2. The Son is in Covenant with us, and speaks to us in this language, *thou art mine*; how comes that about? why, I have redeemed thee, I have called thee; by thy name, and therefore *thou art mine*, this is Christ's Covenant with us; he brings us back to his Father, from whose presence we were banished, and sets us before his face for ever; he undertakes for us to take up all controversies which may fall out between God and us; he promiseth to restore us to the Adoption of Sons; and not only to the title, but to the inheritance of Sons, that *we might be where he is*.

Isa. 43. 1.

Joh. 17. 24.

Heb. 10. 14, 15
16.

3. The Holy Ghost makes a Covenant with us. *By one offering he hath perfected for ever them that are sanctified; whereof the Holy Ghost also is a witness and a worker. — This is the Covenant that I will make with them, I will put my Law into their hearts, and in their minds will I write them.* I know the Father is implied in this, yet here is the proper work of the Holy Ghost: what the Father hath purposed for us from all Eternity, and the Son hath purchased for us in his time, that the Holy Ghost effects in us, and for us as in our time, he applies the blood of Christ for the remission of Sins: he writes the Law in our hearts: he comforts us in our sadness: he supports us in our faintings, and guides us in our wanderings. Now he that effects these things for us, and in our behalf he is therefore said to make a Covenant with us. Thus *Elohim*, God personally considered, Father, Son, and Holy Ghost are in Covenant with us.

Heb. 6. 13.

4. This is the great promise, what can be greater? when God said to *Abraham*, *I will be thy God*, what could he give more? so when God tells us, *I am the Lord thy God*, what could he say more? God *having no greater to swear by, (saith the Apostle) he swore by himself.* So God being minded to do great things for his People; and having no greater thing to give, he gives himself. O the goodness of God in Christ! *I am the Lord thy God.*

Gen. 15. 13, 4.

5. Let us see the fruit of this in reference to *Israel*; which brought thee out of the Land of Egypt, out of the house of bondage. This was God's promise long before to *Abraham*, *know of assuredly, that thy seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred years; and also that Nation whom they shall serve will I judge, and afterwards they shall come out with great substance.* See here *Israel* must be strangers in Egypt, and serve the Egyptians four hundred years, but then he will bring them out of the land of Egypt, and out of their servile bondage: why this argues that God is *Jehovah*: now he has performed what he had foretold, and this argues that God in Christ is our Redeemer: for what was this redemption from Egypt, but a type of our freedom from sin, death, and hell? here is the work of redemption joyned with that great name *Jehovah Elohim*, to signify that such a redemption is a clear testimony of a true and mighty God. Whether this were laid down only as a peculiar argument to the Jews to keep the Commandments, or it belongs also to us, being grafted in, and become of the same stock with them, I shall not dispute: this is without any controversy that their bondage was typical, and ours spiritual: you see the good things promised in this Covenant.

Heb. 11. 6.

6. What is the condition of this covenant on our part as we may gather it hence? The condition of this covenant is faith in *Jesus*, which is implied in the promise, *I will be thy God*, or *I am the Lord thy God*: and commanded in the precept built upon it, *thou shalt have me to be thy God*, or *thou shalt have no other Gods before me.* But where is faith in *Jesus Christ* mentioned either in promise or precept? I answer, if it be not expressed, it is very plainly intended, or meant: God is not the God of *Israel*, but in and through the Mediator: neither can *Israel* take God to be their God, but by faith in the Messiah. In the prophets we read frequently these exhortations, *trust in the Lord, commit thy self unto the Lord, lean upon the Lord, and rouse thy burden upon the Lord*: but what the Prophets exhort unto, that is commanded in this expreasure of the Covenant? and who can trust in the Lord, or commit himself to the Lord, or lean upon the Lord, or rouse his burden on the Lord, if he be a sinner, unless it be in and through a Mediator? *Israel* must walk before God in all well-pleasing; and the Apostle tells us, that *without faith it is impossible to please God.* But to go further, what is the meaning of this first commandment in the affirmative part, but to have one God in Christ to be our God by faith? it is true, there is no mention made of Christ, or faith, but that is nothing; there is no mention of Love, and yet our Saviour discovers and commands it there; when the Lawyer tempted Christ, *Master, which is the great Commandment in the Law?* you know Christ's answer, *thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, this is the first and great Commandment, Mat. 22, 36, 37, 38.* Now as our Saviour discovers love there, so in like manner is faith and Christ there the necessary consequents. But you may object, what say we to obedience? is not that rather the condition of this covenant thus shining in the Law?

Mat. 22, 36,
37, 38.

Indeed the Law and obedience are Correlatives. But in this case we are not to look to the Law as merely mandatory; we gave you the sense of the word, and how it is used as a covenant of grace? remember only this; the Law is considered either more strictly, as it is an abstracted rule of righteousness, holding forth life upon no other terms but perfect obedience; or more largely, as that whole doctrine delivered on Mount *Sinai*, with the preface

preface and promises adjoined: in the former sense it is a Covenant of works? but in the latter sense it is a covenant of grace. — And yet I dare not say, that as the Law is a covenant of grace, it doth exclude obedience. In some sort obedience as well as faith may be said to be a condition of the covenant of grace; I shall give you my thoughts in this distinction, obedience to all Gods commandments, is either considerable as a cause of life, or as a qualification of the subject; in the former sense it cannot be a condition of the covenant of grace, but in the latter sense it may, if by condition we understand whatsoever is required on our part, as precedent concomitant, or subsequent to the Covenant of grace, repentance, faith, and obedience are all conditions; but if by *Condition* we understand whatsoever is required on our part as the cause of the good promised, though only instrumental, why then faith, or belief in the promises of the covenant is the only condition: faith and obedience are opposed in the matter of justification and salvation in the Covenant, not that they cannot stand together in one subject, for they are inseparable united; but because they cannot concur and meet together in one court, as the cause of justification or salvation. Now when we speak of the condition of the Covenant of grace, we intend such a condition as is among the number of true causes; indeed in the Covenant of works, obedience is required as the cause of life; but in the Covenant of grace, though obedience must accompany faith, yet not obedience, but only faith is the cause of life contained in the Covenant.

7. Who was the Mediator of this Covenant? to this we distinguish of a double Mediator, *viz.* Typical, and Spiritual; *Moses* was a typical, but *Christ* was the spiritual Mediator: and herein was *Moses* privileged above all before him; he was the Mediator of the Old Testament, *Christ* reserving himself to be the Mediator of a better Covenant, (*i.*) of the New Testament. *Moses* received the Law from God, and delivered it to the people, and so he stood a Mediator between God and the people; never was mortal man so near to God as *Moses* was; *Abraham* indeed was called Gods friend; but *Moses* was Gods favorite; and never was mortal man either in knowledge, love or authority so near unto the people as *Moses* was (which makes the *Jews* (O wonder) to Idolize him to this very day. *Moses* was called in as a Mediator on both parts. 1. On Gods part, when he called him up to receive the Law, & all those messages which God sent by him to the people. 2. On the peoples part when they desired him to receive the Law; for they were afraid by reason of the fire, and durst not go up into the Mount: mark how he styles himself as a Mediator: *At that time* (saith he) *I stood between the Lord and you to shew you the word of the Lord*: He was Gods mouth to them, and he was their mouth to God; and he was a prevailing Mediator on both parts: he prevailed with God for the suspending of his Justice, that it should not break out upon the people; and he prevailed with the people to bind them in Covenant unto God, and to make profession of that Obedience which the Lord required and called for; yet for all this, I call him not a Mediator of Redemption, but Relation: A great deal of difference there is betwixt *Moses* and *Christ*: as 1. *Moses* only received the Law, and delivered it to the people; but *Christ* our true *Moses* fulfilled it. 2. *Moses* broke the Tables, to shew how we in our Nature had broken the Law, but *Christ* our true *Moses* repairs it again. 3. *Moses* had the Law only writ in Tables of Stone, but *Christ* writes it in the Tables of our hearts. 4. *Moses* was meer man, but *Christ* is God as well as man: *Moses* was only a Servant in Gods House, but *Christ* is a Son; yea, *Christ* is Lord of his own House the Church: *Moses* mediation was of this use, to shew what was the true manner of worshipping God, but he did not inspire force and power to follow it; he could not reconcile men to God as of himself, and therefore it appeared that there was need of another reconciler, *viz.* the Lord Jesus *Christ*.

8. What of *Christ*, and of his death do we find in this manifestation of the Covenant? answer, 1. In delivering the Law, we find something of *Christ*: there is a question whether the Lord himself immediately in his own person delivered the Law? and some conclude affirmatively from the Preface, *God spake these words, and said*] and from that passage of *Moses*, *these words the Lord spake unto all your Assembly in the Mount out of the midst of the fire, — and wrote them on two Tables of Stone, and delivered them unto me*. But others are for the negative, and say, this proves not that they were pronounced or delivered immediately by God; for we find in Scripture, that when the Angels were the immediate persons, yet the Lord himself is reported to have spoken unto men, *Gen.* 18. 2, 13. *Exod.* 3. 2, 6, 7. And *Augustine* is resolute, that Almighty God himself in the time of the Old Testament did not spake to the *Jews* with his own immediate

Heb. 8. 6.

Deut. 5. 5.

Deut. 5. 22.

Aug. de Trin. l. 1. c. 15.

Acts 7. 5.
Gal. 3. 19

Heb. 2. 2

Acts 7. 38
Acts 7. 39.

1 Cor. 10. 9

voice, but only by Christ, or by his Angels, or by his Prophets; and for this Ministerial voice of his Angels some produce these Texts: *who have received the Law by the Ordinance of Angels, and wherefore then serveth the Law? it was added because of transgressions till the seed should come, to whom the promise was made, and it was ordained by Angels in the hand of a mediator. And, if the word spoken by Angels was steadfast, &c.* For my part, it hath puzzled me at times, whether of these opinions to take; but others say (and I am now as apt to joyn with them as with either of the former) that Jesus Christ the second person of the Trinity, to be incarnate, who is called the *Angel of the Covenant*, *Mal* 3. 1. and the *Angel of his presence*, *Isa.* 63. 9. was he that uttered and deliver'd the Law unto Moses; and to this purpose are produced these Texts, *This Moses is he that was in the Congregation with the Angel, which spake to him in the Mount Sinai.* Now this Angel was Christ, as it is cleared in the following verse; *whom (or which Angel) our Fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.* They would not obey the Angel, but thrust him from them, (*i.*) they tempted the Angel whom they should have obeyed; and who was that but Jesus Christ? as it is cleared more fully and expressly by the Apostle, *Neither let us tempt Christ as some of them also tempted, and were destroyed of Serpents.* Some of the Learned are of opinion that Christ the Son of God did in the shape of a man deliver the Law. But I leave that.

John 5. 45

John. 1. 45

2. In the Law it self, as it is a Covenant of Grace, we find something of Christ; in the preface he proclaims himself to be our God; and in the first Commandment we are bound to take this God to be our God; and in the second, he gives us a double Reason or Motive to obey; *for I the Lord thy God am a jealous God, I shew mercy unto thousands of them that love me and keep my Commandments.* And in the fifth Commandment he gives a promise of long life in *Canaan*, which is either to be look'd at as a type of Heaven, or literally, for a prosperous condition here on earth; but howsoever it is by virtue of the Covenant, and as a testimony of Gods love; now all these promises are made in Christ: God is not our God but in and through Jesus Christ; God will not shew mercy unto thousands, nor unto one of all the thousands of his Saints, but as they are in Jesus Christ: God will not give us long life here, or eternal life hereafter, but in, for, and through the Lord Jesus Christ: what if *Moses* writ not down the word *Christ*? yet certainly *Moses* writ of *Christ*] his words imply *Christ*, as *Christ* himself told the *Jews*, *Had ye believed Moses, ye would have believed me; for Moses wrote of me; and as Philip told Nathanael, we have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth*, *John* 1. 45. Surely Christ was, if not the only subject, yet the only scope of all the writings of *Moses*; and therefore in the Law it self you see we find something of Christ.

Ex. 29. 45, 46

Lev. 26. 11, 12

John 1. 14

Deut. 18. 15.

Acts 3. 20, 22

3. In the Exposition of the Law, as *Moses* gives it here and there, we find something of Christ. Yea if we observe it, *Moses* brought something more to the expression of Christ, and of the Covenant of Grace, than ever was before: in the first promise it was revealed that Christ should be the Seed of the woman; in the second manifestation of the promise, it was revealed that Christ should be of the Seed of *Abraham*; but in *Moses* writings, and *Moses* time, we learn more expressly that Christ was to be incarnate, and to have his Conversation amongst men: The promise runs thus, *And I will dwell among the Children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell amongst them; I am the Lord their God.* The same promise is renewed or repeated; *and I will set my Tabernacle amongst you, and my Soul shall not abhor you; and I will walk among you, and I will be your God, and ye shall be my people; this promise was punctually fulfilled when Christ was incarnate; for then was the Word made flesh, and dwelt amongst us,* *John* 1. 14. or if it be referred to the habitation of God by his Spirit amongst the spiritual seed of *Abraham*, then it implies the incarnation of Christ, because that was to go before the plentiful habitation of Christs Spirit in the Saints. Again, *Moses* writing of Christ, *The Lord thy God* (saith he) *will raise up unto thee a Prophet from the midst of thee, of thy Brethren like unto Me, unto him shall ye hearken.* Was not this a plain expression? *Peter* in his Sermon to the *Jews*, preacheth Jesus Christ, and he tells the *Jews* that this *Jesus Christ* was preached unto them before: when before? even in *Moses* time; and for proof he cites this very Text, *For Moses truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren, like unto Me, him shall ye hear in all things, whatsoever he shall say unto you.*

4. In the confirmation of the Law we find something of Christ. It was confirmed by Seals and Sacrifices, &c. What, were all these but a type of Christ, in the formed expression of the Covenant we found the Seal of Circumcision, but now it pleased God to add unto the former another Seal for Confirmation of their Faith, *sc.* the Pascheover: and was not this a type of Christ, the immaculate Lamb of God, which taketh away the sins of the world? Again, in this manifestation *Moses* brought in the Priesthood as a settled Ordinance to offer sacrifices for the people: and was not this a type of Christ, our true and unchangeable High Priest? I have sometimes seen the Articles of a believing Jews Creed, collected out of *Moses* Law; as thus, *I believe that the Messiah should die to make satisfaction for sin*: this they saw in their continued bloody Sacrifices, and their deliverance from *Egypt* by the death of a Lamb, taught them no less. 2. *I believe that he shall not die for his own sins, but for the sins of others*: this they might easily observe in every sacrifice, when (according to Law) they saw the most harmless birds and Beasts were offered. 3. *I believe to be saved by laying hold upon his merits*: this they might gather by laying their right hand upon the head of every Beast that they brought to be offered up, and by laying hold on the horns of the Altar, being a Sanctuary or Refuge from pursuing vengeance. Thus we might go on: No question the Death and Resurrection of Christ, the Priesthood and Kingdom of Christ were prefigured and typed by the Sacrifices, and the Brazen Serpent, and the Priesthood of *Aaron*, and the Kingdom of *Israel*: And I cannot but think that the godly spiritual Jews understood this very well; and that these did not rest in Sacrifices or Sacraments, but that by faith they did really enjoy Christ in every of them.

5. In the intention of Gods giving the Law we find something of Christ. The very end of God in holding forth the Law, was, that upon the sense of our impossibility to keep it, and of our danger to break it, we should desire earnestly, and seek out diligently for Jesus Christ: to this purpose saith the Apostle, *Christ is the end of the Law for righteousness to every one that believeth*. Christ is the end of the Law (*i.*) Christ is the end of intention; God by giving so holy a Law, and by requiring such perfect obedience, he would thereby humble and debase the *Israelites*, so that they should earnestly fly to Christ: in this sense *the Law is our School-master to bring us to Christ, that we might be justified by faith*. A School-Master (you know) doth not only whip or correct, but also teach and direct: so the Law doth not only threaten and curse if the work be not done, but it shews where power and help is to be had, *viz.* from the Lord Jesus Christ. If this be so, how much to blame are they, that under pretence of Free-Grace and Christ, cry down the Law? Rather let us cry it up, and this is the way to set up Free-Grace and Christ. Surely he that discovers his defects by the perfect rule of the Law, and whose Soul is imbittered and humbled because of those defects, he must needs prize Christ, desire Christ, advance Christ in his thoughts above all the men in the world.

And thus far of the Covenant of Promise as it was manifested from *Moses* to *David*.

SECT. V.

Of the Covenant of Promise, as manifested to David.

THe next breaking forth of this Gracious Covenant was to *David*; and in this manifestation, appears yet more of Christ; the expression of it is chiefly in these words. *Although my House be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things and sure.*

2 Sam. 23. 5.

For the right understanding of this, we shall examine these Particulars. —

1. Who is the Author of this Covenant?
 2. To whom is the Covenant made?
 3. What is this, that the Covenant is said to be made?
 4. How is the Covenant ordered?
 5. Wherein is the Covenant sure?
 6. Whether is *Christ* more clearly manifested in this breaking forth of the Covenant, than in any of the former?
1. Who is the Author of this Covenant? *David* says, *he hath made it*: he (*i.*) God; the

the Rock of Israel, the everlasting Rock; *The Rock of their Salvation*, Psal. 19. 5. *The Rock of their Strength*, Psal. 62. 7. *The Rock of their Heart*, Psal. 73. 26. *The Rock of their Refuge*, Psal. 94. 22. *Their Rock and their Redeemer*, Psal. 19. 14. The Psalms are frequent and ordinary in this stile, to shew that God is the mighty, stable and immutable foundation and defence of all the faithfull, who fly unto him, and will trust in him; he is such a Rock as will not shrink nor fail his Creatures; man is unstable, but he is God, and not man, who is the Author of this Covenant.

2. To whom is the Covenant made? why, saith David, *He hath made with me an everlasting Covenant*; (i.) either with Christ the Antitype, or else with David himself, the type of Christ. To the former sense we have spoken elsewhere; the latter I suppose more genuine; the Covenant indeed was first made with Christ, and then with David as a member of Jesus Christ. Some are wholly for a Covenant betwixt God and Christ, and they deny any such thing as a Covenant betwixt God and man; but are not the Testimonies expresse? *Take heed to your selves, lest you forget the Covenant which the Lord hath made with you. And, I will make a new Covenant with the House of Israel, and with the House of Judah.* And by name do we not see God Covenanting with Abraham, with Isaac and with Jacob? *Gen. 17. 7. Gen. 26. 2. Gen. 35. 12. Levit. 26. 42.* And here do we not see God Covenanting with David? *I have made a Covenant with my chosen, I have sworn unto David; and once have I sworn by my holiness, that I will not lie unto David, and the Lord hath sworn in truth unto David, he will not turn from it.* Oh take heed of such Doctrines as tend unto Liberty & Licentiousness! the Covenant Gods makes with us, binds us faster to God; and if there be no Covenant betwixt God and us, it opens a gap to the looseness of our spirits; for how should we be charged with unfaithfulness unto God, if we have not all entered into a Covenant with God

3. What is this that the Covenant is said to be made? this holds forth to us the freeness of Gods entering into Covenant with us: *I will make my Covenant between me and thee*, saith God: or, *I will give my Covenant, I will dispose my Covenant between me and thee*, so it is in the Original. And elsewhere it is plain, *Behold I give unto him my Covenant of peace*: when God makes a Covenant, then he gives the Covenant of Grace unto all that he takes into Covenant with him: *The Lord set his love upon you* (saith Moses to Israel) *to take you into Covenant with him, not because ye were more in number than other people, but because he loved you, and chose your Fathers*; as noting out the freeness of his love towards them: he loved them: Why? He loved them because he loved them. This freeness of his Grace in giving a Covenant, may appear in these Particulars.

1. In that God is the first that seeks after us, to draw us into Covenant with him; we seek not him, but he seeks us; we chuse not him, but he chuseth us; *he loves us first*; *I am found of them that sought me not: I said, behold me, behold me, unto a Nation that was not called by my name.*

2. In that there is nothing in us, to draw God into a Covenant with us: many a man seeks first after the unmarried Virgin, but then there is Beauty, or there is Dowry, or there is something or other which draws on the man; but there is no such thing in us: this made David say, when he heard of Gods Covenant with him and his, *Who am I, O Lord God? and what is my Fathers House that thou hast brought me hitherto? — and is this the manner of man, O Lord God?* q. d. O Lord God, thou dealest familiarly with me as a man dealeth with man; or as it is elsewhere, *Thou hast regarded me according to the estate of a man of high degree.* It would make any soul cry out, that deeply weighs the freeness of this Covenant; *Lord, what is man that thou art mindful of him, or the son of man, that thou visitest him?*

3. In that there is enough in us to keep off the Lord from ever owning us; we are as contrary to God as darkness is to light, or as evil is to good: *The carnal mind is enemy against God* (saith the Apostle) *it is not subject to the Law of God, neither indeed can it be.* We are a crooked Generation, that cannot abide the straight wayes of the Lord; our whole nature is sinful and corrupt before him, and for the most part when we are most averse and backward, and have least thought of ever seeking after him, then it is that he seeks us, to take us unto himself; thus the Lord called Saul when he was Persecuting, and raging, and breathing out slaughter against the Lord, and against his Saints: and thus the Lord called those Jews that mocked the Apostles when they spake diverse Languages, *These men are full of new wine*; ay but the next word that they spake, is, *Men and Brethren, what shall we do?* O the free and unexpected Grace of our God!

4. In

Deut. 4. 23.
Jer. 31. 31.

Psal. 89. 31, 35
Psal. 132. 11.

Gen. 17. 2.

Num. 26. 12.
Deut. 7. 7, 8.

1 Joh. 4. 19.
Isa. 65. 1.

2 Sam. 7. 18, 19

1 Chr. 17. 17.

Psal. 8. 4.

Rom. 8. 7.

Acts. 9. 4.
Acts. 2. 13, 17.

4. In that we are by nature no better than others that are without God, and *without Covenant*: what makes the difference betwixt us and them, but this free Grace of God? Is there any reason in us why one is taken into a Covenant, and another is not? Nay, I'll tell you a wonder; so it pleaseth the Lord, that sometimes God chuseth the worst, and leaves those that are better than they; We read that Publicans and Harlots were taken in, and the righteous Generation which justified themselves, and were justified by others, were passed by: surely God respects none for any thing in them; his design is that the freeness of his Grace might be seen in those whom he takes to himself. Hence the Apostle, *God chuseth the foolish things of this world, and the weak things of this world, base and despised things*; whilst in the mean time he passeth by the *wise and mighty*, and things of high esteem, that all men might see, it is the Grace of God, and not any thing in man, by which we are taken into Covenant with him. Eph. 2. 12.

5. How is the Covenant said to be ordered? The word *ordered* will help us in the Answer: it sets out to us a marshalling, and fit laying of things together, in opposition to disorder and confusion; the *Septuagint* renders it *επιταγμα*, which signifies marshalled, disposed, prepared, set forth, as an Army in comely order: the same word is in *Judg. 20. 22.* *And the men of Israel encouraged themselves, and set their Battle again in array.* As we see in an Army, every one is set in rank and file; so is every thing in this Covenant ranked, disposed, ordered, that it stands at best advantage to receive and repel the enemy: a poor Christian that hath a troubled spirit, he sets himself against free Grace and this everlasting Covenant, he raiseth thousands of objections against it; but now the covenant is *ordered*, it stands like a marshall'd Army to receive him, and repel him. Come, let us see how it is *ordered in all things*. I shall instance only in these particulars: As,——

1. It is well ordered in respect of the Root out of which it grew: This (say Divines) was the Infinite Sovereignty, and Wisdom, and Mercy of God. 1. It was founded in Gods Sovereignty; he had a right to do what he would with his fallen Creatures: he might damn or save whom he pleased: *Hath not the Potter Power over the Clay, of the same lump to make one Vessel unto honour, and another unto dishonour?* 2. It was founded in wisdom: The Covenant of Grace was a result of Council; it was no rash act, but a deliberate act with infinite wisdom: God being the Sovereign of all his Creatures, and seeing mankind in a perishing condition, he determined within himself deliberately to make such a Covenant of Peace, first with Christ, and then with all the Elect in Christ. 3. It was founded in Mercy, (*i. e.*) in the goodness of God flowing out freely to one in misery: for mercy, we say, is made up of these two Acts. 1. There must be an Object of Misery. 2. There must be a free efflux of goodness on that Object. Now the Covenant of Grace was founded on these; as, 1. There was an Object of Misery, lost man, wretched man, undone by sin: and, 2. There was an efflux of Gods Goodness, his very bowels moved within him, and they could not hold: *I have loved thee, with an everlasting love (saith God) therefore with loving kindness have I drawn thee.* Rom. 9. 21. Jer. 31. 3.

Surely this was well ordered; a perplexed soul may have his spirit up in arms against the Covenant of Grace, O, cries the Soul, in its sad condition, *I am miserable, I shall not live, but die, my sins will damn me, I am lost for ever.* Why, but see how the Covenant is ordered in respect of the root or rise: it stands like a well marshalled Army to receive, and to repel those doubts: as, 1. God acted in a way of Sovereignty, and cannot God save thee if he will? 2. God acted in a way of Wisdom, and though thou seest no way but one with thee, Death and Damnation; yet cannot infinite wisdom contrive another way? 3. God acted in a way of Mercy, and *O thou afflicted tossed with tempests, and not comforted, is not infinite Mercy above all thy Misery?* Why see, see poor soul how the Covenant repels all thy oppositions in respect of its rise. Isa. 54. 11.

2. It is well ordered in respect of the persons interested in it from all eternity, and they are God the Father, and in Jesus Christ his Son, as for the Saints Elect, they were not then, and therefore the Covenant could not be immediately struck with them; now there was great need of this order; for should the Covenant have been made betwixt God the Father and the Elect from all eternity, and that immediately, a troubled soul would have opposed it thus. 1. If it was from all eternity, how then shall I be capable of it? alas my being was not so long since. 2. If it were made with me immediatly, then I had some part to perform of mine own Power and Strength; but alas I have failed, I can do nothing: O but now the Covenant is a well ordered Covenant, in these respects: For, 1. Christ hath been from all eternity? and thou, as an Elect Vessel hadst thy being in him,

John. 15. 5.

him, as he was thy Head. 2. Christ is able to perform the Covenant; and being Contractor, it lies upon his score to satisfy his Father; he that first made the bargain, must look to fulfill it; and for thy part, if thou dost any thing, it must be through him. *Without me ye can do nothing.* Why, see now, see how the Covenant repels all thy oppositions in respect of the Persons interested in it from all eternity; God hath his place, and Christ his place, and Faith his place, and the Sinner his place.

Jer. 31. 33,
Eze. 36. 26, 31
Ezek. 36. 25,
Ezek. 36. 27
Zech. 12. 10,

3. It is well ordered in respect of the method of the Articles in their several workings? first God begins, then we come on: first, God, on his part, gives Grace and Glory, and then we, on our parts, act Faith and Obedience: God hath ever the first work; as first, *I will be your God, and then ye shall be my People*: first, *I will take away the stony heart, and give an heart of flesh*, and then you shall loath your selves for your iniquities and for your abominations: first, *I will sprinkle water upon you*, and then ye shall be clean from all your filthiness: first, *I will put my Spirit into you, and cause you to walk in my Statutes*, and then ye shall keep my judgments and do them: first, *I will pour out my Spirit of Grace and supplication upon you*, and then ye shall mourn as a man mourning for his only Son: first, *I will do all*, and then ye shall do something: A perplexed troubled spirit is apt to cry out, *O! alas I can do nothing*; *I can as well dissolve a Rock, as make my heart of stone a heart of flesh!* Mark now how the Covenant stands well ordered like an Army: *I will do all*, saith God, and then thou shalt do something? *I will strengthen and quicken you*, and then ye shall serve me, saith the Lord.

Eph. 1. 6,

4. It is well ordered in respect of the end and aim, to which all the parts of the Covenant are referred; the end of the Covenant is the *praise of the Glory of his Grace*: the parts of the Covenant are the Promise and the Stipulation; the Promise is either Principal or Immediate, and that is God and Christ; or secondary and consequential, and that is Pardon, Justification, Reconciliation, Sanctification, Glorification; and the Stipulation on our parts are Faith and Obedience: we must believe in him that Justifies the ungodly, and walk before him in all well pleasing. Observe now the main design and aim of the Covenant, and see but how all the streams run towards that Ocean: God gives himself to the Praise of the Glory of his Grace, God gives Christ to the Praise of the Glory of his Grace, God gives pardon, justification, sanctification, salvation to the praise of the Glory of his Grace; and we Believe, we Obey to the Praise of the Glory of his Grace; and good reason, for all is of Grace, and therefore all must tend to the Praise of the glory of his grace: it is of Grace that God hath given himself, Christ, pardon, justification, reconciliation, sanctification, salvation to any Soul; it is of grace that we believe; *By grace ye are saved through faith, not of your selves, it is the gift of God.* O the sweet and comely order of this Covenant! All is of Grace, and all tends to the praise and glory of this grace, and therefore it is called a *Covenant of grace*: Many a sweet soul is forced to cry, *I cannot believe, I may as well reach heaven with a finger, as lay hold on Christ by the hand of faith*; but mark how the Covenant stands like a well marshalled army to repel this doubt; if thou canst not believe, God will enable thee to believe; *to you it is given to believe*: O the Covenant of Grace is a gracious Covenant: God will not only promise good things, but he helps us by his Spirit to perform the condition: He works our hearts to believe in God, and to believe in Christ, all is of Grace, that all may tend to the praise of the glory of his grace.

Eph. 2. 8,

Phil. 1. 29,

Isa. 55. 3,

2 Cor. 1. 20.

Isa. 54. 10,

psal. 19. 7,

5. Wherein is the Covenant sure? I answer, it is sure in the performance and accomplishment of it. Hence the promises of the Covenant are called *the sure Mercies of David*; not because they are sure unto David alone, but because they are sure, and shall be sure unto all the Seed of David, that are in Covenant with God, as David was: the Promises of Gods Covenant are not *Tea and Nay*, various and uncertain, but they are *Tea and Amen*, sure to be fulfilled. Hence the stability of Gods Covenant is compared to the firmness and unmovableness of the mighty Mountains; *nay Mountains may depart, and the hills be removed by a Miracle*, but, *my kindness shall not depart from thee, neither shall the Covenant of my peace be removed*, saith the Lord, *that hath mercy on thee.* Sooner shall the Rocks be removed, the Fire cease to burn, the Sun be turned into darkness, and the very heavens be confounded with the earth, than the promise of God shall fail. *The testimony of the Lord is sure*, saith David: *Christ made it*, and writ it, with his own blood; to this very end was Christ appointed, and it hath been all his work to ensure Heaven to his Saints. Some question whether it be in Gods present power to blot a name out of the Book of Life? We say no; his deed was at first free, but now it is necessary, not absolutely, but, *ex Hypothesi*, upon supposition of his eternal

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Covenant. Hence it is, that the *Apostle* sayes; *If we confess our Sins, He is Faithful, and just to forgive us our Sins*: It is Justice with God, to pardon the *Elect's* Sins, as the Case now stands. Indeed Mercy was all that saved us primarily; but now Truth saves us, and stands engaged with Mercy, for our Heaven: And therefore, *David* prayes, *Send forth Mercy and Truth, and save me*. We find it often in the *Psalms*, as a Prayer of *David*; *Deliver me in Thy Righteousness*; and, *Judge me according to Thy Righteousness*; and, *Quicken me in Thy Righteousness*; and, *In Thy Faithfulness answer me*; and, *In Thy Righteousness*. Now, if it had not been for the Covenant of Grace, surely *David* durst not have said such a word. The Covenant is sure in every respect; *I will make an Everlasting Covenant with you* (saith God) *even the sure Mercies of David*.

6. Whether is *Christ* more clearlier manifested in this Breaking-forth of the Covenant, than in any of the Former? The Affirmative will appear, in that we find in this Manifestation, these Particulars:—

1. That He was God, and Man, in One Person; *David's Son*, and yet *David's Lord*: *The Lord said unto my Lord, Sit Thou on My Right Hand, until I make Thine Enemies Thy Foot-stool*. 1 John 1. 9.
Psal. 57. 3.
Ps. 31. 1. — 3.
24. — 119. 40.
143. 1.
Isa. 55. 3.

2. That He suffered for us; and in His Sufferings, How many Particulars are discovered? As first, His Cry, *My God, My God, Why hast Thou forsaken Me*? Secondly, The Jews Taunts; *He trusted on the Lord, that He would deliver Him; let Him deliver Him if He delight in Him*. Thirdly, The very Manner of His Death; *They pierced My Hands, and My Feet; I may tell all My Bones, they look and stare upon Me: they part My Garments among them, and cast Lots upon My Vesture*. Psal. 110. 1.
Psal. 22. 1.
Mat. 27. 46.
Psal. 22. 8.
Mat. 27. 43.
Ps. 22. 16, 17, 18.
Mat. 27. 35.
Psal. 16. 10.
Acts 2. 31.
Psal. 68. 18.
Ephes. 4. 8.

3. That He Rose again for us; *Thou wilt not leave My Soul in Hell, neither wilt Thou suffer Thine Holy One to see Corruption*.

4. That He Ascended up into Heaven; *Thou hast Ascended on High, Thou hast led Captivity Captive, Thou hast received Gifts for Men*.

5. That He must be King over us, both to Rule and Govern His Elect, and to bridle and subdue His Enemies: *I have set My King upon My Holy Hill of Zion; I will declare the Decree, the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee*. — *The Lord said unto My Lord, Sit Thou at My Right Hand, until I make Thine Enemies Thy Foot-stool. The Lord shall send the Rod of Thy Strength out of Zion, Rule Thou in the midst of Thine Enemies*. Psal. 2. 6, 7.
Acts 13. 33.
Psal. 110. 1, 2.
Heb. 1. 13.

6. That He must be Priest, as well as King; and Sacrifice, as well as Priest; *The Lord hath Sworn, and will not Repent; Thou art a Priest for ever, after the Order of Melchisedech*. — *Thou lovest Righteousness, and hatest Wickedness; therefore God, Thy God, hath anointed Thee with the Oyl of Gladness, above Thy Fellows: (i. e.) Above all Christians, who are thy Fellows, Conforts, and Partners, in the Anointing: Sacrifice and Burnt-Offering Thou wouldst not have; but mine Ear hast Thou bored; Burnt-Offering, and Sin-Offering hast Thou not required. Then said I, Lo, I come: In the Volume of the Book it is written of me, That I should do Thy Will, O God. Mine Ears hast Thou bored, or digged open; The Septuagint, to make the Sense plainer, say, But a Body hast Thou fitted me, or prepared for me: Meaning that His Body was ordained, and fitted to be a Sacrifice for the Sins of the World, when other legal Sacrifices were refused as unprofitable. O see, how clearly *Christ* is revealed in this Expressure of the Covenant! It was never thus before.*

And thus far of the Covenant of Promise, as it was manifested from *David* till the Captivity.

SECT. VI.

Of the Covenant of Promise, as manifested to Israel, about the Time of the Captivity.

THE great Breaking-forth of this Gracious Covenant was to *Israel* about the Time of their Captivity. By reason of that Captivity of *Babylon*, *Israel* was almost clean destroyed; and therefore, then it was high time, that the Lord should appear like a Sun after a stormy Rain, and give them some clear Light of *Christ*, and of this Covenant of Grace than ever yet. He doth so, and it appears especially in these words; *Behold, the days come, saith the Lord, that I will make a new Covenant with the house of Israel,*

33.
34.

Israel, and with the House of Judah; not according to the Covenant which I made with their Fathers, in the day that I took them by the Hand, to bring them out of the Land of Egypt; which my Covenant they break, although I was an Husband unto them, saith the Lord; but this shall be the Covenant that I will make with the House of Israel: After those dayes, saith the Lord, I will put my Law in their Inward Parts, and write it in their Hearts; and I will be their God, and they shall be My People; and they shall teach no more, every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for they shall all know Me from the Least of them unto the Greatest of them, saith the Lord; for I will forgive their Iniquity, and remember their Sin no more. In this Expresure of the Covenant, we shall examine these Particulars:—

1. Why it is called a New-Covenant?
2. Wherein the Expresure of this Covenant doth excel the former, which God made with their Fathers?
3. How doth God put the Law into our inward Parts?
4. What is it to have the Law written in our Hearts?
5. How are we taught of God, so as not to need any other kind of Teaching comparatively?
6. What is the Universality of this Knowledge, in that *All shall know me, saith the Lord*?
7. How is God said to forgive Iniquity, and never more to remeber sin?

Psal. 96. 1.

Heb. 8. 8.
13.

Jer. 23. 7, 8.

1. Why is it called a New Covenant? I answer; It is called *New*, either in respect of the late and new Blessings, which God vouchsafed Israel, in bringing back their Captivity with Joy, and planting them in their own Land again; or it is called *New*, in respect of the Excellency of this Covenant: Thus the Hebrews were wont to call any thing Excellent, *New*. *O sing unto the Lord a New Song*, Psal. 96. 1. that is, an Excellent Song: Or it is called *New*, in contradiction to the Covenant of Promise before Christ came. In this latter Sense, the very same words here, are repeated in the Epistle to the Hebrews: *Behold the Dayes come, saith the Lord, when I will make a New Covenant with the House of Israel, and the House of Judah.*—In that He saith a New Covenant, He hath made the First Old; now, that which decayeth, and waxeth old, is ready to vanish away. The New-Covenant is usually understood in the latter Sense; it is *New*, because diverse from that which God made with the Fathers before Christ; it hath a new Worship, new Adoration, a new Form of the Church, new Witnesses, new Tables, new Sacraments and Ordinances; and these never to be abrogated or disannulled, never to wax Old, as the Apostle speaks: Yet in respect of those new Blessings, which God bestowed upon Israel immediately after the Captivity, this very Manifestation may be called *New*: And in reference to this; *Behold the Dayes come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the Children of Israel out of the Land of Egypt; but, The Lord liveth, which brought up, and which led the Seed of the House of Israel out of the North-Country, and from all Countries whither I had driven them, and they shall dwell in their own Land.*

2. Wherein doth the Expresure of His Covenant excel the former, which God made with their Fathers? I answer, —

1. It excels in the very Tenor, or outward Administration of the Covenant; for this Covenant, after it once began, continued without Interruption until Christ, whereas the Former was broken, or did expire. Hence God calls it a *New-Covenant*;—Not according to the Covenant, which I made with their Fathers in the Day that I took them by the Hand, to bring them out of the Land of Egypt, which my Covenant they brake, although I was an Husband unto them, saith the Lord. In this respect it might be called *New*, or, at least it may be called an *Inchoation* of the New, because it continued till Christ, which no other Expresure of the Covenant did before, and so it excelled all the former.

Jer. 24. 6, 7.

Hag. 2. 7, 8, 9.

2. It excels in the Spiritual Benefits and Graces of the Spirit. We find, that under this Covenant they were more plentifully bestowed upon the Church, than formerly. Mark the Promises: *I will set My Eye upon them for Good, and I will bring them again to this Land; and I will build them, and not pull them down; and I will plant them, and not bluck them up; and I will give them a Heart to know Me, that I am the Lord; and they shall be My People, and I will be their God; for they shall return unto Me with their whole Heart.*—Again, *I will shake all Nations, and the Desire of the Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts: The Silver is mine, and the Gold is mine, saith the Lord of Hosts; the Glory of this latter House shall be greater than*

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of the former, saith the Lord of Hosts. And I will put my Law in their inward parts, Jer. 31.33,34. and write it in their Hearts, and I will be their God, and they shall be my People, and they shall teach no more every man his neighbour, and every man his Brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquities, and I will remember their Sins no more.

3. It excels in the discovery and revelation of the Mediator, in and through whom this Covenant was made: In the former expression we discovered much, yet in none of them was so plainly revealed the time of his coming, the place of his birth, his name, the passages of his nativity, his humiliation and kingdom, as we find them in this. —

1. Concerning the time of his Coming; Seventy week; shall be determined upon thy people, and upon thy holy City, to finish the Transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesie, and to anoint the most holy. Dan. 9. 24.

2. Concerning the place of his Birth: But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Mica. 5. 2.

3. Concerning his Name: Unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders; and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. — In his dayes Judah shall be saved, and Israel shall dwell safely, and this his Name whereby he shall be called, the Lord our Righteousness. — Behold a Virgin shall conceive, and bear a Son, and thou O Virgin shalt call his Name Immanuel. Isa. 9. 6. Jer. 23. 6. Isa. 7. 14.

4. Concerning the passages of his Nativity, that he should be born of a Virgin, Isa. 7. 14. That at his Birth all the Infants round about Bethlehem should be slain, Jer. 31. 15. That John the Baptist should be his Prodigum, or forerunner, to prepare his way, Mal. 3. 1. That he should flee into Egypt, and be recalled thence again, Hos. 11. 1. I might add many Particulars of this kind.

5. Concerning his Humiliation: Surely he hath born our griefs and carried our sorrows, Isa. 53. 4. yet we did not esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes were we healed. — He was oppressed, and he was afflicted, yet he opened not his Mouth. — He was taken from Prison, and from Judgment, and who shall declare his Generation? he was cut off out of from the Land of the Living; for the transgression of my people was he stricken. — It pleased the Lord to bruise him, he hath put him to grief. — Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his Soul unto Death, and he was numbed with the transgressors, and he bare the Sin of many, and made intercession for the transgressors. One would think this were rather a History than a Prophetic of Christ's sufferings; you may if you will take the pains, see the circumstances of his sufferings, as that he was sold for thirty pieces of silver, Zech. 11. 12. and that with those thirty pieces of silver there was bought afterwards a Potters field, Zech. 11. 13. That he must ride into Jerusalem before his Passion on an Ass, Zech. 9. 9. I might seem tedious if I should proceed.

6. Concerning his Kingdom. Rejoyce greatly O Daughter of Zion, shout O Daughter of Jerusalem, behold thy King cometh unto thee; he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass. Behold a King, behold thy King, behold thy King cometh, and he comes unto thee. Zech. 9. 9. Isa. 62. 11. Mat. 21. 5.

1. He is a King, and therefore able. 2. He is thy King, and therefore willing; wonderful Love that he would come, but more wonderful was the manner of his coming: He that before made man a Soul after the Image of God, then made himself a Body after the Image of Man. And thus we see how this Covenant excels the former in every of these respects.

3. How doth God put the Law into our inward parts? I answer, God puts the Law into our inward parts by enlivening or qualifying of a Man with the Graces of Gods Spirit, suitable to his Commandment; first, there is the Law of God without us, as we see it or read it in Scriptures; but when it is put within us, then God hath wrought an inward disposition in our minds, that answers to that Law without us; for example, this is the Law without; Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength; To Answer which, there is a promise; I will circumcise thy Heart, and the Heart of thy Seed, to Love the Lord thy God with all thy Heart

Deut. 13: 4.
Jer. 32: 40.

Heart, and with all my soul; now when this promise is fulfilled, when God hath put the affections and grace of Love within our hearts, when the habit of Love is within, answerable in all things to the command without, then is the Law put into our inward parts. Again, this is the Law without, *Thou shalt fear the Lord, and keep his Ordinances, and his Statutes, and his Commandments to do them*: to answer which, there is a promise; *I will make a Covenant with you, and I will not turn away from you to do you good, but I will put my fear into your hearts, and you shall not depart from Me*; now when this promise is accomplished, when God hath put the affection and grace of fear within our hearts, when the habit of fear is within, answerable to that Command without, then is the Law put into our hearts. Surely this is Mercy that God faith in his Covenant, *I will put my Law in their inward parts*; many a time a poor Soul cries out, he is troubled with such and such a lust, and he cannot keep this and that Commandment, he cannot out-wrestle such and such strong inclinations to evil, O but then go to God, and press him with this, *Lord, it is a part of thy Covenant, thou hast said, thou wilt circumcise my heart*; thou hast said, *thou wilt put thy Law in my inward parts*; thou hast said, *thou wilt dissolve these lusts*, Lord, I beseech thee do it for thy Covenants sake. — But here's another Question:

Mat. 10: 37.

Job. 2: 4.
Luke 14: 26.
Gal. 2: 20.

How may we know this inward work of Grace, this Law in our inward parts? the best way to satisfy our doubts in this, is to look within; open we the door and closter of our hearts, and see what lies nearest and closest there; that we say is intimate and within a man, which lies next to his heart: *He that loveth Father or Mother more than Me* (saith Christ) *is not worthy of Me*: We know the love of Father and Mother is a most natural thing; it comes not by teaching, but it is in-bred in us as soon as we are born; and yet if we love not Christ more than these, if Christ lye not closer to our hearts than Father or Mother, we are not worthy of Christ; our natural life is a most inward and deep thing in a man, it lies near the heart; *Skin for Skin* (saith the Devil once truly) *and all that a man hath will he give for his Life*; but he that hates not Father and Mother — yea and his own life also (saith Christ) *he cannot be my Disciple*. Hence the Apostle, to express this intimate, inward life of grace, he saith, *I live, yet not I, but Christ liveth in me*; the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. What an emphatical strange expression is this? *I live, yet not I, but Christ liveth in me*; *q. d.* I live not the life of sense, I breathe not bodily breath, that is, comparatively to the life of faith; his very natural life, though inward, is said not to be lived, in respect of his life of grace, which is more inward. And let this serve for resolution to that question.

Rom. 7: 23.

4. What is it to have the Law written in our hearts? This writing contains the former, and is something more; the Metaphor is expressed in these Particulars. —

1. It is said to be written, that there might be something within, answerable to the Law without; it was written without, and so it was written within. This writing is the very same with copying or transcribing. The writing within is every way answerable to the writing without: Oh what a mercy is this, that the same God who writ the Law with his own finger in the Tables of Stone, should also write the same Law with the finger of his Spirit in the Tables of our Hearts! as you see in a Seal, when you have put the Seal on the Wax, and you take it off again, you find in the Wax the same Impression that was on the Seal: So it is in the hearts of the faithful, when the Spirit hath once softened them, then he writes the Law (*i. e.*) he stamps an inward aptness, an inward disposition on the heart, answering to every particular of the Law; this is that which the Apostle calls the Law of the mind, *I see another Law in my Members warring against the Law of my mind*: Now what is this Law in the mind, but a disposition within, to keep in some measure every Commandment of the Law without? and this is the writing of the Law (or if you will) the copying or transcribing of the Law within us.

2. It is said to be written, that it might be rooted and rivetted in the heart, as when Letters are engraven in Marble; so is the manner of Gods writing: if God write, it can never be obliterated or blotted out: Letters in Marble are not easily worn out again; no more are the writings of Gods Spirit: Some indeed would have them as writings in dust: but if Pilate could say, *What I have written, I have written*; how much more may God? Hence are all those promises of perseverance; *My Covenant shall stand fast with him*, Psal. 89: 28. and, *The root of the righteous shall not be moved*, Prov. 12: 3. and, *Even to your old Age I am he*; and even to hoary hairs will I carry you, Isa. 46: 4. I deny not, but men of glorious gifts may fall away; but surely the poorest Christian

Christian that hath but the smallest measure of Grace, he shall never fall away; if the Law be written in our hearts, it still remains there; Grace habitual is not removeable: sooner will the Sun discard its own beams, than Christ will desert or destroy the least measure of true Grace which is a Beam from the Sun of Righteousness.

3. It is said to be written, that it might be as a thing legible to God, to others, and to our selves. 1. To God, he writes it that he may read it, and take notice of it; he exceedingly delights himself in the graces of his own Spirit: and therefore the Spouse after this writing, after the planting of his grace in her, she desires him to come into his Garden, and eat his pleasant Fruits; *q. d.* Come, read what thou hast written; come, and delight thy self in the graces of thy own Spirit: the only delight that God has in the world is in his Garden, a gracious soul; and that he might more delight in it, he makes it fruitful: and those fruits are precious fruits; as growing from plants set by his own Hand, relishing of his own Spirit, and so fitted for his own taste. 2. The Law is written that it might be legible to others. So Paul tells the *Corinthians*, *You are manifestly declared to be the Epistle of Christ: How manifestly declared? why, known and read of all Men.* As we are able to read Letters graven in stone, so may others read and see the fruits and effects of this Law written in our Hearts. And good reason; for wheresoever God works the principles of grace within, it cannot but shew it self in the outward life and conversation: it is Gods promise, first *I will put my Spirit within them*, and then *I will cause them to walk in my statutes*; and it is Gods truth, *Out of the abundance of the heart the mouth speaketh*. What the mind thinketh, the hand worketh. 3. The Law is written that it may be legible to our selves; a gracious heart is privy to its own grace and sincerity, when it is in a right temper: if others may read it by its fruits, How much more we our selves, who both see the fruits, and feel that habitual disposition infused into us? Nor is this without its blessed use; for by this means we come to have a comfortable evidence both of Gods Love to us, and of our Love to God. You see now what we mean by this writing of the Law within us.

Cant. 4. 6.

2 Cor. 3. 2, 3.

Ezek. 36. 27.

Mat. 12. 34.

5. How are we taught of God, so as not to need any other kind of teaching comparatively? I answer.

1. God teacheth inwardly, *In the hidden part thou hast made me know wisdom*, saith David; and again, *I thank the Lord that gave me counsel, my reins also instruct me in the night season*. The reins are the most inward part of the Body, and the night season the most retired and private time; both express the intimacy of divine teaching; man may teach the brains, but God only teacheth the reins: the knowledge which man teacheth, is a swimming knowledge; but the knowledge which God teacheth, is a soaking knowledge. *God who commanded light to shine out of darkness, hath shined into our hearts*. Mans light may shine into the head, but Gods light doth shine into the heart: *His Chair is in Heaven that teacheth hearts*, saith Austin.

Psal. 51. 6.

Psal. 16. 17.

Caribedram habet in calis qui corda docet Aug.

2. God teacheth clearly, *Elihu* offering himself instead of God to reason with Job, he tells him, *My words shall be of the uprightness of my heart, and my lips shall utter knowledge clearly*. If ever the Word come home to an heart, it comes with a convincing clearness. So the Apostle, *Our Gospel came unto you, not in word only, but in power, and in the Holy Ghost, and in much full assurance*. The word hath a treble Emphasis, assurance, full assurance, and much full assurance; here is clear work.

Job. 33. 3.

2 Thel. 1. 5.

3. God teacheth experimentally; the soul that is taught of God can speak experimentally of the Truths it knows. *I know whom I have believed*, saith Paul; I have experienced his faithfulness and all-sufficiency, I dare trust my all with him, I am sure he will keep it safe to that day. Common knowledge rests in generals, but they that are taught of God, can say, *As we have heard, so we have seen*; they can go along with every truth, and say, *It is so indeed, I have experienced this and that Word upon my own Heart*. In this case the Scripture is the Original, and their Heart is the Copy of it, as you have heard; they can read over the Promises and Threatnings, and say *Probatum est*. David in his Psalms, and Paul in his Epistles speaks their very Hearts, and feels their very temptations, and makes their very objections: they can set to their Seal, that God is true; they can solemnly declare by their lives and conversations that God is true and faithful in his word and promises.

2 Tim. 1. 12.

John 3. 33.

4. God teacheth sweetly and comfortably: *Thou hast taught me*, saith David, and then it follows, *How sweet are thy words unto my taste? Yea, sweeter than the Honey to my Mouth?* He rolled the word and promises as Sugar under his Tongue, and sucked from thence more sweetness than Sampson did from his Honey-comb: *Luther said, he would*

Psal. 119. 102. 103.

*rum verbo in
inferno facile
est vivere.
Luth. 4. rom.
oper. 121.*

Cant. 1. 3.

Cant. 4. 12.

*Aug. 1. 16.
Confes. c. 40.*

1 Joh. 2. 12.

*Cate. Correc.
instruct.*

Psal. 119. 130.

Psal. 119. 20.

1 Joh. 2. 27.
Jer. 31. 34.

Ma. 35. 8.

would not live in Paradise if he must live without the Word; but with the Word (said he) I could live in Hell. When Christ put his hand by the hole of the door to teach the heart, her bowels were moved, and then her fingers drop upon the handles of the Lock, sweet smelling myrrhe, Cant. 5. 5. The teachings of Christ left such a blessing upon the first motions of the Spouses heart, that with the very touch of them she is refreshed, her fingers drop myrrhe, and her bowels are moved as the very monuments of his gracious teachings; So in Cant. 1. 3. *Because of the savour of thy Oynement, thy Name is as an Oynement poured forth, therefore do the virgins love thee.* Christ in Ordinances doth as Mary, open a Box of Oynments, which diffuseth a spiritual savour in Church-Assemblies, and this only the spiritual Christian feels. Hence the Church is compared to a Garden shut up; a Fountain sealed; wicked men are not able to drink of her delicacies, or smell of her sweetness; a spiritual Sermon is a Fountain sealed up, the spiritual administration of a Sacrament is a Garden enclosed: *Sometimes, O Lord, thou givest me a strange motion, or affliction (said Augustine) which if it were but perfected in me, I could not imagine what it should be but eternal life.* Christians! these are the teachings of God, and in reference to this, we shall no more teach every man his neighbour, and every man his brother, saying, *know the Lord.* Gods teaching is another kind of teaching than we can have from the hands of men, there is no man in the world can teach thus; and therefore they whom God teacheth, need not any other kind of teaching respectively or comparatively.

6. What is the universality of this knowledge; *They shall all know me from the least of them to the greatest of them, saith the Lord?* The meaning is, that all that are in the Covenant of grace, shall be so taught of God, as that in some measure or other they shall every one know God inwardly, clearly, experimentally, sweetly and savingly. I know there are several degrees of this knowledge; God hath several Forms in his School: there are fathers for experience, young men for strength, and babes for the truth and being of Grace: as one Star differeth from another in glory, so also is the School of Christ: But here I am beset on both sides. 1. Many are apt to complain, *alas they know little of God! Sweet babes consider,* 1. It is free grace you are stars; though you are not stars of the first and second magnitude: it is of the Covenant of grace, that God hath let into your souls a little glimmering, though not so much light as others possibly may have in point of holy emulation (as one notes well) we should look at degrees of grace, but in point of thankfulness and comfort, we should look at the truth, and being of grace. 2. If you know but a little, you may in time know more: God doth not teach all his lessons at first entrance; it is true, *The entrance of thy Word giveth Light;* but this is as true, that God lets in his Light by degrees; it is not to be despised if God do but engage the heart in holy desires and longings after knowledge, so that it can say in sincerity, *My Soul breaketh for the longing that it hath unto thy judgments at all times.*

Others on the contrary, ground themselves so learned from this very promise, that they exclude all teachings of men. *The anointing (say they) teacheth us all things, and we need not that any man teach us: and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all, &c.* I answer, the words either relate to the grounds of Religion, and so in Gospel-times Christians need not to be taught in these fundamental points; for now all know the Lord, from the least to the greatest; or else these words are an Hebraisme, which deny positively, when they intend it only comparatively, or *secundum quid*, as when God and men are compared together, man is vanity, lighter than vanity, and a very nothing: here is a comparison of knowledge in Gospel-times with the knowledge of Israel in those dark times when God brought them out of the Land of Egypt; then all was dark, and they were fain to teach one another the very Principles, the Rudiments of Religion, there was very little effusion of Gods Spirit in those times; but in Gospel-times (saith the Prophet) *the Spirit of grace and knowledge shall be so abundant, that rather God himself shall be the teacher, than one man shall teach another.* There shall be such exuberancy and seas of knowledge under the new Covenant, above the Covenant made with his people when he brought them out of Egypt, that men shall not need to teach one another comparatively; for all shall know the Lord, who are taught of God from the least to the greatest: *An high-way shall be there, and it shall be called the way of holiness—the wayfaring men, though fools, shall not err therein.*

7. How is God said to forgive iniquity, and never more to remember Sin? For the first, God is said to forgive iniquity when guilt of sin is taken away; and for the second, God is said never more to remember Sin, in that the Sinner, after pardon, is never

never more looked on as a Sinner. Is not this the Covenant? *q. d.* I will remove thy Sins, and do them away, as if they had never been; I will blot them out of the Book of my Memory; I will obliterate the Writing, that none shall be able to read it. But you will say, If Sin remain still in the Regenerate, How are they so forgiven, as to be remembered no more? Divines tell us of Two Things in every Sin; there is *macula & reatus*; the Filth, and the Guilt: This Guilt some again distinguish into the Guilt of Sin, which they call the Inward Dignity, and Desert of Damnation; and the Guilt of Punishment, which is the Actual Ordination of a Sinner unto Damnation. Now, in different Respects we say, That Sin remains still in Believers, and Sin doth not remain in Believers: *First*, If we speak of the Filth of Sin, or of the Desert of Damnation; so it remains still: but if we speak of the actual Obligation of a Sinner to Condemnation, so it remains not after Pardon; but the Sinner is as free as if he had never sinned.

But you will say, Is not the Filth of Sin done away, when Sin is remitted? I answer, The Filth of Sin is not done away by Remission, but by Sanctification and Renovation; and because in this Life we have not a perfect inherent Holiness, (Sanctification at best being but Imperfect, and wrought in us by degrees) therefore during this Life, there is something of the Filth of Sin, and especially of the Effects of Original Sin, sticking and still cleaving to us. But, here is our Comfort, and herein lies the sweet of the Promise, that when God hath pardoned Sin, He takes away the Guilt, as to Condemnation; He acquits the Sinner of that Obligation; He now looks upon him not as a Sinner, but as a Just Man; and so in this Sense He will forgive, and never more remember his Sin. Ah Christians! Take heed of their Doctrine, who would have Justification an Abolition of Sin in its real Essence, and Physical in-dwelling; let us rather say with Scripture, that all justified Saints must take down their Top-sail, and go to Heaven halting, and that they carry their Bolts and Fetters of in-dwelling sin through the Field of Free-Grace, even to the Gates of Glory: Christ daily Washing, and we daily Defiling, to the end that Grace may be Grace.

I have run through all the manifestations of the Covenant of Grace, as we have them discovered in the *Old-Testament*: And yet, that we may see the better how these things concern us, I shall only propound these *Two Queries* more, and then we have done.

1. Whether is the Covenant of Grace the same for Substance, in all Ages of the World? We answer, *Yea*: The Fathers before *Christ* had but one Covenant, and we another; but the same Covenant of Grace belongs to us both. This appears, in that *first*, they had the same Promise; *secondly*, they had it upon the same Grounds.

1. They had the same Promise; as, *I will be your God, and you shall be My People. And Happy art thou, O Israel, saved by the Lord. And, The Lord is our King, and He will save us.* They had not only the Hopes of an Earthly Inheritance in *Canaan*, (as some fondly imagine) but of an Heavenly Inheritance in the Kingdom of God: And to this purpose, our Saviour speaks expressly; *Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, in the Kingdom of Heaven.*

2. As they had the same Promise, so they had it upon the same ground that we have; even by Faith in *Christ Jesus*: Abraham saw *My Day*, said *Christ*; and, *Christ is the same Yesterday, and to Day, and for Ever*: He is the same not only in regard of Essence, but also in regard of the Efficacy of His Office, from the Beginning to the End of the World. We believe (said *Peter*) that through the Grace of the Lord Jesus Christ, we shall be saved even as they: And, *Unto us was the Gospel Preached* (saith *Paul*) *as unto them.* Some may think they had no Gospel; but only the Law, before *Christ*: But, What say you? Have we not observed a Thred of the Gospel, and of the Covenant of Grace, to run through all the *Old-Testament*, from *First* to *Last*? And, How plain is the Apostle? For this cause also was the Gospel preached also to them that are Dead. Dead long since; for he speaks of them, who lived in the *Dayes of Noah*. Nay, the Apostle to the Hebrews, gives us a Catalogue of *Old-Testament*-Believers: By Faith, Abel offered up unto God a more excellent Sacrifice, than Cain. — By Faith, Enoch was Translated, that he should not see Death. — By Faith, Noah being warned by God, prepared an Ark. — By Faith, Abraham, when he was called to go into a Place which he should after receive for an Inheritance, obeyed, and he went out, not knowing whither he went. — These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them. Besides these, he reckons up the Faith of Abraham, Isaac, and Jacob, and Joseph, and Moses, and Rahab, and Gideon, and Barak, and Samson, and Jephtha,

Lev. 26. 12.
Deut. 33. 20.

Isa. 33. 22,
Mat. 8. 11.

John 8. 56.
Heb. 13. 8.

Acts 15. 11.
Heb. 4. 2.

1 Pet. 4. 6.
Heb. 11. 4

5.
7.
8.
13.

rah, and *David*, and *Samuel*, and of all the Prophets; who through Faith did marvellous things, as it there appears. Surely they had the same Doctrine of Grace as we have; it is the very same for Substance, without any difference.

2. Wherein is the Difference then betwixt the *Old* and *New-Testament*, or betwixt the *Old* and *New Manner* of the Dispensation of the Covenant of Grace?

They are one for Substance; but in regard of the manner of Dispensation, and revealing in the several Times, Ages, States, and Conditions of the Church, there is a difference. I shall reduce all to these Particulars: They are distinguished, —

1. In the Object: In the *Old Administration* *Christ* was promised; but in the *New-Covenant* *Christ* is exhibited: It was meet, the Promise should go before the Gospel, and be fulfilled in the Gospel, that so great a Good might earnestly be desired before it was bestowed.

2. In the Federates: Under the *Old Dispensation* they are compared to an Heir under Age, needing a Gardian, Tutor, or School-master; little differing from a Servant: But in the *New-Testament* they are compared to an Heir come to ripe Years; see *Gal.* 4. 1, 2, 3, 4, 5, 6, 7.

3. In the Manner of their Worship: In the *Old-Testament* they were held under the Ceremonial Law; and Oh, What an heap of Ceremonies, Rites, Figures, & Shadows did they use in their Worship! Certainly these declared the Infancy and Non-age of the *Jews*, who being not capable of the high Mysteries of the Gospel, they were taught by their Eyes, as well as their Ears. These Ceremonies were as Rudiments, & Introductions fitted to the gross and weak Senses of that Church, who were to be brought on by little and little, through such Shadows and Figures, to the true Image, and thing signified: But in the *New-Covenant* or *Testament*, our Worship is more spiritual: Our Saviour hath told us, That as *God is a Spirit*; so, *They that worship Him, must worship Him in Spirit & Truth*. *The Hour cometh, and now is* (saith *Christ*) *when the true Worshipers shall worship the Father in Spirit, and in Truth; for the Father seeketh such to worship Him*.

Joh. 4. 23, 24.

Acts 15. 10.

4. In the Burthen of Ceremonies: *Peter* calls the Ceremonies of old, *A Yoak*, which neither our Fathers nor we (saith he) were able to bear. And no wonder, if we consider,

1. The burthen of their costly Sacrifices; if any had but touched an unclean Thing, he must come and offer a Sacrifice; as sometimes a Bullock, and sometimes a Lamb: You that think every thing too much for a Minister of *Christ*, if for every Offence you were to offer such Sacrifices now, you would count it an heavy Burthen indeed. 2. They had long and tedious Journeys to *Jerusalem*; the Land lay more in length than breadth, and *Jerusalem* stood almost at one End of it; and thither *Thrice a Year* all the *Males* were to go and appear before *God*. 3. They were tyed to the Observation of many Dayes, the *New Moons*, and many Ceremonial Sabbaths; and they were restrained from many Liberties, as in Meats, and the like: Oh, What Burthens were upon them! But in the *New-Covenant*, or *Testament*, the *Yoak* is made more easie: We are bound indeed to the Duties of the moral Law, as well as they, yet a great *Yoak* is taken off from us; and therefore *Christ*, inviting us to the Gospel, He gives it out thus; *Take My Yoak upon you*, (saith He) *for My Yoak is easie, and My Burthen light*.

Deut. 16. 16.

Mat. 11. 29.

Heb. 7. 18.

Gal. 4. 9.

John 7. 39.

5. In the Weakness of the Law of old: The Law then was unable to give Life, to purge the Conscience, to pacifie *God's Wrath*; and therefore, saith the Apostle, *There is verily a dis-annulling of the Commandment going before, for the weakness & Unprofitableness thereof*.

Hence they are called *weak and beggarly Rudiments*; in comparison of the *New-Testament*, there was then a less forcible Influence of the Spirit accompanying that Dispensation of the Covenant: The Spirit was not then given in that large Measure as now; *Because Christ was not then glorified*. It appears in these Particulars:

Gal. 3. 23

1. There was less Power of Faith in the Saints, before *Christ*; when the Doctrine of Faith was more fully revealed, then was Faith it self more fully revealed in the hearts and lives of *God's People*. Before Faith came (saith the Apostle) *we were kept under the Law, shut up unto the Faith, which should afterwards be revealed*. Surely this implies there was a Time, when there was less Faith in *God's People*; and that was the Time of the Law.

2. There was less Power of Love in the Saints before *Christ*; according to the measure of our Faith, so is our Love: The less they knew the Loving-kindness of *God* towards them in *Christ*, the less they loved. It may be, they were more drawn by the Terrours of the Law, than by the Promises of Grace; and therefore, they had less Love in them.

3. They had a less Measure of Comfort to carry them on in all their Troubles. *Christ* exhibited,

exhibited, is called *the Consolation of Israel*: and therefore the more Christ is imparted, the more means of Comfort: Hence the Primitive Saints after Christ, are said to walk in *the fear of the Lord, and in the comfort of the Holy Ghost*. Certainly the Spirit was poured in less plenty on the faithful in the Old Testament, because that benefit was reserved to the times of Christ, who was first to receive the Spirit above measure in his humane Nature, and thence to derive Grace to his Saints.

6. In the darkness of that administration of Old, Christ was but shadowed out to the Fathers in Types and Figures, and dark Prophecies, but now we see him *with open Face*, Observe the difference in reference to the person of Christ, and to the Offices of Christ, and to the benefits that come by Christ. 1. Concerning the Person of Christ; it was revealed to them that he should be God, *Isa. 9, 6*. And that he should be man, *Isa. 9, 6*. The same verse speaks of *a Child that is born*, and of *a mighty God*. But how he should be God and man in one person, it was very darkly Revealed. 2. Concerning the Offices of Christ; his Mediatorship was Typed out by *Moses*; his Priesthood was Typed out by *Melchizedeck* among the *Canaanites*, and *Aaron* among the *Jews*; his Prophetical Office was typed out by *Noah*, *a Preacher of Righteousness*; his Kingly Office was typed out by *David*: but how dark these things were unto them, we may guess by the Apostles, who knew not he should Die, who dreamed of an earthly Kingdom; and till the Holy Ghost came, were ignorant of many things pertaining to the Kingdom of God. 3. Concerning the Benefits that come by Christ; Justification was signified by the sprinkling of Blood, and Sanctification by the water of Purification, Heaven and glorification by their Land flowing with Oyl, Olive, and Honey: Thus the Lord shewed the *Jews* these principal Mysteries, not in themselves, but in Types and Shadows, as they were able to see them from day to day: But in the new Covenant Christ is offered to be seen in a fuller view: the Truth, and Substance, and body of the things themselves is now exhibited; Christ is clearly Revealed without any Type at all to be our *Wisdom, Righteousness, Sanctification and Redemption*.

7. In the number of them that partake of the Covenant; at first the Covenant was included in the Families of the *Patriarchs*, and then within the Confines of *Judea*, but now is the partition Wall betwixt Jew and Gentile broken down, and the Covenant of Grace is made with all Nations, *He is the God of the Gentiles also, and not of the Jews only*. Christians! here comes in our happiness; Oh how thankful should we be? that our Fathers for many Hundreds and Thousands of years together should sit in darkness, and that we should partake of this Grace! What? that we that were Dogs before, should now be set at the Childrens Table? The very *Jews* themselves hearing of this, are said to glorify God. *When they heard these things, they held their peace and glorified God, saying, then hath God also to the Gentiles granted Repentance unto Life*. If they praised God for it, how much more should we do it our selves? But of that hereafter.

I have now propounded the Object we are to look unto; it is *Jesus*, as held forth in a way of Promise or Covenant; in that dark time from the Creation, till his first coming in the Flesh: Our next Business is to direct you in the Art or Mystery of Grace, how you are to look to Him in this respect.

CHAP. II. SECT.

Of knowing Jesus, as carrying on the great work of our Salvation from the Creation until his first Coming.



Looking comprehends knowing, considering, desiring, &c. as you have heard; and accordingly that we may practise.

1. We must know Jesus carrying on the great work of our Salvation in the beginning, and from the beginning of the World: Come let us learn what he did for us so early in the morning of this World: He made it for us, and he made us more especially for his own Glory; but presently after we were made, we sinned and marred the Image wherein God made us; this was the saddest Act that ever was; it was the undoing of man, and (without the mercy of God) the damning of all Souls, both of men and women to all Eternity; and, O my Soul, know this for thy self, thou wast in the loins of Adam at that same time, so that what he did, thou didst; thou wast partaker of his Sins, and thou wast to partake with him in his punishment: but well might thou say, *Blessed be God for Jesus Christ*; at the very instant when all should have been, damned, Christ intervened; a Covenant of Grace is made with man, and Christ is the Foundation, in and through whom we must be reconciled unto God: Come soul, and study this Covenant of grace in reference to thy self; had not this been, where hadst thou been? nay, where had all the World been at this day? Surely it concerns thee to take notice of this great Transaction. After man had fallen by Sin, Christ is promised; & that all the Saints might partake of Christ, a Covenant is entered; this at the beginning of the World, was more dim, but the nearer to Christs coming in the Flesh, the more and more clearly it appeared: Howsoever dimly, or clearly, thus it pleased God in Christ to carry on the great work of our Salvation at that time, viz. by a Promise of Christ, and by a Covenant in Christ, and for thy better knowledge of it, study the Promise made to Adam, and Abraham, and Moses, and David, and Israel. Come Soul, study these several breakings out of the Covenant of Grace; it is worth thy pains, it is a Mystery which hath been hid from Ages, and from Generations, but now is made manifest to the Saints. Here lies the first and most firm Foundation of a Christians comfort; if thou canst but study this, and assure thy self of thy part in this, thou art blessed for ever; O how incomparably sweet and satisfying is it to a self-studying Christian, to know the faithful engagements of the Almighty God, through that Son of his Loves, in a Covenant of Grace.

Col. 1. 26

SECT. II.

Of Considering Jesus in that Respect.

2. WE must consider Jesus carrying on the the great work of our Salvation in that dark time; it is not enough to study it and know it, but we must seriously muse, and meditate, and ponder, and consider of it, till we bring it to some profitable Issue: This is the Consideration I mean, when we hold our thoughts to this or that spiritual subject, till we perceive success, and the work do thrive and prosper in our hands. Now to help us in this, —

Gen. 3. 15.

1. Consider Jesus in the first Promise made to man; *It shall bruise thy head, and thou shalt bruise his heel.* When all men were under guilt of sin, and in the power of Satan; and when thou, my Soul, wert in as bad a case as any other, then to hear the sound of this glad tidings, then to hear of Jesus, a Saviour, and Redeemer, sure this was welcome News. Come, draw the case nearer to thy self; thou wast in Adams Loins, suppose thou hadst been in Adams stead; suppose thou hadst heard the Voice of the Lord walking in the Garding, suppose thou hadst heard him call, Adam, where art thou? Peter, Andrew, Thomas, where art thou? What? hast thou eaten of the Tree whereof I commanded thee that thou shouldest not eat? Why then Appear and come to judgment, the Law is irrevocable, in the day that thou eatest thereof thou shalt surely die; there is nothing to be looked for but death temporal, and death spiritual, and death eternal; O what a fearful condition is this! no sooner to come into the world, but presently to be turned over into

Gen. 3. 8, 9, 10

Gen. 2. 17

into Hell? for one day to be Monarch of the World, and of all Creatures in the world, and the very next day to be a slave of Satan, and to be bound hand and foot in a darksome dungeon? for a few hours to live in Eden, to enjoy every tree in the Garden, *Pleasant to the sight, and good for food*, and then to enter into the confines of eternity, and ever, ever, ever to be tormented with the Devil and his Angels? It is no wonder if *Adam hid himself from the presence of the Lord God amongst the trees of the Garden*: O my soul, in that case thou would'st have cried to the Rocks, and to the Mountains, *fall on me, and hide me from the face of him that sitteth on the Throne*. If God be angry, who may abide it? *When the great day of his wrath is come, who shall be able to stand?* And yet despair not, cheer up O my soul? for in the very midst of wrath God is pleased to remember Mercy; even now when all the world should have been damned, a *Jesus* is proclaimed and promised; and he it is that must die according to the Commination; for he is our surety, and he it is that by Death must overcome Death and the Devil; *it shall bruise thy Head*, said God to Satan, *q. d.* Come Satan, thou hast taken Captive ten thousands of souls? *Adam and Eve* are now ensnared, and in their loynes all the men and women, that ever shall be from this beginning of the world to the end thereof; now is thy day of triumph, now thou keepest Holy-day in Hell; but thou shalt not carry it thus. I foresaw from all Eternity what thou hast done, I knew thou wouldst dig a hole through the comely and beautiful frame of the Creation; but I have decreed of old a Counter-work; out of the seed of the woman shall spring a Branch, and he shall bruise thy head, he shall break thy Power, he shall tread thy Dominion under foot, he shall lead thy Captivity Captive, he shall take away sin, he shall point out to Men and Angels the glory of heaven, and a new world of free grace. In this promise, O my soul, is fouled and wrapped up thy hope, thy heaven, thy salvation; and therefore consider of it, turn it upside down, look on all sides of it, view it over and over; there is a *Jesus* in it, it is a field that contains in the bowels of it a precious treasure, there is in it a Saviour, a Redeemer, a Deliverer from sin, death and hell: are not these dainties to feed upon? are not these rarities to dwell on in our meditations?

2. Consider *Jesus* in that next promise made to Abraham: *I will establish thy Covenant between me and thee, and thy Seed after thee in their generations for an everlasting Covenant, to be a God to thee and to thy Seed after thee*: in respect of this Covenant Abraham is called the Father of the Faithfull, and they which are of the Faith are called the Children of Abraham: And O my soul, if thou art in Covenant with God, surely thou dost by Faith draw it through Abraham, to whom this promise was made: for if ye be *Christ's*, then are ye *Abrahams Seed*, and heirs according to the promise: Consider, what a mercy is this, that God should enter into a Covenant with thee in the loins of Abraham? God made a promise of Christ, and inclusively a Covenant of Grace in his comforting Adam; but he makes a Covenant expressly under the name of Covenant, with Abraham and his seed. O muse, and be amazed! What? that the great and glorious God of heaven and earth should be willing to make himself a debtor to us? O my soul think of it seriously; he is in heaven, and thou art on earth, he is the Creator and thou art his Creature: *Ah what art thou! or what is thy Fathers house that thou shouldst be raised up hitherto!* The very Covenant is a wonder; as it Relates to God and us; what is it but a compact, an agreement, a tying, a binding of God and us; When *Jehoshaphat* and *Ahab* were in Covenant, see how *Jehoshaphat* expresseth himself, *I am as thou art, my people as thy people, my horses as thy horses*: So it is betwixt God and us. If once he gives us the Covenant, then his strength is our strength, his power is our power, his armies are our armies, his attributes are our attributes, we have interest in all; there is an offensive and a defensive Language, (as I may say) betwixt God and us; and if we put him in mind of it in all our straits, he cannot deny us. As it was with the Nations allied to Rome, if they fought at any time, the Romans were bound in honour to defend them; and they did it with as much diligence as they defended their own City of Rome; so it is with the people allied to God, he is bound in honour to defend his People, and he will do it if they implore his aid; how else, is it possible God should break his Covenant? will he not stir up himself to scatter his, and our spiritual enemies? Certainly he will. Thus runs the tenour of his Covenant, *I will be a God to thee and to thy seed after thee*. This is the general promise; I may call it the Mother-Promise, that carries all other Promises in its womb; & we find a *Jesus* in this promise, consider that it is God in Christ

that is held forth to us in this phrase, *I will be as a God to thee*: O sweet! Here is the greatest promise that ever was made; Christ God is more than Grace, Pardon, Holiness, Heaven, as the Husband is more excellent than the Marriage-Robe, Bracelets, Rings; the Well and Fountain of Life is of more excellency than the streams; Christ Jesus the objective happiness, is far above a created and formal Beatitude which issueth from him. O my Soul is not this worthy of thy inmost consideration? But of this more in the next.

3. Consider *Jesus* in that promise made to *Moses* and the *Israelites*, *I am the Lord thy God who brought thee out of the Land of Egypt, out of the House of Bondage*. Much hath been said to this Promise before as matter of thy Consideration; but to contract it, consider in the Promise the sufficiency and propriety; 1. Here is sufficiency: it is a promise of infinite worth, an hid treasure, a rich possession, an overflowing blessing which none can rightly value; it is no less than the great, and mighty, and infinite God; if we had a promise of an hundred worlds, or of ten heavens, this is more than all; heaven indeed is beautiful, but God is more beautiful; for he is the God of heaven: and hence it is that the Saints in heaven are not satisfied without their God; it is a sweet expression of *Bernard*, *As whatsoever we give unto thee, Lord, unless we give our selves, cannot satisfie thee; so whatsoever thou givest unto us, Lord, unless thou givest thy self, it cannot satisfie us*: and hence it is, that as God doth make the Saints his Portion, so God is the Portion and Inheritance of his Saints. Consider the greatness, the goodness, the all-sufficiency of this promise, *I am the Lord thy God*! No question but *Moses* had many other rich promises from God, but he could not be satisfied without God himself: *if thy presence be not with us, bring us not hence*. And no wonder, for

Exod. 33. 15. without God all things are nothing; but in the want of all other things, God himself is instead of all: *It is Gods alone Prerogative to be an universal good*. The things of this world can but help in this or that particular thing: as Bread against hunger, Drink against thirst, Cloaths against cold and nakedness, House against wind and weather, Riches against poverty, Physick against sickness, Friends against solitariness: but God is an all-sufficient good; he is all in all both to the inner and outward man. Are we guilty of Sin? there is mercy in God to pardon us. Are we full of infirmities? there is Grace in God to heal us. Are we strong in Corruptions? there is power in God to subdue them in us. Are we disquieted in Conscience? there is that Spirit in God that is the Comforter, that can fill us with Joy unspeakable and glorious: And for our outward man all our welfare is laid up in God, he is the God of our Life. Psal. 42. 8. he is the strength of our Life. Psal. 27. 1. he is a quickning Spirit, 1 Cor. 15. 45 Which though it be in regard of the inner man, yet there it is spoken of the inward man, which the Lord shall quicken after death, and doth now keep alive by his mighty power; for in

Acts. 17. 28. him we live, and move, and have our being.

O my Soul, that thou wouldst but ruminat, and meditate, and consider this promise in all thy wants & discontents: when means fail, and the streames run no more, O that thou wouldst then go to the Fountain, where the waters run sweeter, and more sure: for as *Joseph* said to *Pharaoh* it is not in me, God shall give *Pharaoh* an answer of peace: So may Silver and Gold, and such things say to thee, It is not in us; God shall give enough out of himself: have God, and have all: want God, and there is no content in the enjoyment of all: It was the Apostles case as having nothing, and yet possessing all things: Surely he lived to God and enjoyed God, and he was an all-sufficient good unto him: God may be enjoyed in any condition, in the meanest, as well as the greatest, in the poorest as well as the richest: God will go into a wilderness, into a prison with his people; and there he will make up all that they are cut short of. Thy discontents therefore arise not from the want of outward means, but from want of inward fellowship with God: and if thou dost not find a sufficiency, it is because thou dost not enjoy him who is thy all-sufficient good: O stir up Faith, and consider the Covenant, think seriously on this promise, *I am God all-sufficient: I am the Lord thy God*.

2. Here is the propriety of Saints, the Lord thy God. O what is this, that God is thy God? Heaven and Earth, Angels and Men may stand astonished at it: What, that the Great and Mighty God, God Almighty, and God all-sufficient should be called thy God! It is observable what the Apostle speaks, God is not ashamed to be called their God: Would not a prince be ashamed to take a Beggar, a Runagate, a base and adulterous Woman to be his Wife? But we are worse than so, and God is better than so;

so; sin hath made us worse than the worst of women, and God is better, holier, higher than the best of Princes: and yet God is not ashamed to own us, nor ashamed that we own him as our own, *I am thy God*. It is as if the Lord should say, use me, and all my Power, Grace, Mercy, Kindness, as thine own: go through all my Attributes; consider my Almighty Power, consider my Wisdom, Council, Understanding, consider my Goodness, Truth, Faithfulness: consider my Patience, Long-suffering. Forbearance, all these are thine: as thus, My Power is thine, to work all thy works for thee and in thee, to make passage for thee in all thy straits, to deliver thee out of six troubles and out of seven; my Wisdom is thine, to counsel thee in any difficult cases, to instruct thee in things that be obscure, to reveal to thee the Mysteries of Grace, and the wonderfull things contained in my Law: my Justice is thine, to deliver thee when thou art oppressed, to defend thee in thy Innocency, and to vindicate thee from the injuries of men: what needs more? O my Soul, think of these, & all other Gods Attributes: say in thy self *all these are mine*: nay more, think of God in Christ (for otherwise what hast thou to do with God in a Covenant of grace?) and say in thy heart *Jesus Christ is mine*, my Saviour, my Redeemer, my head, my elder brother: his doings are mine, and his sufferings are mine, his Life and his Death, his Resurrection and Ascension, his Session and Intercession, all are mine: nay more, if Christ be mine, why then all good things are mine in Christ; I say in Christ, for they come not immediately, but through the hands of a sweet Redeemer; and though he be a man who redeemed us, yet because he is God as well as Man, there is more of God and Heaven, and free-love in all our good things, than if we received them immediately from God: Ravens have their food, and Devils have their being from God by creature-right; but we have all we have from God in Christ by Covenant-right: this surely, this very promise is the main and principal promise of the Covenant; it is the very substance, Soul and life of all: O then how careful shouldst thou be to improve the strength of thy mind, thoughts, and affections on this only subject?

4. Consider *Jesus* in that promise made to *David*, *He hath made with me an everlasting Covenant, ordered in all things, and sure.* 1. *An everlasting Covenant*: consider this in the eternal efficacy, and not in the outward administration? it is Christ that hath built and prepared a Kingdom, that shall never fade, a spiritual and an heavenly Kingdom which shall never cease: and as he hath prepared it, so if thou believest, he hath entered into a Covenant with thy soul to bestow it on thee; it is an everlasting Covenant, and he will give thee everlasting Life. 2. *It is ordered in all things*: the Covenant of grace is so marshalled and ordered, that it stands at best advantage to receive and repel all thy objections. Many and many an objection hast thou raised; how often have such thoughts been in thee? *Oh I am miserable, I shall not live but die, my sins will damme me, I am lost for ever!* And again, *If God hath made with me a Covenant, why then have I something to do on my part? for this is the nature of the Covenant, to bind on both parts; but alas I have failed, I can do nothing, I can as well dissolve a Rock as make my heart of stone a heart of flesh, I can as well reach heaven with a finger as lay hold on Christ by the hand of Faith!* Have not such arguings as these been many and many a time in thy heart? O consider how the Covenant is ordered and marshalled in respect of the Author of it, of the Persons interested in it, of the parts of which it consists, of the end and aim to which it refers: and in some of these, if not in all of these, thou wilt find thy Objections answered, removed, routed. 3. *It is sure*: God is not fust and loose in his Covenant? heaven and earth shall pass away, before one jot or tittle of his Word shall fail: consider O my Soul, he both can and will perform his Word; his Power, his Love, his Faithfulness, his Constancy, all stand engaged. What sweet matter is here for a Soul to dwell upon? what needs it go out to other objects, whilst it may find enough here? but especially what needs it to bestow it self upon vain things? O that so much precious sand of our thoughts should run out after Sin, and so little after grace, or after this Covenant of grace!

5. Consider *Jesus* in that new Covenant or Promise which God made with *Israel* and *Judah*, *I will put my Law in their inward parts, and write it in their hearts, and I will be their God and they shall be my People; and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord, for I will forgive their Iniquity, and I will remember their Sins no more.* Oh what an errour is it, that there is no inherent righteousness in the Saints, & there is no grace in the soul of a believer, but only in Christ!

is

Ezek. 36. 27 is not this the ordinary Scripture phrase? *I will put my Spirit within you: and the water that I shall give you, shall be in you a Well of water springing up into everlasting Life: and*
 1 John. 2. 27. *the anointing which you have received of him, abideth in you: and Christ in you the hope of*
 Col. 1. 27. *glory.* Observe how the spirit of the Living Creatures was in the Wheels, so that when the

Spirit went, they went, and when the Spirit was lifted up, they were lifted up; even so is the Spirit of Christ, acting, and guiding, and framing and disposing them to move and walk according to his Laws. *The Kingdom of heaven is within you,* saith Christ: and *I delight to do thy Will, O God,* (saith David) *yea thy Law is within my heart.* O my Soul, if thou art in Covenant with God, besides the in-dwelling of the Spirit, there is a certain spiritual Power or Principle of Grace, which Christ by his Spirit hath put into thy heart, enabling thee in some measure to move thy self towards God. And this Principle is sometimes called a new Life, *Rom. 6. 4.* Sometimes a *Living with Christ, Rom. 6. 8.* Sometimes a *being alive to God, Rom. 6. 11.* Sometimes a *revealing of his son in man, Gal. 1. 15.* And sometimes a *putting of the Law into our inward parts, and a writing of the Law within the heart, Jer. 31. 33.* O consider of this inward Principle, it is an excellent subject, worthy of thy consideration!

2. *I will be their God, and they shall be my people:* Consider God essentially, and personally, God the Father, God the Son, and God the Holy Ghost, God in himself and God in his Creatures: this very promise turns over heaven, and earth, and sea, and land, and bread, and cloths, and sleep, and the world, and life, and death, into free grace. No wonder if God set this promise in the midst of the Covenant, as the heart in the midst of the Body, to communicate life to all the rest; this promise hath an influence into all other promises; it is the great promise of the new Covenant, it is as great as God is, though the heavens, and heaven of heavens be not able to contain him: yet this Promise contains him; God shuts up himself (as it were) in it. *I will be their God, 2. They shall be my People (i. e.)* They shall be to me a peculiar People, *Tir. 2. 14.* The word hath this Emphasis in it, that God looks upon all other things as accidents in comparison, and his substance is his People; they are his very Portion: *for the Lords Portion is his People, Jacob is the Lot of his Inheritance.* They are his treasure, his peculiar treasure: his peculiar treasure above all People: *If ye will obey my voice indeed, and keep my Covenant, then shall ye be a peculiar treasure unto me, and above all people; for all the earth is mine: Observe O my soul, all the earth is mine, q. d.* All people is my people; but I have a special interest in my covenanted people, they are only my portion, my peculiar treasure. *Blessed be Egypt my People, Assyria the work of my hands, and Israel mine Inheritance.* I have made all People; *Egypt and Assyria,* and all the world is mine, but only *Israel* is my inheritance: the Saints are those that God satisfies himself in; the Saints are those that God hath set his heart upon; they are children of the high God, they are the Spouse that are Married to the Lamb, they are nearer God in some respects than the very Angels themselves, for the Angels are not in a mystical union so Married to Christ as Gods People are. O the happiness of Saints! *I will be their God, and they shall be my People.*

3. *They shall teach no more every man his Neighbour, and every man his Brother, saying, know the Lord; for they shall all know me from the least of them to the greatest of them, saith the Lord.* Consider of this! O poor Soul, thou complainest many a time of thy weakness, thou knowest little or nothing: why, see here a Glorious promise; if thou art but in Covenant with God, thou shalt be taught of God, and then thou shalt know God far more clearly than the Jews of old; he will open to thee all his treasures of wisdom and knowledge, he will bestow on thee a greater measure of his Spirit, so that out of thy belly shall flow Rivers of Living waters. We say a good Tutor may teach more in a day than another in a week, in a month; now the promise runs thus, *that all thy Children shall be taught of God;* not that private instruction, or publick Ministry must be excluded, we know these are appointed under the New Testament, and are subordinate to the Spirit's teaching; but that the teachings of God do far surpass the teachings of men, and therefore the knowledge of God under the New Testament shall far surpass that under the old: herein appears the excellency of Christ's prophetic Office, *He is such a Prophet as enlightens every man within, that comes into the World: He is such a Prophet as baptiseth with the Holy Ghost and with Fire:* He is such a Prophet as makes men's hearts to burn within them, when he speaks unto them: He is such a Prophet as bids his Ministers, *Go, teach all Nations, and I will be with you; and I will make you able Ministers, not of the Letter, but of the Spirit:* He is such a Prophet

as teacheth inwardly, clearly, experimentally, and sweetly: no man in the world can say this, or do this, but Jesus Christ, the great Prophet of the Church, whom God hath raised up like unto *Moses*, or far above *Moses*; Oh my Soul consider if thou art thus taught of God.

4. *I will forgive their Iniquity, and I will remember their Sins no more.* Consider of this! *Blessed are they whose Iniquities are forgiven, and whose Sins are covered.* Consider O my soul, suppose thy case and thy condition thus: As thou livest under Laws of men, so for the transgression of those Laws thou art called to account; the Judge weighs, and gives an impartial and just judgment, he Dooms thee to the Axe, or Rack, or Wheel; and because of the aggravation of thy Crime, he commands thee to be tortured leisurely, that Bones, Sinews, Lights, Joints might be pained, for twenty, thirty, forty, fifty years; that so much of thy flesh should be cut off every day; that such and such a Bone should be broken, such and such a day; and that by art the flesh should be restored, and the Bone cured again; that for so many years as is said, thou mightest be kept every day dying, and yet never die; that all this while thou must have no Sleep, nor Ease, nor Food, nor Cloathing convenient for thee; that Whips of Iron, Lashes and Scourges of Scorpions, that Racks, Wheels, Cauldrons full of melted Lead, should be prepared instruments of thy continual, horrible, terrible Torments; in this case, suppose a mighty Prince, by an Act of free and special Grace, should deliver thee from this Pain and Torture, and not only so, but should give thee a Life in perfect health, should put thee into a Paridise of Pleasures, where all the honour, acclamations, love, and service, of a world of Men and Angels should await thee, and where thou shouldst be elevated to the top of all imaginable Happiness, above *Solomon* in the highest Royalty, or *Adam* in his first Innocency; where not this mercy? wouldst thou not thing it the highest Act of Grace and Love, that any creature could extend to his fellow-creature? and yet O my Soul, all this is nothing but a shadow of grace in comparison of the love and rich grace of God in Christ in the justification of a sinner. If thou hast a right to this promise, *I will forgive thy Iniquity, and I will remember thy sin no more.* Thou art delivered from eternal Death, and thou art entitled to an eternal Kingdom; O know thy blessedness aright! Consider how infinitely thou art engaged to God, and Christ, and mercy, and free-grace! This promise sounds forth nothing but grace and blessing; grace from God, and blessing on us; it is grace, because nothing but grace and mercy can forgive: it is grace, because God, if he will, hath power in his hand to Revenge; he doth not pass by sin as men do offences, when they dissemble forgiveness; they may forgive, because they have not power to avenge: it is otherwise with God; *To me belongs Vengeance and Recompence*, saith God: He is able to destroy and yet he chuseth to forgive; this is his Name, *strong and gracious.*

But 22. 35
Exod. 35. 4

O my Soul thou art apt to complain, what? *will the Lord forgive my Sins? What reason hath God to look on me, to Pardon me, to pluck me as a firebrand out of the Fire of Hell? why should God forgive me?* But now consider (if thy heart be humbled) --- the Lord will do it. ---

1. *Because he delighteth in Mercy*; it is a pleasure to God to forgive Sins: never did we take more pleasure, nor so much pleasure in acting and committing of sin, as he doth in the pardoning of sin; he is *the Father of Mercies*, he delights in mercy as a Father in his Children; it doth him good to see the Fruits of his own mercy, in taking away the sins of his own people.

Micah 7. 18

2. *Because it is his purpose which he hath purposed within himself from all Eternity*; this was the great design of God (as you have heard) to make his grace glorious in those whom he intends to save; he will have *the praise of the glory of his Grace*: he will not lose his glory; he will be *admired in his Saints*; he will make the World to wonder, when it shall be known what sin hath been committed by them, and pardoned by him. And hence it is that Gods people are called *Vessels of Mercy*, *that he might make known the Riches of his Glory on the Vessels of Mercy*; for, as Vessels are or may be filled up to the brims, so the Vessels of Mercy shall be filled with Mercy, up to the Brim, that the Riches of his Glory in the pardon of Sin, may be seen and known to the wonder of all the world.

Eph. 1. 6
2 Thes. 1. 10
Rom. 9. 24

3. *Because it is his Nature and Inclination to pardon Sin*: this appears, 1. In the Proclaiming of his Name, *the Lord, the Lord, Merciful, and Gracious, Long suffering, abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin.*

2. In

Mat. 11. 28

Isa. 30. 18

Isa. 43. 25

Jer. 31. 34

2. In his gracious Invitations; *Come unto me*, saith Christ, if sin burden you, I will ease you. 3. In his patience and waiting for Repentance; he waits to this very end that he might be gracious, and that he may have mercy, for the Lord is a God of judgment.

4. Because it is his promise to pardon sin; *I, even I, am he that blot out thy transgressions for my own sake*, and will not remember thy sins. This promise of Pardon is one of the great blessings of the Covenant of Grace; you hear the words in this very expression of it, *I will forgive their Iniquity, and I will remember their sins no more.*

Now come, consider O my soul, of every particular in this gracious Covenant, and O be serious in thy Consideration; surely there is too much expence of thy spirit upon vain, and transitory, and worldly things; alas, alas, thou hast but a short time to live; and the strength of thy mind, that I call for, it is the most precious thing thou hast; O then let the business and activeness of thy mind, let thy inmost thoughts and deep affections be acted and exercised on this Subject; be careful that none of these waters run besides the Mill. If God and Jesus, and all thy good be included here, why should not thy whole soul be intent on this? Why shouldst thou spend it on the Creature? why shouldst thou be so subject to carnal griefs and fears? surely all these are fitter to be fixed on God in Christ, on Jesus in a Covenant of Grace.

S E C T. III.

Of Desiring Jesus in that respect.

3. **W**E must desire after Jesus, carrying on the great work of our Salvation in a way of Covenant before his coming in the flesh. It is not enough to know and consider, but we must desire. Thus is the order of Gods work, no sooner hath his Spirit clearly revealed the goodness of the Promise that we come to know, but the soul considers of it, turns it upside down, views it in all its Excellencies, weighs it in the Ballance of its best and deepest meditation. This done, the Affections begins to stir, and the soul begins thus to reason; *O happy I, that I see the goodness of this gracious Promise; but miserable I, if I come to see this, and never have a share in it. O why not I Lord? Why not my Sins Pardoned? Why not my Corruptions Subdued? Why not the Law Written in my Heart, and put into my inward parts? Why may not I say, my Lord and my God? or I am my Beloveds, and my Beloved is mine? Why not this Covenant established between God and me? Now my Soul thirsts after this as a thirsty Land, my affections hunger after Jesus in a Covenant of Grace: Oh, I would fain be in Covenant with God; for this is all my Salvation and all my desire*, 2 Sam. 23. 5. — But here is an Objection. —

Object.

The Object of this desire is apprehended as absent and distant; we do not covet those things that we do enjoy; if they are present, we rather rest in them, than move towards them, or desire after them; how then should David or any soul already in a Covenant of grace desire after the Covenant; What is this? *He hath made with me an everlasting Covenant, ordered in all things, and sure, for this is all my Salvation and all my Desire.*

Answer.

It is true, the Object of desire *qua tale*, is something absent, yet not always absent in the whole, but in the parts and degrees of it; the very presence of a good thing, doth in some sort quicken the desires towards the same thing, so far forth as it is capable of improvements or augmentation: As we see in external Riches of the Body, none desire them more eagerly than those that possess them; and the more gracious the Soul is, the more is the heart enlarged in the appetite of a greater measure of Grace; as the putting in of some water into a Pump, doth draw forth more: no man is so importunate in praying, *Lord help my unbelief*, as he that can say, *Lord, I believe*: things may be desired in order to improvement and further degrees of them. Again, things present may be the Object of our desires unto continuance; as he that delighteth in a good thing that he hath, he desireth the continuance of that delight; so the soul of a man having a reach as far as immortality, it may justly desire as well the perpetuity, as the presence of those good things it enjoyeth. —

Come then, O my soul, and what on thy desires in every of these respects; as, 1. Desire after thy interest in the Covenant. 2. Desire after thy improvement of the Covenant. 3. Desire after the continuance of thy Covenant-state. 4. Desire after Jesus the great business, or the *all in all* in a Covenant of Grace.

1. De-

1. Desire after thy interest in the Covenant; O say in thy self, is it thus? is the Lord willing to receive me to his Grace? was that his voice in the streets, how long ye simple ones will ye love simplicity? turn ye at my reproof, behold I will pour out my Spirit unto you? was that his Proclamation, Ho, every one that thirsteth, come ye to the waters, encline your ear and come unto me, — and I will make an everlasting Covenant with you, even the sure mercies of David? and are these the promises offered in the Covenant, I will put my Law into their inward parts, and I will write it in your hearts, and I will be your God, and ye shall be my People? Oh the Blessed condition of those People that are in Covenant with God! Blessed art thou O Israel, who is like unto thee, a People saved by the Lord; Oh happy is the People that be in such a case, yea, happy is that People whose God is the Lord. But ah! what can I say? no sin like unto my sin, no misery like unto my misery; alas, I am an alien to God, I am separated from his People, I am out of the Covenant; like a poor Prodigal, I dye for hunger, whilst those that are in my Fathers house have bread enough: Oh that I were in their condition! never did David long more for the waters of the well of Bethlehem, than my Soul now touched with the sense of Sin, doth desire to be at peace with God, and in Covenant with God; O I thirst, I pant, I gasp after him, I long for Communion, and Peace with him; with my soul do I desire thee in the night, yea, with my Spirit within me do I seek thee early. *

Prov. I. 22, 23

Isa. 55. 1, 3

Jer. 31. 33.

Deut. 33. 29.

psal. 144. 19.

Jsa. 26. 9,

2. Desire after the Improvement of the Covenant; it may be God hath given thee an interest in it, but alas thy hold is so weak that thou scarce knowest the meaning of it; the Lord may answer, but yet he speaks darkly, as sometimes he spake to the woman, go thy way and Sin no more; it is a middle kind of expression, neither assuring that her Sin was pardoned, nor yet putting her out of hope but it might be pardoned; so it may be God hath given thee some little ease, but he hath not spoken full peace; go on then and desire more and more after confirmation: say in thine heart, O Lord thou hast begun to shew grace unto thy Servant, but oh manifest to me all thy goodness; thou hast given me a drop, and I feel it so sweet, that now I thirst, and long to enjoy the Fountain; thou hast given me a kiss of thy mouth, and now I pant to be united to thee in a more perfect and consummate marriage; thou hast given me a taste, but my appetite and desire is not thereby diminished, but enlarged; and good reason, for what are these drops, and tastes, but only the first fruits of the spirit? and earnest of the spirit? oh then what are those harvests of Joy? what are those treasures of wisdom, and free grace hid in God? I have indeed beheld a feast of fat things, of fat things full of marrow, of wines on the lees, of wines on the lees well refined; but O what a Famine is yet in my spirit! O Lord I have longed for thy Salvation, I am ready to swoon for further union, and clearer manifestation of my share and interest in this Covenant of grace, come Lord Jesus come quickly.

John. 8. 11.

Rom. 8. 23.

Ephes. 1. 14.

3. Desire after continuance of the Covenant-state: many a sweet soul cannot deny but that the Lord hath shewed mercy on him, but he fears that he shall not hold out: he feels within such a Power of corruption, such strong temptations, so many lusts, that now he doubts, O what will become of my poor Soul? what will be the issue of this woful work? why come now and desire after perseverance: when Peter was ravished on the mount, it is good being here (says he) let us build three Tabernacles; his desire was to have continued there for ever; and it was the prayer of Christ in Peters behalf, I have prayed for thee that thy faith fail not; what was this Prayer but Christ's vehement desire of Peters continuing in the faith? shall Christ desire, and will not thou desire after thy own perfection? O come with these Pantings, and Breathings after God; put forth thy desires in these or the like expressions, O Lord thou hast said I will betroth thee unto me for ever; and what means this but that the conjugal love of Christ with a gracious soul shall never be broken? what means this but that the bond of union in a believer to Christ is fastened upon God, and the spirit of God holds the other end of it, and so it can never be broken? 2. O Lord thou hast discovered in thy Word, that ths union is in the Father, who hath laid a sure foundation, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his: and that this union is in the Son, who loves his to the end: and that this union is in the spirit who abides in the elect for ever. 3. Thou hast discovered, that the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. 4. Thou hast said that the Saints shall be kept by the Power of God. q. d. The special Power I mean to put forth in this world, it is to uphold the spirits of my saints; the special work I have in the world to exercise my power about, it is to keep Christ and the saints together; it is through the power of God that heaven and earth is kept up, but if God must withdraw his Power from the one of these

Mat. 17. 4.

Luk. 22. 3

Hosea. 2. 19

2 Tim. 2. 19

John. 13. 1.

Isa. 54. 10.

1 pet. 1. 5.

these, sooner should heaven and earth fall in pieces, than God would not uphold one gracious soul that hath Union with his Son Jesus Christ. And if these be thy sayings, why then Lord I desire the accomplishment; O fulfil what thou hast said; it would break my heart if ever the Covenant should be broken betwixt me and thee: my desire is towards thee, and the more I enjoy thee, the more and more I desire and pant after thee; my desires are like thy self, infinite, eternal, everlasting desires.

4. Desire after Jesus, the great business, or the all in all in a Covenant of Grace: the most proper object of desire, especially to man fallen, is Jesus Christ: hence it is that a poor sinner under the sense of sin, cries out with the vehemency of desire, Christ, and none but Christ; give me Christ or I dye, I am undone, I am lost for ever. But what is Christ or Jesus to a Covenant of grace? I answer, he is the great business, he is the all in all. Christ hath at least a Six-fold relation to the Covenant of grace. 1. As he is more than a creature, he is the Covenant himself. 2. As he deals betwixt parties, he is the messenger of the covenant. 3. As he saw, and heard, and testifieth all, he is the witness of the covenant. 4. As he undertaketh for the parties at variance, he is the surety of the covenant. 5. As he standeth between the contrary parties, he is the Mediator of the covenant. 6. As he signifieth the covenant, and closeth all the Articles, he is the Testator of the covenant. On here is abundance of fuel for thy desire to work upon. 1. Consider the fuel, and then set on the flame thy desire,

Rulers tryal
of Faith

Isa. 42. 6.
Isa. 41. 9.

1. Christ is the covenant it self. *I gave thee for a covenant of the People, for a light of the gentiles. And I will preserve thee, and give thee for a Covenant of the People.* Christ, God and Man, is all the Covenant: 1. Fundamentally, he is the original of the Covenant; the Covenant of grace takes its being and beginning from Christ; he is the covenant-maker, undertaker, manager, dispatcher, he doth every thing in the covenant; 2. Materially, the very substance of the covenant stands in this, *I will be their God, and they shall be my People*; now Christ he is both these in himself; he is God unto his People, and he is the People representatively unto God, and before God. 3. Equivalently; many branches or fruits of the Covenant are to be fulfilled to believers in their season, but as soon as ever they are justified, Christ is said to be the Covenant, as a present pawn or earnest delivered into the hands of a man at the very instant of his justification; and this pawn is of equal value and worth with the whole Covenant when it is fulfilled to the uttermost. Thus Christ in every of these respects is the Covenant it self; he is very peace, and reconciliation it self, and this man shall be the Peace when the Assyrian shall come into our Land. As fire is hot for it self, and all other things hot for it, as they participate of it; so Christ is the Covenant it self, and all we are so far in Covenant to Christ, as we have any thing of Christ; want Christ, and want peace, and want the Covenant of grace.

Micah. 5: 5.

Mal. 3. 1.

Joh. 15. 1.

Joh. 6. 29.

Joh. 6. 48.

Joh. 8. 12.

Joh. 10. 9 11.

Prov. 1. 20.

Prov. 9. 5.

2. Christ is the messenger of this Covenant. *The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the Covenant whom ye delight in.* Christ travels with tydings between parties of the Covenant. 1. He reports of God to us, he commends his Father unto us, *my Father is the husband man; and this is the Father which hath sent me, that of all which he hath given me, I shall lose nothing*; and he commends himself to us, it became the Lord Jesus to commend himself, *I am the bread of Life, I am the Light of the world, I am the Door, I am the good Shepherd.* It is a wonderful thing how Christ is a broker, (as I may say) for Christ; wisdom cryeth out, she uttereth her voice in the streets; come, eat of my bread, and drink of my wine which I have mingled: Ministers cannot speak of Christ, and of his Father, as he can do himself. O my Soul to excite thy desires, come, and hear Christ, speak of Christ, and of his Father, and of Heaven, for he saw all. 2. He reports of us to God; he commends us to his Father; *Righteous Father the world hath not known thee, but I have known thee, and these have known that thou hast sent me.* Christ gives a good report of the Saints in Heaven; the Father and the Son are speaking of him (as I may say) behind back, and surely a good report in heaven is of high esteem; Christ tells over Ephraim's prayers behind his back, *I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the yoke, turn thou me and I shall be turned, thou art the Lord my God: and thereupon God resolves, Is Ephraim my dear Son? Is he a pleasant Child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord.* Happy souls of whom Christ is telling good Tidings in heaven; for he is the Angel of the Covenant.

Jer. 31. 18, 20

3. He is the witness of the covenant; he saw, and heard all, *Behold I have given him for a witness to the people. And he is called the faithful witness. The Amen: The faithful and true witness.* The covenant saith, *The Son of man came to seek, and to save that which was lost;* Amen, saith Christ, *I can witness that to be true;* the covenant saith, *Christ dyed, and rose again for sinners;* Amen saith Christ, *I was dead, and behold I live for evermore;* Amen. There's not any thing said in the covenant, but Christ is a witness to it; and therefore we read in the very end of the Bible, this Subscription (as I may call it) in relation to Christ: *He which testifieth these things, saith, surely I come quickly. Amen.*

Isa. 55. 4.
Rev. 1. 5.
Rev. 3. 14.
Luke 19. 10.

Rev. 1. 18.

Rev. 22. 20.

Heb. 7. 20, 22.

4. Christ is the Surety of the covenant. *In as much as not without an oath he was made a Priest, — by so much was Jesus made a surety of a better Testament.* The covenant of works had a promise, but because it was to be broken, and done away, it had no oath of God, as this hath; O doubting soul, thou sayest thy salvation is not sure, think on this Scripture, thou hast the oath of God for it; it is a sworn article of the covenant, *Believe in the Lord Jesus, and thou shalt be saved;* and to this end is Christ a Surety. 1. Surety for God, he undertakes that God shall fulfil his part of the covenant, *Fear not little flock, for it is your Father's good pleasure to give you the Kingdom. And all that the Father giveth me, shall come to me, and him that cometh unto me, I will in no wise cast out.* 2. Surety for us; and to this purpose he hath paid a ranfome for us; and giveth a new heart to us; and he is engaged to lose none of us. *Those that thou gavest me I have kept, and none of them is lost.*

Luke 12. 32.

John 6. 37.

John 17. 12.

Heb. 12. 24.

Job 9. 33.

5. Christ is the Mediator of the covenant: the Apostle calls him *Jesus, the Mediator of the new covenant:* He hath something of God, as being true God; and something of man, as sharing with us of the nature of man; hence he is Mediator by office, and layeth his hands on both parties, as a dayes-man doth; and in this respect he is a friend, a reconciler, and a servant. 1. A friend to both parties, he hath Gods heart for man, to be gracious, and he hath mans heart for God to satisfy justice. 2. A reconciler of both parties; he brings down God to a treaty of peace, and he brings up man by a ranfome paid, so that he may say unto both, *Father come down to my brethren, my kindred and flesh; and thou my Sister and Spouse come up to my Father, and my Father, to my God, and thy God.* 3. He is a servant to both parties, *Behold my servant, saith God, my righteous servant. Yea, and our servant, He came not to be served, but to serve, and to give his life a ranfome for many.*

Isa. 24. 1.

Isa. 53. 11.

Mat. 20. 28.

6. Christ is the Testator of the covenant: He dyed to this very end, that he might confirm the covenant, *Where a Testament is, there must also of necessity be the death of the Testator, for a Testament is of force, after men are dead, otherwise it is of no strength at all, whiles the Testator liveth.* Christ then must dye, and Christs blood must be shed, to seal the covenant of grace; it is not every blood, but Christs blood that must seal the everlasting covenant, *Heb. 13. 20.* And his blood being shed, he is then rightly called the Testator of the covenant.

Heb. 9. 16, 17.

O what fewel is here to set our desires on flame? come soul, and bend thy desires towards Christ, as the Sun-flower towards the Sun, the Iron to the Loadstone, and the Loadstone to the Pole-star; yea, the nearer thou drawest towards Christ, the more and more do thou desire after Christ; true desires never determine or expire: *He that thirsts let him thirst more (saith Bernard) and he that desires let him desire, yet more abundantly.* Is there not cause? O what excellencies hast thou found in Christ? Poor soul, thou hast undone thy self by sin, there's but a step betwixt thee and damnation; but to save thy soul, Christ comes leaping on the Mountains, and skipping on the Hills; he enters into a covenant with God; he is the covenant, the Messenger of the covenant, the Witness of the covenant, the Surety of the covenant, the Mediator of the covenant, the Testator of the covenant, the great business, *the all in all* in a covenant of grace; If David could say, *My soul breaks for the longings that it hath to thy judgements at all times,* how mayst thou say, *My soul breaks for the longings that it hath to thy mercies, and my Jesus at all times?* Oh I gaspe for grace, as the thirsty land for drops of rain; I thirst, I faint, I languish, I long for an hearty draught of the Fountain opened to the house of David, and to the inhabitants of Jerusalem. Oh that I could see Jesus flying through the midst of heaven, with the Covenant in his hand! Oh I long for that Angel of the Covenant; I long to see such another vision as John did, when he said, *And I saw another Angel sit in the midst of Heaven, having the everlasting Gospel to Preach unto them that dwell upon the Earth.* What? Is that Covenant in the hand of Christ?

Bern. delect.
evang. serm.

Psal. 119. 20.

and is my name written in that roll? Say Lord; Is my name written on the Heart of Christ? Oh! if I had the glory and possession of all the world, if I had ten thousand worlds, and ten thousand lives, I would lay them all down, to have this poor trembling soul of mine assured of this: Oh my thirst is insatiable, my bowels are hot within me, my desire after *Jesus* in reference to the Covenant is greedy as the grave, the coals thereof are coals of fire, which hath a most vehement flame.

SECT. IV.

Of hoping in Jesus in that Respect.

WE must *hope in Jesus* carrying on the great work of our salvation in a way of Covenant; now what is hope but a good opinion of enjoying its object; indeed a good opinion is so necessary for *hope*, that it makes almost all its kinds and differences; as it is greater or lesser, so it causeth the strength or weakness, the excess or defect of this passion, *hope*: This good opinion is that which renders *hope* either doubtful, or certain; if certain, it produceth confidence or presumption; presumption is nothing but an immoderate hope without a ground: but confidence is that assurance of the thing hoped for in some measure, as if we had it already in hand. Hence it is that we usually say we have great, and strong, and good hopes, when we would speak them assured; which hath occasioned some to define it thus: *Hope is a certain grounded confidence that the desired good will come*; not to insist on this; all the question is, Whether those promises contained in the Covenant of grace belong unto me? and what are the grounds and foundations on which my *hope* is built? If the grounds be weak, then *hope* is doubtful, or presumptuous; but if the grounds be right, then hope is right, and I may cast Anchor, and build upon it.

In the disquisition of these grounds, we shall only search into those qualifications, which the Scripture tells us they are qualified with, with whom the Lord enters into a Covenant of grace; and these we shall reduce, 1. To the condition of the Covenant. 2. To the promise of the Covenant. As—

1. If thou art in Covenant with God, then hath God wrought in thee that condition of the Covenant, a true, and lively, and soul-saving, and justifying faith. *Believe on the Lord Jesus, and thou shalt be saved. If thou believest, thou shalt be saved.* The promise of life contained in the Covenant is made onely to believers; This is so sure a way of tryal, that the Apostle himself directs us thereunto, *Examine your selves whether ye be in the Faith*; Ay, But how shall I examine, for there are many pretenders to faith in these dayes? Why thus, 1. True faith will carry thee out of thy self into Christ, *I live, yet not I, but Christ liveth in me*; a faithful man hath not his life in himself, but in Christ Jesus: he hath his spiritual being in the Father, and in his Son Jesus Christ; he is joyned to the Lord, and is one Spirit; he seeth the Father in the Son, and the Son within himself, and also the Father within himself through the Son; *Know ye not that Christ Jesus is in you, except ye be reprobates? Ye shall know me (saith Christ) that I am in the Father, and you in me, and I in you.* By faith we enjoy the glory of union. *The glory which thou hast given me, I have given them that they may be one even as we are one, I in them, and thou in me*; though we have not the glory of equality, yet we have the glory of likeness; we are one with Christ, and one with the Father by faith in Christ.—2. True faith will carry thee beyond the world; a believer looks on Christ over-coming the world for him, and so by that faith he over-comes the world through him; *This is the Victory that overcometh the world, even your faith*: Hence it is that the Saints are said *To be clothed with the Sun, and to have the Moon under their feet*; when through faith they are clothed with *The Son of Righteousness*, the Lord Jesus; then they trample upon all sublunary things, as nothing worth in comparison of Christ. 3. True faith is ever accompanied with true love: if once by faith thou apprehendest Gods love, and Christs love to thee, thou canst not but love that God, and love that Christ who loved thee, and gave himself for thee; *We love him, because he first loved us*; he that loveth not God, hath not apprehended Gods love to him; if ever God in Christ be presented to thee for thy justification, it is such a lovely object, that thou canst not but love him; *He that loveth not, knoweth not God, for God is love.* 4. True faith purifies the heart, and purgeth out

Acts 16. 31.

Rom. 10. 9.

2 Cor. 13. 5.

Gal. 2. 20.

2 Cor. 13. 5.

John 14. 20.

Joh. 17. 22, 23.

1 John 5. 4.

Rev. 1. 12.

1 John 4. 19.

1 John 4. 8.

out sin; When God discovers this, that he will heal back-sliding, and love freely, and turn away his anger, then Ephraim shall say, What have I any more to do with Idols? if ever Christ reveal himself as the object of our Justification, he will be sure to present himself as the pattern of our Sanctification: the knowledge of Gods Goodness will make us in love with holiness; they shall fear and tremble, for all the goodness, and for all the prosperity, that I procure unto them, saith the Lord: The golden chain of Mercy let down from Heaven, doth bind us faster to the service of our God. 5. Above all, observe the rise: true faith, if it be true, it is ever bottomed upon the sense and pain of a lost condition; spiritual poverty is the nearest capacity of believing: this is faiths method, be condemned to be saved: be sick and be healed. Faith is a flower of Christs own planting, but it grows in no Soul but onely on the margin and bank of the Lake of fire and brimstone; in regard there's none so fit for Christ and Heaven, as those who are self-sick, and self-condemned to Hell. They that be whole, need not a Physician (saith Christ) but they that are sick. This is a Foundation of Christ, that because the man is broken, and hath not bread, therefore he must be sold, and Christ must buy him, and take him home to his fire-side, and cloath him, and feed him there. I know Satan argues thus, Thou art not worthy of Christ, and therefore what hast thou to do with Christ? but Faith concludes otherwise, I am not worthy of Christ, I am out of measure sinful, I tremble at it, and I am sensible of it, and therefore ought I, and therefore must I come to Christ; this arguing is Gospel-logick, and the right method of a true and saving-faith: for what is faith, but the act of a sinner humbled, weary, laden, poor, and self-condemned? Oh take heed of their doctrine who make faith to act of some vile person never humbled, but applying with an immediate touch, his hor, boyling, and smoaking Lufts, to the bleeding blessed Wounds, and Death of Jesus Christ.

Hof. 14. 8.

Jer. 33. 9.

Mat. 9. 13.

2. If thou art in Covenant with God, then hath God fulfilled in some part the promises of this Covenant to thy Soul: As——

1. Then hath God put the Law into thy inward parts, and writ it in thy heart: look as Indenture answers to Indenture, or as a face in the glass answers to a face, so the conformity of thy heart, and inwards to the Law of God; thou obeyest Gods Will, and delightest in that obedience; Thou sayest with David, I delight to do thy Will O God; yea, thy Law is within my Heart. Psal. 40. 8.

2. Thou hast a covenant-relation to God, and a covenant-interest in God; and thou art by covenant as one of the people of God. Christ hath thy soul, thy body, thy affections, thy love to the very uttermost; God hath a propriety, and a peculiarity in thee; thou art Christs by Marriage; thou hast past over thy self unto him to be his Jewel, his Spouse, his Diadem, his Crown, his Servant, his Child for ever.

3. Then art thou clearly taught to know the Lord; thou knowest him in another manner than thou didst before; I will establish my Covenant with thee, and thou shalt know that I am the Lord. There is a double knowledge. 1. A speculative knowledge, and thus men may know much, but they are not affected according to the things they know. 2. A practical knowledge; and thus if we know the Lord, we shall see in him that excellency and beauty, that our Hearts will be affectioned towards him, and we shall be able to say, that we love him with all our Heart, and with all our Soul, and with all our Strength. Ezek. 16. 60, 61.

4. Then hath God pardoned thy sins, and He will remember thy sins no more? But how should I be assured of that? Why thus,—— 1. If thou hast sincerely confessed, bewailed, and forsaken thy sins; Wash ye, make ye clean, put away the evil of your doings from before mine Eyes, cease to do evil:—— And presently it follows, come now, and let us reason together, saith the Lord; though your sins be as Scarlet, they shall be as white as Snow, though they be red like crimson, they shall be as wooll. To the same purpose, Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have Mercy upon him; and to our God, for He will abundantly Pardon. 2. If thy heart, after many storms and troubles be calmed, and quieted through faith in Christ; Being justified by faith, we have peace with God; What? hast thou peace with God? and hath God still'd thy soul with peace? this is an argument of thy sins pardon—— 3. If thine Heart be singularly inflamed with the love of Christ; the Woman that Had many sins forgiven her by Christ, she loved him much. Upon that account she wept, and washed his feet with her tears, and so wiped them with the hairs of her head; she kissed his feet, and anointed them with Ointment, nothing was too good for Christ, who had forgiven her all her sins.——

Isa. 1. 16, 18.

Isa. 55. 7.

Rom. 5. 1.

Luke 7. 47.

Psa. 103. 1, 2, 3.

4. If thy heart, and soul, and all that is within be singularly enlarged to praise God for his pardons; *Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities.* If thine heart feel his pardons, thy mouth will sing his praises; and hereby thou may'st be assured that God hath pardoned all thy sins.

Isa. 22. 23, 24.

Come now; are these, O my soul, the grounds of thy hopes? a lively faith in Jesus? an accomplishment in some measure of the promises of the Covenant? why, these are the fewel of hope; if this be thy case, act thy hope strongly on Christ, and on the covenant of grace; say not, hope is onely of things future, and therefore if I be already in covenant, What need I hope? For whether thou art in covenant or no, it is the main question here; nay, though it be granted that thou art in covenant, and that hope is swallowed up in the compleat presence of its object; yet it is not at all diminished, but rather encreased by a partial presence. As in massie bodies, though violent motion be weakest in the end, yet natural motions are ever swiftest towards the center: so in the hopes of men, though such as are violent and groundless, prove weaker and weaker, yet those that are stayed and natural (or rather gracious) are evermore stronger and stronger, till they procure the utmost presence and union of their object. The nearer we come to a fruition of a good, the more impatient we are to want it. O then *hope in Jesus!* draw on thy hope yet more and more in this Covenant of grace! be not content onely with an hope of expectation, but bring it on to an hope of confidence, or assurance; thou canst not fail if thou hangest thy hope on Jesus: Christ is not fastened as a loose nail, or as a broken rotten hedge in the covenant of grace; he is there *As a nail in a sure place; and they shall hang on him all the glory of his Fathers house; the off-spring and the issue; all vessels of small quantity, from the vessels of cups, even to all the vessels of flaggons.* Come soul, thou art a vessel of small quantity, hang all thy weight on Christ, he is a nail that cannot break.

SECT. V.

*Of Believing in Jesus in that Respect.*Psal. 23. 4.
Psa. 88. 7.

ver. 9.

Isa. 39. 14.

Mat. 27. 46.

5. **W**E must believe on Jesus carrying on this great work of our salvation in a way of covenant. Many a time Satan comes and hurles in a temptation, *What? Is it likely that God should enter into a covenant with thee?* yea, sometimes he so rivets in this temptation, that he darkens all within, and there's no sight of comfort in the soul: O-but now believe! now if ever is the season for faith to act; little evidence and much adherence speaks faith to purpose. We read of some who could stay themselves upon the Lord, whiles they walked in darkness upon the margin, and borders of a hundred deaths. *David fears no evil, though he walked through the valley of the shadow of death; for his faith told him, that God was with him. Heman could say, thy wrath lieth hard upon me, thou hast afflicted me with all thy waves; sure he thought, God could do no more to drown him; not only a wave or two, but all Gods waves were on him, and over him; and yet he believes, Lord I have called daily upon thee. Hezekiah's comforts were at an hard pinch, Mine eyes fail with looking upwards: O Lord I am oppressed; yet praying argues believing, Lord undertake for me.* Christs sense of comforts was ebbe and low, when he wept, and cryed, that he was forsaken of God; yet then his faith is doubled, as the cable of an Anchor is doubled when the storm is more than ordinary, *my God, my God.*

Poor soul! thou standest wondering at this great condescension of God; *What? That God should enter into covenant with me? What? that God should make such great and precious promises with me? Surely these comforts, and these priviledges, are too high for me, or for any soul breathing.* — It may be so; and yet be not discouraged, for God will magnifie his grace, and therefore he will do this great thing; all that thou hast to do, and all that God requires of thee, in this case, is onely to believe; indeed thou hast no part in Christ, no part in the covenant of grace, if thou wilt not believe; faith is the condition of the covenant of grace; and therefore either believe, or no covenant.

I know it is not easie to believe; nay, it is one of the hardest things under heaven to perswade a soul into faith: *What? Will the great God of heaven make a covenant with such a wretch as I am? I cannot believe it. Why, What's the matter? Ah my sins, my sins, my sins! God is a consuming fire against such, he cannot endure to behold iniquity: little hopes that ever God should enter into a covenant with me. But to help on, or to allure a soul in, consider,*
O thou soul, of these following passages.

1. Consider of the sweet and gracious nature of God: that which undoes broken hearts, and trembling souls, it is misconceivings of God: we have many times low, diminishing, ex-enuating thoughts of Gods goodness; but we have large thoughts of his power and wrath: now to rectifie these misapprehensions, consider his name, and therein his nature, *the Lord, the Lord, Merciful, and Gracious, Long-suffering, and abundant in Goodness, and Truth, keeping mercy for Thousands, forgiving Iniquity, Transgressions, & Sins; and will by no means clear the guilty, visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the Third and Fourth Generation.* O terrible Text! sayes the Soul, alas I am guilty of thousands of sins; and if this be his Name I am undone, woe to me and mine, unto the Third and Fourth Generation. But consider again, and in this description of God we shall find an Ocean of Mercy to a Drop of Wrath; a Sea of Oyl to an half drop of scalding Lead. For,-----

Exod. 34. 6, 7

1. God doth not begin, *the Lord, the Lord, that will by no means clear the guilty;* but, *the Lord, the Lord, Merciful, and Gracious, Long-suffering;* this is the first and greatest part of his Name; God is loath to speak in justice, and wrath; he keeps it to the last; mercy lies uppermost in Gods heart; if the sentence must come, it shall be the last day of the Assize.

2. Many words are used to speak his goodness: *Merciful, Gracious, Long-suffering and abundant in Goodness, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin;* here be six several phrases, to shew the Riches of his Goodness, but when he speaks his wrath, what haste makes he over it? there's only two expressions of that; it was a Theam he took no delight in; Judgment is *his Work, his strange Work;* for he doth

Isa. 28. 21

Lam. 3. 33

3. There's a difference in the expression; when God speaks of mercy, he expresseth it thus, *abundant in Mercy; keeping Mercy for Thousands.* But in visiting sins, it is not to thousands, but only to the Third or Fourth Generation. Surely *Mercy rejoiceth against Judgment.* God would shew Mercy to Thousands, rather than he would destroy three or four.

Jam. 2. 13

4. What if by no means God will clear the guilty? stubbornly guilty? yet never will he destroy humble souls that lye at his feet, and are willing to have mercy on his easie terms. *How shall I give thee up Ephraim, how shall I deliver thee O Israel? how shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together, I will not execute the fierceness of Mine anger, I will not destroy Ephraim, for I am God and not Man, the Holy One in the midst of thee; O my soul! why standest thou at a distance with God? Why dost thou fancy a Lion in the way? O believe in God, believe in Jesus! and believe thy portion in this Covenant of grace! have sweet and delightful thoughts of Gods nature, and thou wilt not, thou canst not fly from him: some are of opinion that a soul may fetch more encouragements to believe, from the consideration of Gods gracious and merciful nature, than from the promise it self.*

Hos. 11. 8, 9

2. Consider of the sweet and gracious nature of Jesus Christ: our thoughts of God are necessarily more strange than of Jesus Christ, because of our infinite distance from the Godhead; but in Christ, God is come down into our nature, and so infinite goodness, and mercy is incarnate; art thou afraid, O my soul, at his name *Jah, and Jehovah?* O remember his name is *Emanuel;* the Lyon is here disrobed of his garment of tereour; his rough hair is turned into a soft wooll; see thy God disrobed of his terrible Majesty, see thy God is a man, and thy Judg is a Brother; since *Jehovah* with *Jesus*, and the Serpent will be a rod; O that Balsamy name, *Jesus;* that name that sounds healing for every wound, settlement for every distraction, comfort for every sorrow: but here's the misery, souls in distress had rather be poring on hell than heaven; rather fighting themselves with the terrors of justice, than staying themselves with the fligcons of Mercy. O my soul, how canst thou more contradict the nature of Christ, and the Gospel-description of Christ, than to think him a destroyer of men? but wherein appears the gracious nature of Christ? I answer, in his being incarnate. O how could Jesus have manifested more willingness to save, than that the God-head should condescend to assume our nature? surely this is ten thousand times more condescension, than for the greatest King to become a fly, or a toad, to save such creatures as toads and flies. 2. In his tender dealing with all sorts of sinners, he professed that he came into the world, not to condemn the world, but that the world through him might be saved. He wept over Jerusalem, saying, *O Jerusalem, Jerusalem, how oft*

Mat. 23. 38

oft would I have gathered thee as an Hen gathereth her chickens under her wings? but ye would not. I would, but ye would not. And when his Disciples would have had fire come down from Heaven to consume those that refused him, he reproveth them, and tells them, they know not of what spirits they were of. 3. In his care of his own; not caring what he suffered, so they might be saved. Alas, alas, that the Lord Jesus should pass through a life of misery, to a death more miserable, to manifest openly to the world the abundance of his love; and yet that any soul should suspect him of cruelty, or unwillingness to shew mercy! Ah my soul, believe; never cry out; *my sins, my sins, my sins*; there is a gracious nature and inclination in Jesus Christ to pardon all.

3. Consider of that office of saving, and shewing mercy, which Christ hath set up; this is more than merely a gracious inclination; Christ hath undertaken and set up an office to seek, and to save that which was lost; to bring home straying Souls to his Father, to be the great Peace-maker between God and Man, to reconcile God to man, and man to God, and so to be the Head and Husband of his People. Is not here a world of encouragement to believe in Jesus? what? to consider him as one who hath made it his office to heal, and relieve, and to restore, and to reconcile? Among Merchants I remember they have an office of security, that if you dare not adventure on Seas, yet there you may be entured, if you will but put in at that Office: in this manner Christ hath constituted and assumed the office of being a Mediator, the Redeemer, and the Saviour of men; he hath erected, and set up on purpose an office of meer love, and tender compassion, for the relief of all poor distressed sinners: if they dare not venture otherwise, yet let them put in at this office. O what jealous hearts have we that will not trust Christ, that will not take the word of Christ without an office of security? surely Christ never so carried himself to any soul, that it need be jealous of his love and faithfulness, yet this dear husband meets with many a jealous spouse: O my soul take heed of this! Satan hath no greater design upon thee than to perswade thee to entertain hard thoughts of Christ: believe! never say God will not take thee into Covenant, for to this purpose he hath erected an office to save and have mercy.

Consider of those tenders and offers of Christ, those intreaties and beseechings to accept of Christ, which are made in the Gospel. What is the Gospel? or what is the sum of all the Gospel, but this? *O take Christ, and life in Christ, that thou may'st be saved*: what mean these free offers, *Ho every one that thirsteth come to the waters, and whosoever will, let him take of the Waters of Life freely*: and God so loved the world that he gave his only begotten Son, &c. God is the first suitor and solicitor, he first prays the Soul to take Christ. Hark at the door! who is it that knocks there? who is it that calls now, even now? *open unto me my Sister, my Love, my Dove, my Unde-filed, for my head is filled with dew, and my locks with the drops of the night*? See him through the windows, this can be none but Christ: his sweet language of *Sister, Love, and Dove*, bespeaks him Christ; his suffering language, that *his head is filled with dew, and his locks with the drops of the Night*? bespeaks him Christ; But harken the motion he makes to thy Soul; *Soul! consider what price I have given to save thee; this my body was crucified, my hands and feet nailed, my heart pierced, and through anguish I was forced to cry, my soul is heavy, heavy unto death, and now what remains for thee but onely to believe*? See all things ready on my part, remission, justification, sanctification, salvation; *I will be thy God and thou shalt be of the number of my People*; *I offer now my self and merits, and benefits flowing there-from, and I intreat thee accept of this offer. O take Christ, and Life, and Salvation in Christ* What is this the voice of my beloved? are these the intreaties of Jesus? and O my soul, wilt thou not believe? wilt thou not accept of this Gracious offer of Christ? O consider who is this that proclaimeth, inviteth, beseecheth? if a poor man should offer thee mountains of gold thou mightest doubt of performance, because he is not of that Power; if a covetous rich man should offer thee thousands of silver, thou mightest doubt of performance, because it is contrary to his nature; but Christ is neither poor, nor covetous; as he is ab'le, so his Name is gracious, and his nature is to be faithful in performance; his Covenant is sealed with his blood, and confirmed by his oath, that all shall have pardon that will but come in, and believe: O then let these words of Christ (*whose lips like lillies are dropping down pure myrrhe*) prevail with thy soul, say Amen to his offer, *I believe, Lord help my unbelief*.

Cant. 5: 2

5. Consider

5. Consider of those Commands of Christ, which notwithstanding all thy excuses and pretences, he fastens on thee to believe: *And this is his Commandment, that we should believe on the name of his Son Jesus Christ.* Surely this Command should infinitely outweigh and prevail against all other Countermands of Flesh and Blood, of Satan, Nature, Reason, Sense, and all the World. Why this Command is thy very ground and warrant, against which the very Gates of Hell can never possibly prevail: when *Abraham* had a command too kill his own only dear Son, with his own hand, though it was matter of as great grief as could possibly pierce his heart; yet he would readily and willingly submit to it; how much more shouldst thou obey, when *God* commands no more, but that thou shouldst *believe on the name of his Son Jesus Christ*? There's no evil in this Command; no, no, it comprehends in it all good Imaginable; have Christ, and thou hast with him the excellency and variety of all blessings both of heaven and earth; have Christ, and thou hast with him a discharge of all those endless and endless torments of Hell; have Christ, and thou hast with him the glorious Deity it self, to be enjoyed through him to all Eternity. O then believe in Jesus! suffer not the Devils cavils, and the groundless exceptions of thine own heart to prevail with thee against the direct Commandment of Almighty God.

6. Consider of these Messages of Christ, which he daily sends by the hands of his Gospel-Ministers. *Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye Reconciled unto God.* What a wonder is here! 2 Cor. 5, 20. Would not an earthly Prince disdain and hold it in foul scorn to send unto his inferiour rebellious slaves for reconciliation? It is otherwise with Christ; he is content to put up at our hands all indignities and affronts; he is glad to sue to us first, and to send his Ambassadors day after day, beseeching us to be reconciled unto him: O incomprehensible depth of unspeakable Mercy, and Encouragement to come to Christ! That I may digress a little; say thou that readest, wilt thou take Christ to thy Bridegroom, and forsake all others? This is the Message which God hath bid me (unworthy Ambassadors) to deliver to thee: the Lord Jesus expects an answer from thee; and I should be glad at heart to return a fit answer to him that sent me; say then, dost thou like well of the Match? wilt thou have Christ for thy Husband? wilt thou enter into Covenant with him? wilt thou surrender up thy Soul to thy God? wilt thou rely on Christ, and apply Christs merits particularly to thy self? wilt thou believe? for that is it I mean by *taking, and receiving, and marrying of Christ*: Oh happy if I could but Joyn Christ and thy Soul together this day! Oh happy thou, if thou wouldst this day be persuaded by a poor Ambassadors of Christ! Blame me not if I am an importunate Messenger; if ever I hear from thee, let me hear some good News, that I may return it to Heaven, and give God the Glory. Come, say on; art thou willing to have Christ? wouldst thou have thy name enrolled in the Covenant of Grace? shall God be thy God, and Christ thy Christ? wilt thou have the Person of Christ, and all those privileges flowing from the Blood of Christ? sure thou art willing, art thou not? stay then; thou must take Christ on these terms; thou must believe on him (*ie.*) Thou must take him as thy Saviour and Lord. thou must take him, and forsake all others for him. This is the true Faith, the condition of the Covenant: O believe in Jesus, and the Match is made, the hands are struck, the Covenant established, and all doubts removed.

SECT. VI.

Of loving Jesus in that respect.

WE must love Jesus, as carrying on this great work of our Salvation in a way of Covenant. I know Love is reckoned as the first and fundamental Passion of all the rest; some call it the first springing and out-going affection of the Soul; and therefore I might have put it in the first place, before Hope or Desire; but I chuse rather to place it in this Method, as (me thinks) most agreeing (if not to the order of Nature, yet) to the Spiritual workings, as they appear in my Soul. When a Good is propounded first I *desire*, and then I *hope*, and then I *believe*, and then I *love*. And some describing this *spiritual love*, they tell me, *it is an holy disposition of the heart, arising from Faith.* But to let these niceties pass for a Spiders web (curious, but thin) certain it is that I cannot believe all these transactions of God, by Christ in a Covenant-way for me, but I must needs love that God, & love that Christ who hath thus firstly & freely loved my soul;

Dr. Preston of
Love.

go on then O my Soul, put fire to the harth, blow on thy little spark, set before thee God's Love, and thou canst not but love; and therein Consider, 1. The Time. 2. The Properties. 3. The Effects of Gods love. 1. For The Time; He Loved thee before the World was made: hast thou not heard? and wilt thou ever forget it? were not those ancient Loves from all eternity admirable, astonishing, ravishing Loves? 2. He Loved thee in the very beginning of the world: was not the promise expressed to Adam intended for thee? as thou sinnedst in his loins, so didst thou in his loins receive the Promise, *It shall bruise thy head*: And not long after, when God established his Covenant with Abraham and his Seed, wast not thou one of that Seed of Abraham? If ye are Christs, then are ye Abrahams Seed, and heirs according to the Promise. 3. He loves thee now more especially, not only with a Love of benevolence, as before; but with a love of complacency: not only hath he struck Covenant with Christ, with Adam, with Abraham in thy behalf, but particularly and personally with thy self; and O what Love is this? If a woman lately conceiving, love her future fruit; how much more doth she love it when it is born and embraced in her Arms? So if God loved thee before thou hadst a being, yea before the world or any Creature in it had a being, how much more now? O the height, and depth, and length and breadth of this immeasurable Love! O my Soul, I cannot express the Loves of God in Christ to thee; I do but draw the Picture of the Son with a coal, when I endeavour to express Gods love in Christ.

Gal. 3: 29.

2. For the properties of this Love: 1. Gods Love to thee is an eternal Love. He was thinking in his eternity of thee in this manner, *At such a time there shall be such a Man and such a Woman living on the earth: in the last times such a one (I mean thou that readeest, if thou believest) and to that Soul I will reveal myself, and communicate my loves; to that soul I will offer Christ, and give it the hand of Christ to lay hold on Christ; and to that purpose now I write down the Name in the Book of Life, and none shall be able to blot it out again.* Oh eternal Love! Oh the blessed transactions between the Father and the Son, from all eternity to manifest his Love to thy very Soul!

Mal. 1. 2, 3.

2. Gods love to thee is a choice Love; it is an elective, separating Love: when he passed by and left many thousands, then, even then he sets his heart on thee: *Was not Esau Jacobs brother? saith God, yet I loved Jacob, and hated Esau.* So, wert not thou such an ones Brother, or such an ones Sister that remained wicked and ungodly? wert not thou of such a Family; whereas many, or some are passed by, yet God hath loved thee, and pitched his Love on thee: Surely this is choice Love.

Hos. 14. 4.

Deut. 7. 7. 8.

3. Gods Love to thee is a free Love: *I will love them freely, saith God, And the Lord did not set his Love upon you, and chuse you, because ye were more in number than any people, — but because the Lord loved you;* there can be no other reason why the Lord loved thee, but because he loved thee. We use to say, this is a womans reason, *I will do it because I will do it*; but here we find it is Gods reason, though it may seem strange arguing; yet Moses can go no higher, he loved thee, why? because he loved thee.

Gods love to thee is the Love of all relations: look what a friends Love is to a friend, or what a Fathers Love is towards a Child, or what an Husbands Love is towards a Wife; such is Gods Love to thee; thou art his Friend, his Son, his Daughter, his Spouse; and God is thy All in All.

3. For the Effects of his Love: 1. God so Loves thee, as that he hath entered into a Covenant with thee. O what a Love is this? tell me, O my soul, is there not an infinite disparity betwixt God and thee? He is God above, and thou art a Worm below: *He is the High and lofty one that inhabiteth eternity, whose Name is Holy*: and thou art less than the least of all the Mercies of God: O wonder at such a condescension! that such a Potter, and such a Former of things should come on terms of bargaining with such clay as is guilty before him! Had we the tongues of Men and Angels, we could never express it!

God so loves thee, as that in the Covenant he gives thee all his Promises? Indeed what is the Covenant but an accumulation, or heap of Promises? As a cluster of stars makes a Constellation; so as a mass of promises concurrereth in the Covenant of Grace; where-ever Christ is, clusters of divine promises grow out of him; as the motes, rayes and beames are from the Sun. I shall instance in some few. As, —

20. 20. 21. 22.

Mat. 6. 33.

1. God in the Covenant gives the world. *All is yours, whether Paul, or Apollo, or Cephas or the World,* 1 Cor. 3. 22. *First seek the Kingdom of God, and his righteousness, and all these things shall be added unto you.* These temporary blessings are a part of the Covenant which God hath made to his People; It is he that giveth thee Power to get

get wealth, that he may establish his Covenant which he swore unto thy Fathers. Others, I know, may have the World, but they have it not by a Covenant-right; it may be thou hast but a little, a very little of the world; well, but thou hast it by a Covenant-right, and so it is an earnest of all the rest.

2. As God in the Covenant gives thee the world, so in comparison of thee and his other Saints, he cares not what becomes of all the world. *I loved thee, saith God, therefore will I give men for thee, and people for thy Life:* If the case be so, that it cannot be well with thee, but great evils must come upon others, kindred, people and nations, I do not so much care for them, saith God, *my heart is on thee, so as in Comparison of thee, I care not what becomes of all the world:* O the love of God to his Saints!

3. God in the Covenant pardons thy sins; this is another fruit of Gods love: *Unto him that loved us, and washed us from our sins by his own blood;* it cost him dear to pardon our sins; even the heart-blood of Christ: such were the transactions betwixt God and Christ: if thou wilt take upon thee to deliver souls from sin (saith God to his Son) thou must come thy self, and be made a Curse for their Sin: Well (saith Christ) thy will be done in it; though I lose my Life, though it cost me the best blood in my heart, yet let me deliver them from sin: This exceedingly heightens Christs Love, that he should foresee thy sin, and that yet he should Love. Many times we set our Love on some outward unthankful Creatures, and we say, could I but have foreseen this untowardness, they should never have had my Love: but now the Lord did foresee all thy sins, and all thy ill requitals for love, and yet it did not once hinder his love towards thee, but he puts this in the Covenant, *I will forgive their Iniquities, and remember their sins no more.*

4. God in the Covenant gives thee Holiness and Sanctification. *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your Idols will I cleanse you:* this Holiness is our excellency in the eyes of Men and Angels: this is the Crown and Diadem upon the heads of Saints: whence David calls them by the name of excellent ones. Holiness is a Spirit of Glory, 1 Pet. 4. 14. it is the delight of God: as a Father delights himself in seeing his own Image in his Children, so God delights himself in the Holiness of his Saints: God loved them before with a love of benevolence and good-will, but now he loves them with a love of complacency: *The Lord takes pleasure in those that fear him; the Lord takes pleasure in his People.* Holiness is the very Essence of God, the Divine Nature of God: O what is this, that God should put his own nature into thee? *You are partakers of the Divine Nature.* O what a love is this that God should put his own Life into thee? that he should enable thee to live the very same life that he himself lives? remember that piece of the Covenant, *I will put my Law into their inward parts, and write it in their hearts.*

5. God in the Covenant gives thee the knowledge of himself: it may be thou knewest him before: but 'tis another kind of knowledge that God now gives thee than thou hadst before. When God teaches the Soul to know him, it looks on God with another eye: it sees now another beauty in God than ever it saw before: for all that knowledge that it had before, bred not love: only Covenant-knowledge of God works in the Soul a true Love of God. But how doth this Covenant-knowledge work this Love? I shall tell you my own experiences: I go through all the Virtues, Graces and Excellencies that are most amiable: and I look in the Scriptures, and there I find them in God alone: if ever I saw any excellency in any man, or in any Creature, I think with my self, there is more in God that made that Creature: *He that made the Eye, shall not he see?* And so he that made that Loveliness, is not he Lovely? Now when by these Mediums I have presented God thus lovely to my Soul, then I begin to feel my heart to warm. As when I conceive such an Idea of a man, that he is of such a carriage, behaviour, disposition, that he hath a mind thus, and thus framed, qualified and beautified, why then I love him; so when I apprehend the Lord aright, when I observe him as he is described in his Word; when I observe his doings, and consider his workings, and learn from all these together a right Idea, opinion or apprehension of him, then my will follows my understanding, and my affections follow them both; and I come to love God, and to delight in God. O here's a sweet knowledge! surely it was Gods Love in Christ to put this blessed Article into the Covenant of grace; *They shall all know me from the least of them unto the greatest of them, saith the Lord.*

6. God in the Covenant of grace gives thee his Son; God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Nay more, as God hath given thee his Son, so he hath given thee himself.

himself. O my Soul, wouldst thou not think it a marvellous love, if God should say to thee, *Come Soul, I will give thee all the World for thy Portion; or that I may give thee a testimony that I love thee, I will make another world for thy sake, and I will make thee Emperour of that world also.* Surely thou wouldst say, God loves me dearly; ay but in that God hath given thee his Son, and given thee himself, this is a greater degree of Love. Christians! stand amazed; Oh what love is this to the Children of men! Oh that we should live to have our ears filled with this sound from Heaven! *I will be a God to thee and to thy Seed after thee, I am the Lord thy God; I will be their God, and they shall be my People.* O my Soul, where hast thou been? rouze up, and recollect, and set before thee all these passages of Gods Love in Christ; are not these strong attractives to gain thy love; what wilt thou do? canst thou chuse to love the Lord thy God? shall not all this love of God in Christ to thee constrain thy love? It is the expression of the Apostle, *The Love of God constrains us:* God in Christ is the very Element of Love, and whither should Love go but to the Element? Air goes to Air, and Earth to Earth, and all the Rivers to the Sea: every Element will to its proper place: Now God is Love, and whither should thy Love be carried, but to this Ocean, or Sea of Love? *Come my Beloved (saith the Spouse to Christ) let us get up early to the vineyards, let us see if the Vines flourish, whether the tender grapes appear; there will I give thee my Loves:* The flourishing of the Vine, and the appearing of the tender grapes are the fruits of the graces of God in the Assemblies of his Saints; now wherefoever things appear, whether in Assemblies, or in secret Ordinances, then and there (saith the Bride) *will I give thee my Loves;* when thou comest to the Word, Prayer, Meditation, be sure of this, to give Christ thy Love: What? doth Christ manifest his presence there? is there any abounding of his graces there? O let thy Love abound: by how much more thou seekest Gods Love towards thee, by so much more do thou love thy God again: many sins being forgiven; how shouldst thou but Love much?

1 Cor. 5. 14.

1 John. 4. 16.

Cant. 2. 12.

SECT. VII.

Of joying in Jesus in that respect.

WE must joy in Jesus as carrying on the great work of our Salvation in a way of Covenant. I know our joy here is but in part; such is the excellency of Spiritual joy, that it is reserved for Heaven; God will not permit it to be pure and perfect here below: and yet such as it is (though mingled with cares and pains) it is a blessed duty; it is the light of our souls: and were it quite taken away, our lives would be nothing but Horror and Confusion: O my Soul, if thou didst not hope to encounter joy in all thy Acts, thou wouldst remain languishing and immoveable, thou wouldst be without action and vigour, thou wouldst speak no more of Jesus, or of a Covenant of grace, or of God, or Christ, or Life, or glory. — Well then go on O my Soul, and joy in Jesus; if thou lovest him, what should hinder thy rejoicing in him? It is a Maxime, that as Love Proceeds, so if there be nothing that retaines the Appetite, it always goes from Love to Joy. One motion of the Appetite towards good is to be united to it, and the next Appetite towards good is to enjoy it: now Love consists in union, and joy in fruition; for what is fruition, but a joy that we find in the possession of that thing we love? Much ado there is amongst Philosophers concerning the differences of Love and Joy. Some give it thus; As is the motion of fluid Bodies which run towards their Center, and think to find their rest there; but being there, they stop not, and therefore they return, and scatter themselves on themselves; they swell and overflow: So in the passion of Love, the Appetite runs to the beloved Object, and unites it self to it, and yet its motion ends not there; for by this passion of joy, it returns the same way; again it scatters it self on it self, and overflows those Powers which are nearest to it; by this effusion the soul doubles on the Image of the good: it hath received, and so it thinks to possess it more; it distills it self into that faculty, which first acquainted it with the knowledge of the Object: and by that means it makes all the parts of the Soul concur to the possession of it. Hence they say, *That joy is an effusion of the Appetite, whereby the Soul spreads it self on what is good, to possess it the more perfectly.*

But not to stay in the inquiry of its Nature, O my Soul; be thou in the exercise of this Joy; Is there not cause? come see, and own thy Blessedness; take notice of the great things the Lord hath done for thee. As, — 1. He hath made a Covenant with thee

thee of temporal mercies; thou hast all thou hast by free-holding of Covenant-Grace: thy Bread is by Covenant, thy sleep is by Covenant, thy safety from Sword is by the Covenant, the very tilling of thy Land is by a Covenant of Grace, *Ezek. 36. 34.* O how sweet is this? Every Crumb is from Christ, and by virtue of a Covenant of Grace.

2. He hath made a Covenant with thee, of spiritual mercies; even a Covenant of Peace, and Grace, and Blessing, and Life for evermore; God is become thy God, he is all things to thee; he hath forgiven thy sins, he hath given thee his Spirit, to lead thee, to sanctify thee, to uphold thee in that state wherein thou standest; and at last he will bring thee to a full enjoyment of himself in Glory, where thou shalt bless him, and rejoice before him with joy unspeakable and full of glory. O pluck up thy heart, lift up thy head, strengthen the weak hands and the feeble knees; serve the Lord with gladness and joyfulness of Spirit, considering the day of thy Salvation draweth nigh. Write it in Letters of Gold, that *thy God is in Covenant with thee, to love thee, to bless thee, and to save thee.* Yet a little while, and he that shall come will come, and receive thee to himself, and then thou shalt fully know what it is to have God to be thy God, or to be in Covenant with God. I know these Objects rejoyce not every heart; a man out of Covenant, if he look on God, he is a consuming fire: if on the Law, it is a Sentence of Condemnation; if on the Earth, it brings forth Thorns by reason of sins; if on Heaven, the Gate is shut; if on the Signes in Heaven, Fire, Meteors, Thunder, strike in him a terrour. But O my Soul, this is not thy case: a Man in Covenant with God, looks on these things with another eye; if he look on God, he saith, This is my Father; if on Christ, this is my elder Brother; if on Angels, these are my Keepers; if on Heaven, this is my House; if on the Signes of Heaven, Fire, Meteors, Thunder, these are but the effects of my Fathers Power; if on the Law, the Son of God hath fulfilled it for me; if on Prosperity, God hath yet better things for me in store; if on Adversity, Jesus Christ hath suffered much more for me than this; if on the Devil, Death, and Hell, he saith with the Apostle, *O Death! where is thy Sting? O Grave! where is thy Victory?* Come poor soul, is it not thus with thee? what? art thou in Covenant with God, or art thou not? If yet thou doubtest, review thy grounds of hope, and leave not there, till thou comest up to some measure of assurance: but if thou art perfwaded of thy Interest, O then rejoyce therein; is it not a Gospel-duty to rejoyce in the Lord, and again to rejoyce? The Lord is delighted in thy delights: he would fain have it thy constant frame and daily business to live in joy, and to be always delighting thy self in him.

1 Cor. 15. 55.

Phil. 4. 4.

This one Promise, *I am the Lord thy God*, is enough to cause thy appetite to run to it, and to unite it self to it by Love; and to scatter it self on it, and to overflow those powers of the Soul that are nearest to it, that every part of the Soul may concur to the possession of it. *Bless the Lord, O my Soul* (saith David) *and all that is within me bless his holy Name.* So rejoyce in the Lord, O my Soul, and all that is within me, rejoyce in the Name of God. This is true joy, when the soul unites it self to the good possessed in all its parts: And was there ever such an object of true joy as this? Hark, as if Heaven opened, and the voice came from God in Heaven; *I will be a God to thee, and to thy Seed after thee: I am the Lord thy God; and I will be thy God.* What? doth not thy heart leap in thy bosom at this sound? John the Baptist leaped in his mothers womb for joy, at the sound of *Maries* Voice; and doth not thy soul spring within thee at this voice of God? O wonder! some can delight themselves in sin; and is not God better than sin? Others more refined, and indeed sanctified, can delight themselves in remission of Sin, in Grace, Pardon, Holiness, Fore-thoughts of Heaven; how exceedingly have some gracious hearts been ravished with such thoughts? But is not God, the objective happiness, the Fountain-blessedness, more rejoycing than all these? Why? Dear soul if there be in thee any rejoycing faculty, now awake, and stir it up; it is *the Lord thy God* whom thou art to rejoyce in; it is he whom the glorious spirits joy in: it is he who is the top of Heavens joy, their exceeding joy: and it is he who is thy God as well as their God. Enough! enough! or if this be not enough, hear thy Duty as the Lord commands thee: *Rejoyce in the Lord*, Phil. 3. 1. *Be glad ye Children of Zion, and rejoyce in the Lord your God*, Joel 2. 23. *Rejoyce in the Lord all ye Righteous, for praise is comely for the upright*, Psal. 33. 1. *Rejoyce in the Lord ye Righteous, and give thanks at the remembrance of his holiness*, Psal. 57. 12. *Let all those that put their trust in thee rejoyce, let them ever shout for joy, because thou defendest them; let them also that love thy Name be joyful in thee*, Psal. 5. 11. *Let the Righteous be glad, let them rejoyce before God*,

Phil. 3. 1.

Joel. 2. 23.

Psal. 33. 1.

Psal. 97. 12.

Psal. 5. 11.

Pfal. 68. 3.
Pfal. 105. 3.
Pfal. 149. 3.
Pfal. 23. 11.

God, yea let them exceedingly rejoyce, Psal. 68. 3. Glory ye in his holy Name, let the heart of them rejoyce that seek the Lord, Psal. 105. 3. Let Israel rejoyce in him that made him, let the Children of Zion be joyful in their King, Psal. 149. 3. Be glad in the Lord, and rejoyce O ye Righteous, and shout for joy all ye that are upright in heart, Psal. 23. 11. O what pressing Commands are these?

SECT. VIII.

Of calling on Jesus in that respect.

1. **W**E must call on Jesus, or on God the Father in and through Jesus in reference to this gracious Covenant: Now this calling on God contains Prayer and Praise.

Jer. 31. 16.

Jer. 14. 21. 22.

Isa. 64. 9.

Ezek. 36. 27.
Judg. 6. 16.

1. We must pray: we must use Arguments of Faith challenging God, *Turn thou me, and I shall be turned: Why? for thou art the Lord my God.* This Covenant is the ground on which all Prayers must be bottomed; the Covenant we know contains all the Promises, and what is Prayer: but Promises turned into Petitions? Thus prayed the Prophet Jeremy, *Do not abhor us for thy Names sake, do not disgrace the Throne of thy Glory, remember, break not thy Covenant with us.*—VVhy? *Art not thou he the Lord our God?* And thus prayed the Prophet Isaiah, *Be not wroth very sore, neither remember iniquity for ever, behold we beseech thee; and why so? we are all thy People: q. d. Every one doth for its own: the Prince for his People, the Father for his Children, and the Shepherd for his Sheep: and will not God do for his own in covenant with him? Be thy soul in the saddest desertion, yet come and spread the Covenant before God: A Soul in the greatest depth, swimming on this Covenant of Grace, it keeps it from sinking; whence Christ in his blackest, saddest hour, prayed thus, My God, my God, why hast thou forsaken me? Be thy Soul in trouble for sin and prevailing corruption: yet go to God, and plead his Promise and Covenant: say as Jobshaphat, Lord, I am so born down by the power of my sin, that I know not what to do, only mine eyes are unto thee; O do thou subdue mine iniquities. Be thy soul troubled for want of strength to do this or that duty; yet go to God and Christ in the Covenant of Grace, and say, Lord thou knowest I have no strength of my self. I am a barren Wilderness, but thou hast entred into a Covenant of Grace with me, that thou wilt put thy Law into my inward parts, thou wilt cause me to keep thy judgments, and do them.* Ezek. 36. 27. As sometimes thou saidst to Gideon; *I have sent thee, therefore I will be with thee,* Judg. 6. 16. Many are apt to set upon their duties in their own strength; but Oh my soul, look thou to the promise of Grace, and of the Spirit, and put them in suit, and alledge them unto Christ. Many are apt to work out their sanctifications by their VVatchfulness, Resolutions, Vows, Promises made unto God; but alas, were there not more help in Gods Promises which he makes to us, than in our Promises which we make to him, we might lie in our pollutions for ever. O here's the way: in every want, or strait, or necessity, fly to God and Christ, saying, *Thou art our Father, and we are thy People, O break not thy Covenant with us.* I confess strong expressions and affections are good in Prayer, but surely strength of Faith in the Covenant of God is the greatest strength of our Prayer.

Object.

Here it may be some Soul will object, O if I were assured that I were in Covenant with God, thus would I pray: but alas, I am a Stranger, an Alien, and so have been to this very day, I have no part in the Covenant.

Answe.

I Answer, If thou art not actually in Covenant, yet thou may'st be in Covenant in respect of Gods purpose and gracious intention. Howsoever, to encourage all to seek unto God, consider these Particulars.—

Isa. 55. 2.
Rev. 22. 17.

Mat. 22. 9.

1. The Freeness of the Promise in this Covenant of Grace: *Come and buy Wine without Money or Money-worth, come, and drink of the Waters of Life freely.*

2. The extent of the Promise in this Covenant of Grace: *I will pour out my Spirit upon all flesh;* hence the Gospel is compared to a Feast, and God invites universally: *As many as you find, bid to the Marriage.* As persons are in estate, so they invite, and so they feast: now Christ is a great King over all the Earth; he hath one House that will hold all; he hath one Table that will hold all: yea, he hath one Dish that will serve all; and answerably he invites all: *Ho every one that thirsteth.*

John 4. 10.

3. The forwardness of Christ, that gives to every one that asketh, according to his Promise. *Hadst thou but asked, (said Christ to the Samaritan VVoman) I would have given*

even the living water. Mark here the occasion of Christ's words; Christ being weary and thirsty by reason of his Journey, he asked of the Woman a Cup of water to drink; no great matter; he asks but a Cup of water, and the Woman stands at the Well-side where was water enough; yet she gives not, but stands wondering that he being a Jew should ask water of her that was a Samaritan; well, saith Christ, thou deniest me a Cup of cold water, being weary and thirsty, but hadst thou asked of me, I would have given thee water of Life. Wonderful! Christ is more ready to give water of Life, the very Spirit of God, to a poor sinner, than we are to give a cup of common water to a thirsty Soul. Go then, thou that hast denied the least mercy and kindness to Christ in any of his Members, yet seek Grace from him, O look up unto Jesus! ask his Spirit, intreat him to make thy heart new within thee; plead the promise of his Covenant, and wait in hope.

2 We must praise: 1. If we would have the blessing, let us seek it with the same mind that God offers it (i.e.) with a purpose and desire to have Grace exalted; thus Moses sought pardon to this very end, that his mercy might appear; *If thou wilt pardon their sin, thy mercy shall appear* and we shall be thankful unto thee for it; so the words are made out by expositors, which in the text are either passionately or modestly suspended. These are prevailing requests with God, when we plead for the Glorifying of his own Grace. *Father, Glorify thy Name*, said Christ; and presently there comes a voice out of the Cloud, *I have Glorified it, and I will Glorify it again*. 2. If we have the blessing already, then be sure to ascribe the Glory unto him, that hath made good his promise unto us: *who is a God like unto thee, who passest by the transgressions of the remnant of thy Heritage?* We should make the praise of his grace to ring through the world, that Heaven and Earth might take notice of it, and wonder at the grace that hath been shewed us. *I will mention the loving kindness of the Lord, and the Praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the House of Israel, which he hath bestowed on them, according to his Mercies, and according to the multitude of his loving Kindnesses*. See how the Prophet mentions the kindnesses, the loving kindnesses, the multitude of his loving kindnesses; the goodness, and the great goodness of God; he could hardly get off it; he would have God and Grace to have all the Glory: O my Soul, hath God entered thee into a Covenant of Grace? why then bless the Lord O my soul, and all that is within me, bless his holy Name; But of this more anon. Exod. 32. 32. John. 12. 28. Micah. 7. 18. Isa. 63. 7. Psal. 103. 1.

SECT IX. I

Of Conforming to Jesus in that respect.

9 **WE** must conform to Jesus, in reference to this Covenant of Grace: *We are changed by beholding, into the same Image*. If we look unto Jesus in this respect, this Look will have such an influence upon us, that we shall conform to Jesus. But wherein consists this Conformity? I answer, in these several particulars:

1. God in Christ offers his Covenant to us; so we through Christ should embrace his Offer.

2. God in Christ keeps Covenant with us; so we through Christ should be careful to keep Covenant with him.

3. God in Christ hath highly honoured us as we are his People: so we through Christ should highly honour him as he is our God.

1. God in Christ offers a Covenant of Grace to us; so we through Christ should embrace this gracious Offer. His Offers have appeared from first to last: 1. To Adam. 2. To Abraham. 3. To Moses. 4. To David. 5. To Israel, and to Judah. Take notice of it in that great promise of the Covenant, *I will be thy God*: q. d. Come Soul, if thou wilt but have me, I am thine, here I offer myself, my son, my spirit, Justification, Sanctification, Adoption, Salvation: whatsoever I am, or whatsoever I have, all is thine, if thou wilt but accept of me: Look over all this wide, wide world, and if there be any thing in it that can please thy soul; and when thou hast gone through all the world, then come and take a view of me, and see me in my glory, beauty and excellency; view me in my Attributes, and see if thou findest not enough in me worthy of thy acceptance: all this, and more than this, nay more than eye can see, or ear can hear, or heart can conceive I offer to thee, if thou wilt but have me; Lo, I will be thy God. So Christians! God is first

first with us, he is the first mover, he begins with us before we begin with him: *I will bring them* (saith God) *into the bond of the Covenant.* Now in this let us conform; doth he offer? O let us embrace the offer! doth he lead the way? O let us follow him step by step in that very way as he goes before us! Let us not prescribe unto God, let not us presume to appoint the Conditions of the Covenant; let us not seek to wind about the Promise of Grace to our own Mind and Will: let us not say, *We will have it thus, thus and thus it shall be, or else we will admit of no conditions of peace:* But, O come, take God and Christ upon his own Terms; submit to that way of the Covenant, and to those conditions of peace which the Lord prescribeth; why? this is to conform to his gracious offers. There is much of this offer of Christ and conforming to Christ, and therefore give me leave to enlarge. As in the offer God usually scatters some little seeds of Faith in the hearts of those that he will bring to himself; so it is worth the while to observe the work of Faith in receiving and accepting of this gracious offer; only I shall not herein limit the Lord; but I will shew what some conceive the most usual and ordinary course of Faiths working, and of the souls conforming to Jesus Christ in its closing with Christ. As thus—

1. Faith hearing the great things proposed in the Covenant of Grace, it stirs up in the heart a serious consideration of their blessed condition, that are in covenant with God; *Blessed art thou O Israel, a People saved by the Lord—What Nation in the Earth is like thy People, even like Israel, whom God went to redeem for a People unto himself?* Time was, (saith the Soul) that I counted the proud blessed, and the rich blessed, and the honourable blessed; time was when I placed my blessedness in other things, as in Riches, Preferments, Favour, Credit with men; but now these are become vile, and things of no value; Faith makes us change our voice, and to speak as the Psalmist, *Blessed are the People whose God is the Lord.*

2. Faith stirs in the heart a longing desire after this condition; good being believed, cannot but be desired and longed for; Desire naturally springs from the apprehension of any good being made known; hence Faith (we say) is both in the understanding and in the will; as it is in the understanding, it opens the eye to see, and clearly to discern the Blessing of the Covenant; as it is in the will, it pursues and desires the attaining of the Grace revealed; nor are these desires faint desires, but very earnest, eager, violent; sometimes it is called *a thirsting after God*; and sometimes *a panting after God*; and sometimes *a gasping after God*: it is such a desire as cannot be satisfied by any thing without God himself.

3. Faith stirs in the heart some hope to enjoy this condition; I say *some hope*; for Faith being as yet in the Bud, or in the Seed, though its desire be strong, yet hope of obtaining is but feeble and weak; hence Faith is taken up with many thoughts: fain would the Soul be joyned to Christ, but being as yet dismayed with the sense of Sin, it stands like the Publican, afar off; as yet Faith can scarce speak a word to God, only with *Jonah*, it can *look towards his holy Temple*. As a poor weak babe who lies in the Cradle sick, and weak, and speechless, only it can look towards the Mother for help; the cast of the eye expresseth in some sort what it would say; thus Faith being weak, it would speak to God, but it cannot, or dares not; only it hath its eye towards Heaven; as *Jehoshaphat* sometimes said, *Our eyes are towards thee*. It feels a need, and fain would have; but sense of unworthyness, and the sense of the Law strikes such a fear into the heart, that it dares not come near. Consider *Israels Case*, and we shall find it parallel to this: God proclaims on the Mount, *I am the Lord thy God*: what was this, but Gods offer to be in Covenant with *Israel*? and yet the terrour of the Thunder was so great, that *Israel* durst not come near: a poor Soul hearing the Lord to offer himself to be in Covenant in him, *Come soul, I am the Lord thy God*. Why alas it dares not come near: *What am I the Lord? or what is my Fathers House, that I should enter into a Covenant with the most high God?* The Soul is unquiet within it self, it is hurried to and fro, and finds no rest; it hears of Peace with God, but feels it not; there is much ado with the Soul to sustain its hope; only Faith sets the mind again and again to consider the promises, invitati^{on}, and all other encouragements which God hath given in his Word.

4. Faith stirs in the heart some resolves to go to Gods Throne, and to sue for Grace; Faith speaks within as they did, *Who can tell whether the Lord will return?* And, *it may be the Lord God of Hosts will be gracious to the remnant of Joseph*. So, *Who can tell?* saith the Soul; *It may be the Lord will*, saith the Soul: and this begets some resolves

Jonah. 3. 9.
Amos. 5. 15.

as

as those Lepers in *Samarita* knew they were sure to perish, if they sate still; therefore they resolved to try whether the *Aramites* would save them: Or as *Esther*, knowing all was undone if she would not stir, she would try whether the King would hold out his Golden Scepter: So the poor Soul, knowing there is no way but perishing, if it continue in its Natural State, therefore it resolves to go to God: *Doth the Lord say, Seek my Face? Why, thy Face Lord will I seek.* — *Doth the Lord say, Come unto Me? Why, Behold Lord, I come unto Thee; for Thou art the Lord our God.* And now, the Soul betakes it self unto God, it sends up Complaints of it self, it laments its own sinful Rebellions, it puts out a whole Volley of Sighs, Groans, and strong Cryes towards Heaven; it confesseth with Grief and bitter Mourning, all its former Iniquities; it smites, with Repenting *Ephraim*, upon its Thigh; it lyes down at God's Foot-stool, it puts its Mouth in the Dust; it acknowledgeth God's Righteousness if He should condemn, and cast off for ever; and yet withal, it pleads for Grace, that it may be accepted as one of His: It sayes unto God; Lord, I have nothing to plead, why Thou may'st not Condemn me; but if Thou wilt receive me, Thy Mercy shall appear in me: O let Thy Mercy appear, take away all Iniquity, and receive me graciously. Thus the Soul lyes at God's Throne, and pleads for Grace. Jer. 3. 22.

5. As Faith is thus earnest in suing to God for Grace, so it is no less vigilant and watchful in observing what Answer comes from the Lord; even as the Prisoner at the Bar, not only cries for Mercy, but he marks every Word which falls from the Judges Mouth, if any thing may give him Hope; or as *Benhadad's* Servants lay at catch with the King of *Israel*, to see if they could take occasion by any thing which fell from him, to plead for the Life of *Benhadad*: So the poor Soul that is now pleading for Life and Grace, it watcheth narrowly, to see if any thing may come from God, any Intimation of Favour, any Word of Comfort, that may tend to Peace. O let me hear Joy and Gladness. — I will hear what the Lord will say; for He will speak Peace unto His People.

6. As Faith waits for an Answer, so accordingly it demeans it self.

1. Sometimes God answers not, and Faith takes on, and follows God still, and cries after Him with more Strength; as resolving never to give over, till the Lord either save or destroy: Nay, if the Lord will destroy, Faith chuseth to die at God's Feet; as when *Joab* was bidden to come forth from the Horns of the Altar, and to take his Death in another Place; Nay, (saith *Joab*) but I will dye here: Or, as when *Christ* saw no Deliverance come in His Agony, He Prayed more earnestly: So a poor Soul, in the Time of its Agony, when it is striving as for Life and Death, if Help come not at first Call, it prays again, and that more earnestly. Faith is very urgent with God; and the more slack the Lord seems in answering, the more earnest is Faith in plying God with its Prayers: It will wrestle with God, as *Jacob* with the Angel; it will take no Denial, but will crave still: Bless me, even me also; O send me not away without a Blessing! Luke 22. 44.

2. Sometimes God answers in part; He speaks as it were out of a Dark Cloud; He gives some little Ease, but He speaks not full Peace: In this manner He speaks to the Woman; Go thy way, and sin no more: He doth not say; Go in Peace, thy Sin is forgiven thee; No, no; but, Go thy way, and sin no more. Hereby Faith usually gets a little Strength, and looks after the Lord with more Hope; It begins to plead with God, as *Moses* did; O Lord, Thou hast begun to shew Grace unto Thy Servant; go on, Lord, to manifest unto me all Thy Goodness. Here Faith takes a little hold on the Covenant of Grace: It may be the Hand of Faith is feeble, shaking and trembling; yet it takes a little Hold, it receives some Encouragement, it finds that its former Seeking is not in vain. John 8. 11.

3. Sometimes God answers more fully and satisfactorily; He applies some Promise of Grace to the Conscience by His Spirit; He lets the Soul feel & taste the Comforts of himself, or of such and such a Promise, more effectually than ever before: Fear not, (saith God) for I am thy God. Here Faith waxeth bold, and with a glad Heart entertains the Promise brought Home unto it. The Apostle calls this the Embracing of the Promises: Now, Embracing implies an Affectionate Receiving with both Arms opened: So the Soul embraceth the Promise, and the Lord Jesus in the Promise; and having Him, like *Simeon*, in his Arms, it layes Him in the Bosom, it brings Him into the Chamber of the Heart, there to rest and abide for ever. And now is the Covenant strack betwixt God, and the Soul: Now the Soul possesseth God in Christ, as her own; it rests in Him, and is satisfied with Him, it praiseth God for his Mercy, as *Simeon* did, when he had Christ in his Arms; it commits it self wholly, and for ever to that Goodness and Mercy, which hath been revealed to it. Isa. 41. 10. Heb. 11. 13.

O my Soul, Hast thou come thus by little and little, to touch the Top of Christ's Golden Scepter?

Scepter? Why then, Is thy Hand given to God? Then art thou entred into a Covenant of Peace? *Christ's Offering*, and thy Receiving the Covenant of Grace, bears a sweet Agreement, an harmonious Conformity.

2. God in *Christ* keeps Covenant with us; so we through *Christ* should be careful and diligent to keep Covenant with God: In the Things of this Life, a strict Eye is had to the Covenants we make. Now, it is not enough for us to enter into Covenant with God; but we must keep it: The Lord never will, never hath broken Covenants on His Part; but Alas! we on our Parts have broken the first Covenant of Works: Take heed we break not the second; for then there remains not any more place for any more Covenants. As the Lord keeps Covenant with us; so let us keep Covenant with Him: and therein is the Blessing; *The Mercy of the Lord is from Everlasting to Everlasting, — to such as keep his Covenant.*

Psal. 103. 17,
18.

There is much also in this keeping of the Covenant; and therefore, give me leave a little to enlarge. Sundry Acts of Faith are required to this keeping of the Covenant: As thus,

1. Faith in keeping the Covenant, hath alwayes an Eye to the Rule and Command of God: As in Things to be believed, Faith looks on the Promise; so in Things to be practised, Faith looks upon the Command. Faith will present no strange Fire before the Lord; it knows that God will accept of nothing, but what is according to His own Will.

Rom. 14. 7, 8.
2 Cor. 5. 15.
Psal. 50. 15.
Psal. 86. 12.

2. As Faith takes Direction from the Rule; so in keeping of the Covenant, it directs us to the right End, that is, to the Glory of God. We are of Him, and live in Him; and by Faith we must live to Him, & for Him: *For none of us liveth to himself, and no Man dieth to himself; for whether we live, we live unto the Lord; & whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. Again, He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.* This God claims as His right and due: *Thou shalt glorifie Me*, saith God: *Yes*, saith Faith, *I will glorifie thee for ever.*

Heb. 12. 2.

3. Faith in keeping the Covenant, shields the Soul against all Hinderances that it meets withal: As for instance, Sometimes we are tempted on the Right Hand by the Baits and Allurements of the World; *All these will I give thee*, saith the World, *if thou wilt be mine*; but then Faith overcomes the World, by setting afore us better Things than these: Sometimes we are tempted on the Left Hand, by Crosses, Afflictions, Persecutions, and Sufferings for the Name of *Christ*; but then Faith helps us to overcome, and makes us Conquerours through *Christ* that loved us, by setting before us the End of our Faith and Patience. It is said of *Jesus*, That for the Joy that was set before Him, He endured the Cross and despised the Shame.

Acts 10. 33.

4. Faith encourageth the Soul, that the Lord will have a Gracious Respect unto its keeping Covenant: *In every Nation he that feareth Him, and worketh Righteousness, is accepted with Him.* Surely this is no small Encouragement to well-doing: What would not a Servant do, if he knew his Lord will take it in good part? Now, Faith assures the Soul, there is not one Prayer, one Holy Desire, or one Good Thought, or Word which is spoken or done to the Glory of God, but God takes notice of it, and accepts it in good part. *Then they that feared the Lord, spake often one to another; and the Lord hearkned, and heard it; and a Book of Remembrance was written before Him, for them that feared the Lord, and that thought upon His Name.*

Mal. 3. 16.

5. Faith furnisheth the Soul with Strength and Ability to keep the Covenant: By Faith we get a Power and Strength of Grace. As thus: —

Col. 1. 19.

1. By Faith we look at *Christ*, as having all Fulness of Grace in Himself; *It pleased the Father, that in Him should all Fulness dwell*: All others have but their Measures, some more, some less, according to the Measure of the Gift of *Christ*; but *Christ* hath received the Spirit, not by Measure, but in the Fulness of it.

John 3. 34.

Psal. 68. 18.

John 1. 16.

2. By Faith we know, that whatever Fulness of Grace is in *Christ*, He had it not for Himself only, but for us: *He received Gifts for Men*, said the Psalmist; not for Himself merely, but for Men: *Of His Fulness we receive Grace for Grace*, saith John: His Wisdom to make us wise, His Meekness to make us meek, and His Patience to make us patient.

Heb. 4. 2.

3. By Faith we look at *Christ*, as Faithful to distribute such Grace unto us, as He received for us: *He is Faithful in all the House of God*; He is Faithful in dispensing all the Treasures of Grace committed unto Him, for His Churches Good: He keeps nothing back: His Faithfulness will not suffer Him to keep that to Himself, which He hath received for us. Hence as the Psalmist saith, *He received Gifts for Men*; so the Apostle renders it,

Psal. 68. 18.

it, *He gave Gifts unto Men*: As he receives, so he gives; being faithful in all that is committed to Him. Ephes. 4. 8.

4. By Faith we seek God, and beg Performance of his Promises according to our need: Do we want Wisdom, Meekness, Patience, or any other Grace? Faith carries us by Prayer unto the Fountain, and in this way waits and expects to receive the Grace we want. As the Child by sucking the Breast, draws forth Milk for its own Nourishment, and thereby it grows in Strength; so do we by the Prayer of Faith, suck from Christ, and from the Promise of Grace, and by that means derive Strength to our inner Man, to fulfil the Covenant which we have made with God.

6. As Faith strengthens us; so if at any times, by occasion or temptation, we fail in our Covenant-keeping, Faith recovers us, and restores us again to our former Estate: I do not say, the Covenant can be broken betwixt God and Us; we may offend God, and fail in the Service of God; but till we refuse God, and leave God, and chuse another Master, Lord, and Husband besides God, there is no Dissolution of the Covenant of Grace. Now, this a true Believer cannot do; He may fall, and fall often; yet he doth not fall, but he rises again: he may turn aside, but yet he returns again into the way of the Covenant. What a sweet Point is this? Christians, We may, and sometimes we do walk weakly, in keeping of Covenants; our feet slip, and we step aside out of God's Path; yet Faith brings us back again to God: It casts Shame on our Faces, that after all the Grace shewed us, we should so ill requite God: It reminds us of those Promises, *Return unto Me, and I will return unto you.* — *Ye have done all this Wickedness, yet turn not aside from following the Lord:* — *For the Lord will not forsake his People, for his Great Names sake, because it hath pleased the Lord to make you his People.* In the minding of these, and such other Promises, Faith doth encourage us to return unto God, to take words unto our selves, and to plead the Covenant of his Grace towards us: This VVork of Faith brought Peter back to Christ; whereas Judas wanting this Faith, lies down in desperate Sorrow, never able to rise up, or to recover himself.

O my Soul! Art thou acquainted with these Acts of Faith, enabling thee in some good measure to keep Covenant with God? Then is there a sweet Conformity betwixt Thee, and Jesus.

3. God in Christ hath highly honoured us, as we are his People; so we through Christ should honour Him highly, as He is our God: This is the main End of the Covenant; and I shall end with this: O my Soul, be like to God, bear the Image and Resemblance of God thy Father, in this Respect: He hath humbled Himself to advance thee; O then humble thy self to advance Him; endeavour every way to exalt his Name.

We are willing to be in Covenant with God, that we may set up our selves, that we may sit upon Thrones, and possess a Kingdom: But we must think especially of setting up the Lord upon his Throne: *Ascribe Greatness to our God, saith Moses;* make it a Name, and a Praise unto Him, that he hath vouchsafed to make us his People, and to take us into Covenant with Himself: Honour Him as he is God; but honour Him more abundantly, as he is our God: Who should Honour Him, if his People will not? The World knows Him not; *The Wicked will not seek after God,* — *God is not in all his Thoughts.* And, Shall God have no Honour? Shall He that stretched out the Heavens, and laid the Foundations of the Earth, and formed Man upon it, have no Glory? O yes! The Lord Himself answers; *This People have I formed for My Self, they shall shew forth My Praise:* Surely, God will have Praise from his own People, whom he hath taken unto Himself: *He will be glorified in all those that come near Him.*

But, How should we honour God? I answer: —

1. We must set Him up as chief and highest in our Esteem: Kings account not themselves honoured, if they be not set above other Men: And hence God's People have used such Expressions concerning God, as do single Him forth beyond the Comparison of all Creatures. Thus Moses; *Who is like unto Thee amongst the Gods? Who is like unto Thee, glorious in Holyness, fearful in Praises, doing Wonders?* Thus David; *Thou art Great, O Lord God, for there is none like Thee, neither is there any God besides Thee, according to all that we have heard with our Ears.* Thus Solomon; *Lord God of Israel, there is no God like unto Thee in Heaven above, or in the Earth beneath; who keepest Covenant and Mercy with Thy Servants?* Thus Micah; *Who is a God like unto Thee, which passest by the Transgressions of the Remnant of thine Heritage?* And thus should we rise up in our Thoughts and Apprehensions of God, until we come to an Holy Extasie and Admirati-
on of God.

Zech. 1. 3.
1 Sam. 12. 20,
22.

Deut. 32. 3.

Psal. 10. 4.

Isa. 43. 21.

Lev. 10. 3.

Exod. 15. 11.
2 Sam. 7. 22.

1 King. 8. 22.

Micah 7. 18.

2. We must count it our Blessedness, and highest Dignity, to be a People in Covenant with God: Are we Honourable? Yet esteem this as our greatest Honour, that God is our God: Are we low and despised in the World? Yet count this Honour enough, that God hath lifted us up to be his People. Christians, if when we are counted as things of nought, we can quiet our selves in this, that *God is our God*; if when we are persecuted, imprisoned, distressed, we can say with Jacob, *I have enough, because the Lord hath Mercy on me, and hath taken me into Covenant with Him*: surely then we do bear Witness of God before Heaven and Earth, that He is better to us than Corn, or Wine, or Oyl, or whatsoever this World affords.

3. We must lie under the Authority of every Word of God, and we must conform our selves to the Examples of God; that is, we must labour to become Followers of God, and imitate his Virtues. It is a part of that Honour which Children owe to their Parents, to obey their Commands, and to imitate their Godly Example: we cannot honour God more, than when we are *Humbled at his Feet to receive his Word*, than when we renounce the Manners of the world, to become his Followers as dear Children. O think of this! for when we conform indeed, then are we *Holy as he is Holy, and Pure as he is Pure*; and then, How should this but tend to the Honour and Glory of our Good God?

Deut. 31. 3.
Ephes. 5. 1.

Thus far we have Looked on Jesus; as our Jesus, in that dark Time, before His Coming in the Flesh: Our next Work is to Look on Jesus, carrying on the Great Work of Man's Salvation, in His First Coming or Incarnation.

LOOKING

LOOKING UNTO J E S U S

In His Birth.

The Fourth Book.

CHAP. I.

Luke 2. 15. *Let us now go even to Bethlehem, and see this Thing.*

SECT. I.

Of the Tidings of Christ.

IN this Period, as in the former, we shall *first* lay down the Object; and *secondly*, direct you how to *Look unto it*.

The Object is *Jesus*, carrying on the Work of Man's Salvation, in His first Coming in the Flesh, until His Coming again. But because in this long Period we have many Transactions, which we cannot with Convenience dispatch together; we shall therefore break it into smaller pieces, and present this Object, *Jesus Christ*: 1. In his Birth. 2. In his Life.

3. In his Death. 4. In his Resurrection. 5. In his Ascension, Session at God's Right Hand, and Mission of his Holy Spirit. 6. In his Intercession for his Saints; in which Business he now is, and will be employed till his Second Coming to Judgment.

1. *First*, For the Transactions of *Jesus in His Birth*: Some things we must propound before, and some things after his Birth; so that we shall continue this Period till the Time of *John's* Baptism, or the Exercise of his Ministry upon Earth. Now in all the Transactions of this Time, we shall especially handle these: 1. The Tidings of *Christ*. 2. The Conception of *Christ*. 3. The Duplicity of Natures in *Christ*. 4. The real Distinction in that Duty. 5. The wonderful Union, notwithstanding that Distinction. 6. The Birth of *Christ*. 7. Some Consequents after his Birth, whilst yet a Child of Twelve Years old.

The *First* Passage in Relation to his Birth, is, *The Tidings of Christ*: This appears, *Luk. 1. 26, 27, 28, &c.* And in the *Sixth Month*, the Angel *Gabriel* was sent from God, &c. *1. Luk. 1. 26, 31.* I shall a little insist on some of these Words.

1. The Messenger is an *Angel*. Man was too mean to carry the News of the Conception of God: Never any Business was Conceived in Heaven, that did so much concern the Earth, as the Conception of the God of Heaven in a Womb of Earth; no less therefore than an Angel was worthy to bear these *Tidings*; and never Angel received a greater Honour, than of this Embassage. Angels have been sent to divers; as to *Gideon*, *Manna*, *ab*, *David*, *Daniel*, *Elijah*, *Zechariah*, &c. And then the Angel honoured the Message; but

but here's a Message that doth honour the *Angel*; he was highly glorious before; but this added to his glory. Indeed, the Incarnation of God could have no less a Reporter than the *Angel* of God: When God intended to begin his Gospel, he would first visit the World with his *Angel*, before he would visit the World with his *Son*; His *Angel* must come in the Form of Man, before his *Son* must come in the Nature of Man.

Luke 1. 28.

This *Angel* salutes the *Virgin*; *Hail, thou that art highly favoured, the Lord is with thee*;

blest art thou among Women. Many Men and Women have been, and are the Spiritual Temples of God; but never was any the material Temple of God, but only *Mary*; and therefore, *Blest art thou amongst Women*: and yet we cannot say that she was so Blest in Bearing *Christ*, as she was in Believing in *Christ*; her Bearing indeed was more Miraculous, but her Believing was more Beneficial to her Soul: that was her Privilege, but this was her Happiness. Christians, If we believe in *Christ*, and if we obey the Word of *Christ*, we are the Mothers of *Christ*: *Whosoever doth the Will of My Father which is in Heaven, he is my Brother, and Sister, and Mother.* Every renewed Heart is another

Mat. 12. 50.

Luke 11. 27.

Mary, a spiritual Sanctuary of the Lord *Jesus*. It was the Woman's Acclamation, *Blest is the Womb that bare thee, and the Paps that gave thee suck*. True, said *Christ*; but that Blessing extends only to one: I will tell you how many are Blest, and rather Blest;

Verf. 28.

yea, rather Blest are they that hear God's Word, and keep it: Blest are they that so incarnate the written Word by doing it, as the Blest *Virgin* gave Flesh to the Eternal Word by bearing it; those that hear and keep *God's Word*, are they that *Travel in Birth again*,

Gal. 4. 9.

until Christ be formed in them. Hearing, they Receive the Immortal Seed of the Word, by a firm Purpose of doing they conceive, by a longing Desire they quicken, by an earnest Endeavour they travel, and when the Work is wrought, then have they incarnate the Word, and *Christ* is formed in them. In this Respect was *Mary* Blest; and I make no question, but in this Respect also the *Angel* calls her Blest, and *Elizabeth* calls her Blest, and *Simeon* calls her Blest, and she calls her self Blest, and all Generations call her Blest, and *God* Himself calls and makes her Blest; yea, as *Paul* said, *Cometh this Blessedness on the Circumcision only*?

Rom. 4. 9.

Mat. 5. 3, 4, 5.

Psal. 32. 2.

so, cometh this Blessedness on the Virgin only? No, even Blest are the Poor in Spirit, Blest are they that mourn, & Blest are the Meek; and Blest are they, whose Sins are not imputed. Even these hath *God* blest with Spiritual Blessings in Heavenly Places; and these shall *Christ* entertain with a *Come ye Blest of My Father.*

Luke 1. 29.

3. This *Virgin* is Troubled at this Salute. She might well be troubled; For, 1. If it had been but a Man that had come in so suddenly, when she expected none; or so secretly, when she had no other Company; or so strangely, the Doors being probably shut; she had cause to be troubled: How much more, when the shining Glory of the *Angel* so heightened the Astonishment? 2. Her Sex was more subject to fear: If *Zachary* were amazed with the sight of this *Angel*, How much more the *Virgin*? We flatter our selves how well we could endure such Visions; but there is a difference betwixt our Faith, and our Senses; to apprehend here the Presence of *God* by Faith, this goes down sweetly: But should a Glorious *Angel* appear amongst us, it would amaze us all. But for this, the *Angel* comforts her; *Fear not Mary, for thou hast found Favour with God.* The Troubles of Holy Minds ever end in Peace or Comfort; Joy was the Errand of the *Angel*, and not Terror; and therefore, suddenly he revives her Spirit with a cheerful Excitation: *Fear not*; q. d. *Let those fear who know they are in Displeasure, or know not they are gracious*: *Thine happy Estate calls for Confidence, and that Confidence calls for Joy*: What should they fear; that are favoured of Him at whom the Devil's Tremble? O *Mary*! How should Joy but enter into thy Heart, out of whose Womb shall come Salvation? I question, not but these very words revived the *Virgin*: What remote Corner of her Soul was there, into which these Beams of Consolation did not shine?

Verf. 30.

4. Here is the Foundation of her Comfort, and our Happiness; Behold, thou shalt Conceive in thy Womb, and bring forth a Son, and shalt call His Name *Jesus*. Never was Mortal Creature thus honoured, that her Womb should yield that Flesh, which was personally united to the Godhead; that she should bear Him that upholds the World. There's one Wonder in the Conception, another in the Fruit; both are marvellous: but the latter, I take it, is more Mystical, and fuller of Admiration; the Fruit of the Womb is *Jesus*, a Saviour, the Son of the Highest; a King, *God shall give Him a Throne*, and He shall Reign forever; for of His Kingdom there shall be no End. Here was a Son, and such a Son as the World never had before; and here was the Ground of *Mary's* Joy: How could she but rejoice; to hear what her Son should be before He was? Surely, never was any Mother

Luke 1. 31,

32, 33.

ther so glad of her Son Born, as this Virgin was of her Son before He was Conceived.

The Ground of this Joy lay more especially in that Name *Jesus*. Here Christians! Here is the Object that you are to *Look unto*. The first Title that the Angel gives our Saviour, it is *Jesus*, a Saviour. O come! let us dwell a little here: Without *Jesus* we had never known God our Friend; and without *Jesus*, God had never known us for any other than His Enemies. This Name *Jesus* is better to us, than all the Titles of God: Indeed there is Goodness and Greatness enough in the Name *Jehovah*; but we merited so little Good, and demerited so much Evil, that in it alone there had been small Comfort for us; but in the Name *Jesus* there is Comfort, and with the Name *Jesus* there is Comfort in the Name of God. In old times, God was known by His Names of Power, and of Majesty, and of His Nature; but His Name of Mercy was reserved till now, when God did purpose to pour out the whole Treasure of his Mercy, by the Mediation of his Son. And as this Name is exalted above all Names; so are we to exalt his Mercy above all his Works. O it is an useful Name! In all Depths, Distresses, Miseries, Perplexities, we beseech God by the Name of *Jesus*, to make good his own Name, not to bear it for nought; but as He is a Saviour, so to save us: And this is our Comfort, that God will never so remember our wretched Sins, as to forget His own Blessed Name; and especially this Name *Jesus*. O it is the Highest, the Dearest, the Sweetest Name to us of all the Names of God.

The reason of this Name was given by the Angel to *Joseph*: *Thou shalt call his Name Jesus, for He shall save His People from their Sins*. But why from their Sins? We seem rather willing to be saved from Poverty, Ignominy, Plague, Prison, Death, Hell, the Devil. Sin is a thing that troubles but a few: O how few! how very few be there, that break their sleep for their Sins? Alas, alas! Sin (if we understand) is the very worst of Evils: There is no Poverty but Sin, there is no Shame but Sin, there is no Plague to that of Sin; there is no Prison, but that Prison is a Paradise without Sin; there is no Death that hath any Sting in it, but for Sin; *The Sting of Death is Sin*, saith the Apostle; take out the *Sting*, and you may put the *Serpent* in your Bosom: Nay, I'll say more, there is no Hell, but for Sin; Sin first kindled the Fire of Hell, Sin fuels it; take away Sin, and that tormenting Flame goes out. And for the Devil; Sin is his Instrument, whereby he works all mischief: How comes a Man to be a slave to Satan, but by Sin? But for Sin, the Devil had no Business in the World; but for Sin he could never hurt a Soul.

What abundance of Benefits are here in one word; *He shall save His People from their Sins*? There is no Evil incident to Man, but it ceaseth to be Evil when Sin is gone. If *Jesus* take away Sin, he doth bless our very Blessings, and sanctifie our very Afflictions: He fetcheth Peace out of Trouble, Riches out of Poverty, Honour out of Contempt, Liberty out of Bondage; He pulls out the Sting of Death, puts out the Fire of Hell: As all Evils are wrapt up in Sin; so he that saves us from Sin, he saves us from all Evils whatsoever.

But, Is not *Christ* as precious a Name as *Jesus* is? I answer, No, For, 1. *Christ* is not the Name of God: God as he is God, cannot be anointed; but *Jesus* is the Name of God, and that wherein He more especially delights. 2. *Christ* is Communicated to others; Princes are called *Christs*; but *Jesus* is proper to Himself: There is no Saviour but He. 3. *Christ* is anointed; To what End, but to be a Saviour? *Jesus* is therefore the End, and the End is alwayes above the Means: — Why? this is that *Jesus*, the Son of God's Love, the Author of our Salvation, *In whom alone God is well pleased*; and whom the Angel published afore He was Conceived: *Thou shalt Conceive, and bring Forth a Son, and shalt call His Name Jesus*.

SECT. II.

Of the Conception of Christ.

2. **T**HE Conception of *Christ*, was the Conclusion of the Angel's Message: No sooner had the Virgin said, *Be it to me according to Thy Word*; but according to that Word it was: immediately the Holy Ghost over-shadowed her, and Forms our Saviour in her Womb. Now Christians! Now was the Time of Love; especially, if we relate to His Conception and Birth: Well may we say, Now was it that the Day brake up, that the Sun arose, that Darknes vanished, that Wrath and Anger gave place to Favour and Salvation;

tion: Now was it, that *Free-Grace* came down from Heaven, Thousands of Angels waiting on her; the very Clouds part (as it were) to give her way; the Earth springs to welcome her; the Clouds clap their Hands for Joy; the Heavenly Hosts sing as she goes along, *Glory to God in the Highest, Peace upon Earth, Good Will towards Men*: Truth and Righteousness go before her, Peace and Prosperity follow after her, Pity and Mercy waits on either Hand; and when she first sets Foot on the Earth, she cries a *Jesus, a Saviour*! Hear ye Sons of *Adam*! The Lord hath sent me down to bring you News of a *Jesus*! *Grace and Peace be unto you*: I will live with you in this World, and you shall live with me in the World to come. O here was Blessed News! Why, this is Gospel, pure Gospel; this is the Glad Tidings: *Free-Grace* proclaims a *Jesus*; and a *Jesus* is made up (as it were) all of *Free-Grace*. O what Eternal Thanks do we owe to the Eternal God! If there had not been a *Jesus* (to borrow that Expression) made all of *Grace*, of *Grace* it self, we could never have had Dealing with God. O how may we say with the Angels; *Glory to God: Blessed be God, for Jesus Christ*!

1 Tim. 3. 16.

But in this Conception of *Christ* are so many Wonders, that e're we begin to speak them, we may stand amazed: *Without Controversie, great is the Mystery of Godliness; God manifested in the Flesh*. Say, Is it not a Wonder, a Mystery, a great Mystery, a great Mystery without all Controversie, that the Son of God should be made of a Woman, even made of that Woman which was made by Himself? Is it not a Wonder, that her Womb then, and that the Heavens now, should contain Him, whom the Heaven of Heavens cannot contain? Concerning this Conception of *Christ*, I shall speak a little, and but a little: What Man can conceive much of this Conception, which was a Conception without Help of Man? Our greatest Light we borrow from the *Angel*, who describes it thus; *The Holy-Ghost shall come upon thee, and the Power of the Highest shall overshadow thee*.

Luke 1. 35.

Our of these Words, observe, 1. The Agent or Efficient. 2. The Fruit or Effect.

Matth. 1. 20.

1. The Agent or Efficient Cause of *Christ's* Conception, is the Holy-Ghost. This agrees with that Speech of the *Angel* to *Joseph*; *That which is Conceived in her, is of the Holy-Ghost*. Here it may be demanded, why the Conception of *Christ* should be ascribed to the Holy-Ghost, which is common to all the Actions in the *Trinity*? I answer, Not to exclude the rest; but first, to shew it was the free Grace of God, which is often termed the Holy-Ghost. 2. Because the Father and the Son effected it by the Holy-Ghost, so was it his Work immediately, and in a special manner: Good reason have we to be thankful to all the Three Persons; to the Father, for ordaining this Garment; to the Holy-Ghost, for weaving it; to the Son, for wearing it; to the whole Deity, for cloathing us with it, and making us Righteous by it — Neither yet is the Holy-Ghost *Christ's* Father; he did not beget Him, he did not form Him, he did not minister Matter from his own Substance whereof *Christ* was made; but took a part of Humane Nature from the Virgin, and of that he made the Body of *Christ* within her. Away with all gross Opinions, and old Heresies! This Conception of *Christ* was not by any Carnal Effusion of Seminal Humour; but by way of Manufacture, (i.) by Handy-work, or Operation, or Virtue of the Holy-Ghost; or else by the Energetical Command and Ordination of the Holy-Ghost, whereby that part of the *Virgin's* Blood, or Seed, whereof the Body of *Christ* was to be framed, was so cleansed and sanctified, that in it there should be neither Spot nor Stain of Original Pollution.

Gal. 4. 4.
Rom. 1. 6.

2. The Fruit or Effect was the Framing of *Christ's* Manhood, in which we may observe the Matter and Manner. 1. For the Matter: Observe we the Matter of the Body, and of the Soul of *Christ*. 1. The Matter of the Body of *Christ*, it was the very Flesh and Blood of the *Virgin*: *He was made of Woman*, saith the Apostle, (i.) of the Flesh and Blood, & Substance of the Woman: *And He was made of the Seed of David* (saith the Apostle) according to the Flesh, otherwise He could not have been the Son of David, according to the Flesh: And, if it be true which the Philosophers say, That the Seed of the Man doth not fall into the Substance of the Child, but only doth dispose the Seed of the Woman, (as a Workman frameth and disposeth his Work) to make the same into the Form of a Man: Why then, I know not wherein the Conception of *Christ* should differ in the Matter at all from our Conception; save only in the Agent, or Worker of his Substance, who was the Holy-Ghost. 2. The Matter or Substance of the Soul of *Christ*, was not derived from the Soul of the *Virgin*, as a part thereof; but it was made as the Souls of other Men be; (i.) of nothing, by the Power of God; and so infused into the Body by the Hand of God: But of these Things (of His Body and Soul, and Humane Nature) we shall speak more largely in the next Section.

2. For

2. For the manner of forming Christs humane Nature, it was miraculous. The Angel ascribes two actions to the Holy Ghost in this great work; the one to *come upon* the Virgin, the other to *overshadow* her; by the first is signified the extraordinary work of the Holy Ghost in fashioning the humane Nature of Christ; as it was said of *Sampson*, *The spirit of the Lord came upon him*, (i. e.) the Holy Ghost inspired him with an extraordinary strength; so the Spirit of the Lord came upon her (i. e.) the holy Ghost wrought in her in an extraordinary way. As for instance; in ordinary generation our substance and parts are framed successively by degrees, as first, the seminal humour becomes an Embryo, then a body in organical; then are fashioned the Liver, Heart, and Brain, and then the rest one after another? and it is at least forty days before the body of a Child be fully formed: now it was otherwise with the Body of Christ; for in the very instant of his conception, he was made perfect in Body and Soul, void of Sin, and full of Grace; in the very instant of his Conception he was perfectly framed, and instantly united unto the eternal Word, perfect God and perfect Man. Surely this was extraordinary, and this is the property of the Holy Ghost *subito operari*, to work instantly and perfectly; *as soon as ever the flesh was conceived, it was presently united, and made the flesh of the Son of God*; it was suddenly made, perfectly made, holily made. Judg. 14. 6. Augl De fido ad Pet. c. 18.

The second action ascribed to the holy Ghost, is adumbration, or *overshadowing* of the Virgin; this teacheth us that we should not search overmuch into this great Mystery. Alas it is too high for us; if the course of ordinary generation be a secret, how past all comprehension, is this extraordinary operation? the holy Ghost did cast a shadow over the Virgin, and withall a shadow over this Mystery? why should we seek a clear light where God himself will have a shadow? *I know the Word was made flesh* (saith Chrysostome) *but how he was made I know not*. Chrys. hom. 5.

1. In way of confutation, this word *conception* is the bane of divers heresies. 1. That of the *Manichee*, who held he had no true body; if so, as one says well, that had been *Virgo decipiet*, not *concupiet*, rather a deceiving of us, than a conceiving of him. 2. That of the *Valentinian*, revived lately in the *Anabaptists*, who hold, that he had a true body, but made in heaven, and sent into the Virgin here on earth; and if so, that had been *virgo recipiet*, not *concupiet*, rather a receiving, than conceiving; yet I cannot but wonder how confidently the *Anabaptists* tell us, that the Flesh of Christ came down from heaven, and passed through the Virgin *Mary*, as water through a Conduit pipe, without taking any substance from her: Their objections are raised out of these Texts: Use 1

1. *No man ascendeth into heaven, but he that came down from heaven, even the son of man which is in heaven*. I answer, first, this speech must be understood, firstly in respect of the God-Head, which may be said in some sort to descend, in that it was made manifest in the Manhood here on earth. 2. This speech may be understood truly of the whole person of Christ, to whom the properties of each Nature (in respect of the communication of properties) may be fitly ascribed: but this doth no way prove that this flesh which he assumed on earth, descended from heaven. John. 3. 13.

2. *The first man is of the earth, earthy: the second man is the Lord from heaven*. I answer, 1. This holds forth that Christ was heavenly-minded, as sometimes he told the Jews, *you are from below: I am from above: you are of the World, I am not of this World*: Christ was not worldly-minded, or swayed with the lusts of the Flesh, or any way earthly affected: as sometimes he could tell his Apostles, *ye are not of the world*: so much more might he say of himself, that he was not of this world, but his Conversation was in heaven. Or, 2. This holds forth that Christ was heavenly, or from heaven, in respect of the glorious qualities which hereceived after his Resurrection: and not in respect of the substance of his Body: many glorious qualities was Christ endowed with after he was raised (I shall not now dispute them) which he had not before: and in respect of these he might be called heavenly, or from heaven. 3. This holds forth that Christ also was in some sort heavenly, or from heaven in his humane nature, in that the humane nature was united to the divine, and withal in that the humane nature was formed by the holy Ghost; so *John's* Baptism is said to be from heaven: though neither he, nor the water wherewith he Baptized, descended from heaven: but because he received it from God who is in heaven. Christ was conceived (as you heard) by the Holy Ghost, and in that regard his generation was divine and heavenly, or from heaven. 1 Co. 15. 47, 48. John. 8. 23. John. 15. 19.

2. In way of comfort and encouragement, Christ was thus conceived that he might sanctifie Use 2.

sanctify our conceptions; as the first *Adam* was the root of all Corruption; so is the second *Adam* the root of all sanctification: Christ went as far to cleanse us, as ever *Adam* did to defile us; what? were our very Conceptions defiled by *Adam*? in the first place Christ takes course for this; you see he is conceived by the Holy Ghost: and he was not idle whilst he was in the womb; for even then and there he cast out the Core of corruption, that cleaved close to our defiled natures; so that now God will not account evil of that nature, that is become the nature of his own deare Son. O the Condescensions of our Jesus! O that ever he would be conceived in the womb of a Virgin! O that he would run through the Contumelies of our sordid Nature; that he would not refuse that which we our selves in some sort are ashamed of! Some think it a reason why the *Anabaptists* and some others run into such Fancies, and deny this Conception of Christ, only to incline those foul indignities (as they take them) for the great God of heaven to undergo; but certainly this was for us, and for our sakes; and therefore far be it from us to honour him the less, because he laid down his honour for our sakes; no, no, let us honour him more, and love him more; the lower he came for us, the dearer and dearer let him be unto us: consider in all these transactions Christ was carrying on the great work of our salvation, otherwise he had never been conceived, never had assumed to his Person humane Nature, never had been Man.

SECT. III.

Of the Duplicity of Natures in Christ.

Isa. 9. 6.
Gal. 4. 4.

3. **T**HE duplicity of Natures in Christ appears, in that he was truly God and truly Man. *To us a Child is born*, saith the Prophet; there is a Nature humane; and *he shall be called the Mighty God*; there is a Nature divine: God sent his Son, saith the Apostle, therefore truly God: and this Son *made of a Woman*, therefore truly Man: one would have thought this truth would never have come into controversie in our days; but these are the last days, and that may take off the wonder; *In the last days shall come* 2 Tim. 3. 1. *perillous times.* — *Mens shall resist the Truth, &c.* In the last days I know there will be abundance of Truth revealed. *The Knowledge of the Lord shall be as the waters that cover the Sea, and every Child shall be as David.* And the Book that was sealed, must Zech. 12. 8. be opened, and knowledge shall be increased; but Satan even then will be busie to sow his Tares, as God is in sowing of his Wheat; then is Satan active to communicate errors, when he sees God begin to discover truths; he hopes in the heat of the Market to vent his own wares; and I believe this is one reason why now the Devil sets on foot so many dangerous errors, that so he may prejudice the hearts of God's People in the receiving and entertaining of many Glorious truths. But that we may not pass over such a Fundamental Error as this; some saying with *Martian*, that he is God, but not man; and others with *Arrius*, that he is man, but not God; I shall therefore confirm this truth of the two Natures of Christ against the Adversaries of both sides.

And 1. That Christ is true God, both apparent scriptures, and unanswerable Reasons drawn from scriptures, do plainly evince.

1. The scriptures call him God. *In the beginning was the word, and the word was with God, and the word was God.* — And unto the son he saith, *Thy Throne, O God, is for ever.* And Thomas answered and said unto him, *My Lord, and my God;* and take heed to your selves, and to all the flock. — *To feed the Church of God which he hath purchased with his own Blood.* And hereby perceive we the Love of God, because he 1 John 3. 16. *laid down his life for us.* And we know that the Son of God is come. — *This is the true God, and eternal Life.* And without Controversie, great is the Mystery of Godliness, 1 John 5. 20. *God was manifested in the Flesh.* 1 Tim. 3. 16.

2. Unanswerable Reasons drawn from Scriptures, prove him God: Thus it appears. —

1. From those incommunicable properties of the Deity, which are properly ascribed unto him: He is eternal as God, *Rev. 1. 17.* He is infinite as God, *Mat. 28. 20.* He is omniscient as God, *Mat. 9. 4.* He is omnipotent as God, *He that cometh from above is above all.* — *He is able to subdue all things unto himself.* — *He hath the keys of hell and death.*

John. 3. 41.
Phil. 3. 21.
Rev. 1. 18.

2. From these Relations he hath with God, as to be the only begotten Son of God,

God, *John* 1. 18. The Image of the Father, *2 Cor.* 4. 4. *Col.* 1. 15.

3. From those Acts ascribed to him which are only agreeable to the divine Nature; as, to be the Author of our Election, *John* 13. 18. To know the Secrets of our Hearts, *Mat.* 9. 4. To hear the prayers of his people, *John* 14. 14. To judge the quick and the dead, *John* 5. 22. And thus he creates as God, *John* 1. 4. He commands as God, *Mat.* 8. 26. He forgives as God, *Mat.* 9. 6. He sanctifies as God, *John* 1. 12. He glorifies as God, *John* 10. 28.

4. From all those acknowledgments given to him by the Saints, which are only proper unto God; and thus he is believed on as God, *John* 3. 18. He is loved as God, *1 Cor.* 16. 22. He is obeyed as God, *Mat.* 17. 5. He is prayed to as God, *Acts* 7. 59. He is praised as God, *Rev.* 5. 13. He is adored as God, *Heb.* 1. 6. *Phil.* 2. 10. Surely all these are strong demonstrations, and prove clearly enough, that Christ Jesus is God. But why was it requisite that our Saviour should be God? I answer, 1. Because none can save Souls, nor satisfy for sin, but God alone; *There is none* (saith the Psalmist) *that can by any means redeem his Brother, or give a ransom for him. — but God will redeem my soul from the power of Hell.* 2. Because the satisfaction which is made for sin, must be infinitely meritorious: an infinite wrath cannot be appeased, but by an infinite merit; and hence our Saviour must needs be God, to the end, that his obedience and sufferings might be of infinite price and worth — 3. Because the burden of God's wrath cannot be endured, and run through by a finite Creature: Christ therefore must be God, that he might abide the burden, and sustain the Manhood by his divine power. 4. Because the enemies of our salvation were too strong for us: How could any creature overcome Satan, Death, Hell, Damnation? Ah! this required the power of God; there's none but God that could destroy him that had the power of death, that is the Devil.

Psal. 49. 7. 15.

2. As Christ is God, so he is true man; he was born as man, and bred as man, and fed as man, and slept as man, and wept as man, and sorrowed as man, and suffered as man, and died as man; and therefore he is man.

But more particularly. 1. Christ had a humane body; *Wherefore when he came into the world, he said, Sacrifice and Offering thou wouldest not, but a body hast thou prepared me.* And when the Apostles thought they had seen a Phantasm, or a Spirit, he said unto them, *Handle me and see, because a Spirit hath no flesh and bones, as you see me have.* Here's a truth clear as the Sun; and yet, O wonder! Some in our times (as *Cochlæus* witnesseth) do now avouch, that he had but an imaginary body, an aerial body, a phantasm, only in shew, and no true body.

Heb. 10. 5.

Luke 24. 39.

2. Christ had an humane reasonable Soul. *My Soul is heavy unto Death,* said Christ; and again, *Father, into thy hands I commend my Spirit.* Surely (saith *Nazianzen*) either he had a Soul, or he will not save a Soul. The *Arrians* opposed this, saying, *Christ had no humane Soul, but only a living flesh;* because the Evangelist saith that *the Word was made flesh;* but this is a *Synechdoche*, very usual in Scripture, to put the part for the whole; and signifieth as much as that he had said, *the Word was made man.* I know some reasons are rendered why the Evangelist saith, *he was made flesh,* rather than *he was made man;* as, 1. To shew what part of Christ was made of his Mother; not his Deity, nor his Soul, but only his flesh. 2. To express the greatness of Gods Love, who for our sakes would be contented to be made the vilest thing, *flesh,* which is compared to *grass.* *All flesh is* *grass.* 3. To shew the greatness of Christs humility, in that he would be named by the meanest name, and basest part of man; the soul is excellent, but the flesh is base. 4. To give us some confidence of his love and favour towards us, because our flesh, which was the part most corrupted, is now united to the Son of God.

Mat. 26. 38.

Luke 23. 46.

John. 1. 14.

Isa. 40. 6.

3. Christ had all the properties that belong either to the soul or body of a man: nay more than so, Christ had all the infirmities of our Nature, sin only excepted: I say the infirmities of our nature, as cold, and heat, and hunger, and thirst, and weariness, and weakness, and pain, and the like; but I cannot say that Christ took upon him all our personal infirmities; infirmities are either natural, common to all men, or personal; and proper to some men; as to be born lame, blind, diseased; as to be affected with Melancholy, Infirmity, Deformity: how many deformed Creatures have we amongst us? Christ was not thus; his Body was framed by the holy Ghost of the purest Virgins Blood; and therefore I question not, it was proportioned in a most equal symmetry, and correspondency of parts; *He was fairer than the sons of men;* his countenance carried in it an hidden veiled star — like brightness (saith *Jerome*) which being but a little

revealed,

revealed, it so ravished his Disciples hearts, that at the first sight thereof they left all, and followed him: and it so astonished his enemies, that they stumbled and fell to the ground. So then he had not our personal infirmities, but only our natural; and good reason, for indeed he took not upon him an humane person, but only an humane nature united to the person of his Godhead.

But why was it requisite that our Saviour should be Man? I answer, 1. Because our Saviour must suffer and die for our sins, which the Godhead could not do. 2. Because our Saviour must perform obedience to the Law, which was not agreeable to the Law-giver; the Godhead certainly is free from all manner of subjection. 3. Because our Saviour must satisfy the justice of God in the same nature wherein it was offended; For since by man came death, by man came also the resurrection of the dead. 4. Because by this means we might have free access to the Throne of Grace, and might find help in our necessities, having such an High-Priest as was in all things tempted like unto us, and was acquainted with our infirmities in his own person, Heb. 4. 15. — 5. 2.

SECT. IV.

Of the distinction of the two Natures of Christ.

4. **A** Real distinction of these two Natures is evident. 1. In regard of essence, the Godhead cannot be Manhood; nor can the Manhood be the Godhead. 2. In regard of properties, the Godhead is most wise, just, omnipotent, yea wisdom, justice, omnipotency it self, and so is not the Manhood, neither can it be. 3. They have distinct Wills; *Not my Will, but thy Will be done, O Father!* Plainly differencing the Will of a Creature, from the Will of a Creator. 4. The very actions in the work of Redemption are indeed inseparable, and yet distinguishable; *I lay down my life, and take it up again:* to lay it down was the action of man, not of God; and to take it up, was the action of God, not of man; in these respects we say each nature remains in it self entire, without any conversion, composition, commixtion, or confusion: there is no conversion of one into the other, as when he changed water into wine; no composition of both, no abolition of either, no confusion at all. It is easy to observe this real distinction of his two natures from first to last; as first, He was conceived as others, and so he was man; but he was conceived by the holy Ghost, as never man was; and so he is God. 2. He was born as others, and so he was man; but he was born of a Virgin, as never man was; and this speaks him a God. 3. He was crucified, died, and was buried, and so he was man; but he rose again from the dead, ascended into Heaven, and from thence shall come at last to judge the quick and the dead, and so he is God. — Or if from the Apostles Symbol we go to the Gospel, which speaks both natures at large; we find there, 1. He was born of his Mother, and wrapped in swaddling-cloths, as being a man; but the Star shines over him, and the wise men adore him, as being a God. 2. He was Baptized in Jordan, as being a man; but the holy Ghost from heaven descended upon him, as being a God. 3. He is tempted of Satan; as being a man; but he overcame Satan, and dispossessed Devils; as being a God. 4. He travelled, and was thirsty, and hungry, and weary, as being a man; but he refreshed the weary, and fed the hungry, and gave drink, even water of life to the thirsty, as being a God. 5. He slept in the Ship, and his Disciples awoke him, as being a man; but he rebuked the winds, and stilled the raging of the tumultuous Seas, as being a God. 6. He was poor and needy, had not an house to put his head in, as being a man; but he was, and is rich and mighty, and cannot be contained in the heaven of heavens, as being a God. 7. He was sorrowful and sad, he wept and he prayed, as being a man; but he comforts the sorrowful, and heareth the prayers of all his Saints, as being a God. 8. He was whipped, and rent, and torn, and crucified, as being a man: but he rent the vail of the Temple, and caused the Sun to hide his face for shame, when he was crucified, as being a God. 9. He cried out on the Cross, *Eloi, Eloi, lama sabachthani,* as being a man; but he could say to the Thief, *To day shalt thou be with me in Paradise,* as being a God. 10. He died and was buried, and lay in the grave, as being a man; but he overcame death, and destroyed the Devil, and raised up himself to life again, as being a God. 11. After his Resurrection he appeared to his Disciples, and ate with them, and talked with them, as being a man; but he provided meat, and vanished out of their sight, as being a God. 12. He ascended into heaven, and the heavens now contain him,

as he is Man; but he sustains the Heavens, and commands all therein, and rides on the same, as being a God. Thus we see all along two real distinct natures still continuing in Christ; God being become Man, the Deity being abolished, but the humane nature was adjoynd; according to the old Distich, *Sum quod eram, nec eram quod sum*, &c. I am that I was, but I was not that I am. You will say, How then is it said *the word was made flesh*, or God became Man? I answer, one thing may become another either by way of change, as when the water was turned into wine; but thus was not Christ: the Godhead was for a time concealed, but it was never cancelled: or one thing may become another either by way of union, as when one substance is adjoynd unto another, and yet is not transferred or changed into the nature of the other; thus a Souldier putting on his Armour, is an armed man; or a man wearing on his Garments, is no more a naked, but a clothed man; and yet the Armour and the Souldier, the man and his Apparel are distinct things: and thus was it with Christ; the flesh is said to be deified, and the Deity is said to be incarnate; not by the conversion of either into the nature of the other, but by assuming, and adjoyning the humane nature to the divine; and yet still the humane nature, and the divine are distinct things; both the natures in Christ do remain entire, and inconfused; indeed the humanity is much magnified by the divinity; but the divinity is nothing altered by the humanity: Thus much for the distinction of his two Natures.

SECT. V.

Of the Union of the two Natures of Christ in one and the same Person.

5. **T**HE Union of two Natures of Christ, in one and the self-same person, is that great wonder which now we must speak of as we are able; but alas! how should we speak this union, and not be confounded in our selves? It is a great mystery, a secret, a wonder; many wonders have been since the beginning of the world; but all the wonders that ever were, must give place to this, and in respect thereof, cease to be wonderful: neither the Creation of all things out of nothing, nor the restauration of all things into their perfect being; I mean neither the first work, nor the last work of God in this world (though most admirable pieces) may be compared with this. This Union of the two Natures of Christ into one person, is the highest pitch (if any thing may be said highest in that which is infinite) of God's wisdom, goodness, power, and glory; well therefore, said the Angel to Mary, *The power of the highest shall overshadow thee*: and if God did overshadow this Mystery with his own Vail, How should we presume with the men of Bethshemes, to look into it? Christians! If you will needs put it to the question, *How that wonderful connection of two so infinitely differing natures, in the unity of one person should be effected?* I must answer you with the Apostle, *Who is sufficient for these things?* Certainly these are the things which the Angels desire to stoop and look into: It is an Inquisition fitter for an Angelical intelligence, than for our shallow capacity; and yet as *Moses* could not chuse but wonder, though he must not draw nigh to the Bush burning with fire, and not consumed: so though we dare not draw too nigh to see this great sight, *How poor dust and ashes should be assumed into the unity of God's own person, and that in the midst of those everlasting burnings the Bush should remain unconsumed, and continue fresh and green for evermore*; yet what doth hinder, but we may stand aloof off, and wonder at it? this is one piece of our duty, to recite all the long-fore-passed acts, and benefits of God (as well as we may; Scripture still going along) that thereby we may admire and adore, and expresse our Love, and Thankfulness unto God.

1 Pet. 1. 12.

Isa. 33. 14.

For the untying of this Knot, I cannot but wonder, what a world of questions have been tossed in Schools. As,

1. Whether the union of the Word incarnate was in the Nature? — 2. Whether the union of the Word incarnate was in the Person? — 3. Whether the humane Nature was united to the Word by way of accident? — 4. Whether the union of the divine Nature be something cremated? — 5. Whether the union of the Word incarnate be the same with assumption? — 6. Whether the union of the two Natures of Christ be the chief of all unions? — 7. Whether the union of the two Natures of Christ was made by Grace? — 8. Whether it was convenient for the divine person to assume a created Nature? — 9. Whether a divine Person could assume the Nature humane? — 10. Whether more persons divine could assume one Nature humane? — 11. Whether

it

it was more convenient that the person of the Son should assume humane nature, than any other of the persons in the Godhead? — 12. Whether the humane nature was more assumptible by the Son of God than any other nature? — 13. Whether the Son of God did not assume the person of man? — 14. Whether the Son of God assumed the humane nature in all its Individuals, or as abstracted from all Individuals? — 15. Whether the Son of God assumed a true Body, Soul, and all its Intellects? — 16. Whether the Son of God in respect of nature, though not of time, did first assume the Soul, and then the Body of man? — 17. Whether the Son of God in humane nature assumed all the defects of the Body? — 18. Whether the Son of God assumed all the defects of the Soul of man? — 19. Whether by Virtue of this union those things which are agreeable to the Son of man, may be predicated of the Son of God, and *converso*? — 20. Whether Christ be one or two? and whether in Christ be one or two Wills? one or more Operations? These and many other like Questions are raised, that in their discussions make up large Volumes; but I shall leave them all to the Schools.

In the explication of this union, that which I shall insist on (as the most necessary for our understanding) is, 1. The Union it self. 2. The Effects, or Benefits of it.

1. For the Union it self we shall discuss, 1. Of the sorts of Union, and of what sort this is. 2. Of the very thing it self, wherein this union consists. 3. Of the Scriptural Texts that confirm this union. 4. Of the similitudes that hold forth this union. 5. Of the person assuming; and of the nature assumed; and of the reason of this way. And of these, as briefly as I may: I would rather say much in a little, than a little in much.

1. Union is of divers sorts, as natural and mystical, accidental and substantial, essential and integral. But I shall pass these by; and speak only of these sorts. 1. When one of the things united is turned into the other; as when a drop of water is poured into a vessel of Wine. 2. When both the things united are changed in nature and essence; as when the Elements are united, to make mixt or compounded bodies. 3. When there is no change of things united, but the constitution of a third nature out of them both, as is the union of the soul and body. 4. When there is neither a change of natures united, nor constitution of a third out of them both; but only the founding, setting, and staying of the one of the things united in the other, and the drawing of it into the unity of the personal being, or subsistence of the other: so the Branch of a Tree being put upon the stock of another Tree, it is drawn into the unity of the subsistence of that Tree into which it is put: and whereas if it had been set in the Ground, it would have grown as a separate Tree in it self; now it groweth in the Tree into which it is grafted, and pertaineth to the unity of it: and this kind of union doth, of all others, most perfectly resemble the personal union of the two Natures of God, and man in Christ; wherein the nature of man, that would have been a person in it self, if it had been left to it self, is drawn into the unity of the divine person, and subsisteth in it, being prevented from subsisting in it self, by this personal union and assumption.

2. For the thing wherein this union of two natures consists; we say that this union consists in that dependance of the humane nature on the person of the Word, and in that communicating of the person or substance of the Word, with the humane nature that is assumed; so that it is an hypostatical or personal union; that is, such an union as that both natures do make but one person of Christ: for the better understanding of this, we must consider what the difference is betwixt *Nature* and *Person*, and what makes an individual *Nature* to be a *Person*: briefly thus; *To be this or that, we say, is an individual nature; to be this or that, in or for it self, is a person or subsistence; to be this or that, in or for another, is to pertain to the person or subsistence of another.* Now, amongst those created things which are naturally apt to make a personal being, or to subsist in and for themselves, there is a very great difference: for, —

1. Some things of this kind may become parts of another more entire thing of the same kind: as we see in all those things wherein every part hath the same nature that the whole hath; as every drop of water is water, and being left to it self, it is a subsistence in it self, and hath its quality, nature, and being in, and for it self; but if it be joynd to a greater quantity of water, it hath now no being, quantity, nor operation, but in and for that greater quantity of water, into which it is poured.

2. Other things of this kind cannot naturally put themselves into the unity of any other thing; and yet by the help of some foreign cause they may be united; as the

branch of a Tree of one kind (which put into the ground, would be an intire, distinct Tree in it self) may by the hand of a man be put into the unity of a Tree of another kind; and so grow, move, and bear fruit, not distinctly in and for it self, but jointly in and for that Tree into which it is planted.

3. Other things of this kind cannot by force of natural causes, nor by the help of any foreign thing, ever become parts of any other created thing or pertain to the unity of the substance of any such thing; as the nature of man, and the nature of all living things; and yet by divine and supernatural working, it may be drawn into the unity of the subsistence of any of the Persons of the blessed Trinity, wherein the fulness of all being, and the Perfection of all created things, is in a more eminent sort than in themselves; for though all created things have their own being, yet seeing God is nearer to them than they are to themselves, and they are in a better sort in him than they are in themselves, there is no question but that they may be prevented and staid from being in and for themselves, and caused to be in, and for one of the divine persons of the blessed Trinity.

So that as one drop of water, that formerly subsisted in it self, if it be poured into a vessel containing a greater quantity, it becomes one in subsistence with the greater quantity of water; and as a branch of a Tree, that being set in the ground, and left to it self, would be an intire and independant tree, becomes one in subsistence with that tree into which it is grafted: so the individual nature of man assumed into the unity of one of the Persons of the Blessed Trinity, it looseth that kind of being, that naturally left to it self, it would have had, and it becomes one with the Person; for now it is not in, and for it self, but hath got a new Relation of dependance and being in another.

But you will say, all the Creatures in the world have their being in God, and dependance on God; and therefore all Creatures, as well as Man, may pertain to the Person, or Subsistence of God.

I Answer, it is not a general being in, and dependance on God, but a strict dependance on mans part, and a Communicating of the subsistence on Gods part that makes up this union. Hence we say that there are four degrees of the presence of God in his Creatures; the first is his general presence, whereby he preserves the substances of all Creatures, and gives unto them *to live, and to move, and to have their being*; and this Acts. 7. 28. extends it self to all Creatures good and bad.

The Second degree is the presence of Grace, whereby he doth not only preserve the substance of his Creature, but also gives Grace unto it; and this agrees to the Saints and Gods People on earth. The third degree is the presence of glory peculiar to the Saints and Angels in heaven, and hereby God doth not only preserve their substances, and give them plenty of his Grace, but he also admits them into his Glorious presence, so as they may behold him face to face. The fourth and last degree is that whereby the God-Head of the Son is present with, and dwells in the Manhood, giving unto it in some part his own subsistence, whereby it comes to pass that this Manhood assumed is proper to the Son, and cannot be the Manhood of the Father, or of the Holy Ghost, or of any Creature whatsoever. And this is a thing so admirable and unspeakable, that though we may find some similitudes, yet there cannot be found another example hereof in all the World.

Hence it follows that in the Manhood of Christ, consisting of Body and Soul, there is a Nature only, and not a Person; because it doth not subsist alone as other men, *Peter, Paul and John* do, but it wholly depends on the Person of the Word into the unity whereof it is received; and this dependance of the humane nature on the person of the Word, and the communicating of the Person or subsistence of the Word with the humane nature, is the very thing it self wherein this union consists.

3. For the Scriptural texts that confirm this Union, you see the Well is very deep; but where is the Bucket? What texts of Scripture have we to confirm this wonderful Union of two Natures in one Person? Amongst many I shall only cite these; — Mat. 16. 13, 16.

When Christ asked his Apostles, *Whom do men say that I the Son of man am?* — *Simon Peter answered, Thou art the Christ the Son of the living God*: Now, if but one Christ, then surely but one Person; and if the Son of man be the Son of the Living God, then surely there are two natures in that one Person: Observe how the Son of man, and the Son of God, very Man and very God, concenter in Christ: as the Soul and the Body make but one man, so the Son of man and the Son of God make but one Christ: *Thou art Christ*, saith *Peter*, *the Son of the Living God*. Rom. 1. 3, 4.

So

Psal. 2. 7.

So Paul, speaking of Jesus the Son of God, he tells us, that he was made of the seed of David according to the Flesh, and declared to be the Son of God with power, according to the Spirit. 1. Made of the Seed of David; of the substance of the Virgin, who was Davids posterity. 2. Declared to be the Son of God: not made the Son of God, as he was made the Son of Man; but declared to be the Son of God: The word in the Original signifies a Declaration by a solemn sentence or definitive judgment. *I will declare the Decree; the Lord hath said unto me, Thou art my Son.* That which I point at, he is the Son of David, *κατὰ σάρκα* in respect of his Manhood; and he is the Son of God *κατὰ πνεῦμα* in respect of his Godhead; here be the two Natures; but in the words before, these two natures make but one Son, Jesus Christ our Lord: and in the very words themselves he is declared to be the Son of God; he doth not say, Sons, as of two; but his Son Jesus Christ, first before, and then after; to shew unto us, that as before his making, so after his making, he is still but one Son, or one person of the two distinct natures subsisting.

Col. 2. 9.

To the same purpose is that same Text, *In him dwelleth all the fulness of the Godhead bodily*; by the union of the divine nature with the humane in the unity of his person, the Godhead dwelleth in Christ as the Soul in the Body: *it dwelleth in him bodily*; not seemingly, but really, truly, and indeed; not figuratively, and in a shadow, as he dwelleth in the Temple; not by power and efficacy, as he dwells in all the Creatures; not by Grace, as in his People; nor by Glory, as in the Saints above; but essentially, substantially, personally, the humane nature being assumed into Union with the person of the Word. Observe the passages; he in whom that fulness dwells, is the Person; that fulness, which doth so dwell in him, is the Nature; now there dwells in him not only the fulness of the Godhead, but the fulness of the Manhood also; for we believe him to be both perfect God, begotten of the substance of his Father before all Worlds; and perfect man, made of the substance of his Mother in this World; only he in whom the fulness of the Godhead dwelleth, is one; and he in whom the fulness of the Manhood dwelleth, is another; but he in whom the fulness of both these natures dwelleth, is one and the same Immanuel, and consequently one and the same person; in him, (*i.*) in his person dwelleth all the fulness of the Godhead, and all the fulness of the Manhood: *In him dwelleth all the fulness of the Godhead bodily.*

4. For the similitudes that resemble, or set forth this mystery, many are given: but for our better understanding, let us consider these few.

The first is of the soul and body, that make but one man: as the soul and body are two distinct things, and of several natures: yet being united by the hand of God, they make one Person: so the Godhead and Manhood are two distinct things, and of several Natures: yet being united by the hand of God, they make but one Person. Indeed herein is the similitude defective: first in that the Soul and Body being imperfect natures, they concur to make one full and perfect nature of a man: Secondly, in that the one of them is not drawn into the unity of the substance of the other, but both depend on a third substance, which is that of the whole.

The second is of Light and Sun: as after the Collection of, and Union of the Light with the Body of the Sun, no man can pluck them asunder: nor doth any man call one part the Sun, and another part the Light: but both of them jointly together, we call the Sun: even so after the Union of Flesh with that true Light the Word, no man doth call the Word apart to be one Son of God, and the Son of Man another Son of God: but both of them jointly together, we call one and the self-same Christ. I know in this similitude are many defectives: yet if hereby we be not altogether able to attain the truth of this great Mystery, certainly we have herein a most excellent similitude, which will greatly help, and contentedly suffice the godly and moderate searchers of this divine truth.

Justin Martyr
de reſta confeſ.
de Coeſſenti.
Trinit.

The third is of a fiery and flaming Sword: as the subsistences of the Fire and Sword are so nearly conjoined, that the operations of them for the most part concur: for a fiery sword in cutting, burneth, and in burning, cutteth: and we may say of the whole that this fiery thing is a sharp piercing Sword, and that this sharp piercing Sword is a fiery thing: even so in the union of the two natures of Christ, there is a communication of properties from one of them to the other, as shall be declared, if the Lord permit: only this similitude is defective in this, in that the nature of the Iron is not drawn into the unity of the subsistence of fire, nor is the nature of the fire drawn into the Unity of the subsistence of Iron: so that we cannot say, this fire is Iron, or this Iron is fire.

The fourth is of one man having two qualities, or accidental natures: as a man that is both

both a Physitian and a Divine; he is but one person, and yet there are two natures concurring and meeting in that same one Person; so we may rightly say of such a one, this Physitian is a Divine, and this Divine is a Physitian; this Physitian is happy in saving souls, and this Divine is careful in curing bodies: even so is Christ both God and Man, and yet but one Christ; and in that one Christ, according to the several natures, are denominations of either part; as that this man is God, and this God is man; or that this man made the world: and this God died upon the Cross: but in this similitude is this defect, in that the different natures are accidental, and not essential or substantial.

The fifth and last, is of the Branch and Tree into which it is engrafted; as suppose a Vine-branch and an Olive-tree: now as this Olive-tree is but one, but hath two different natures in it, and so it beareth two kinds of fruit: and yet between the Tree and the Branch there is a composition, not *hujus ex his*, but *hujus ad hoc* (i.e.) not of a third thing out of the two things united, but of one of the two things united or adjoynd to the other: even so Christ is one, but he hath two different natures, and in them he performs the different actions pertaining to either of them: and yet between the different natures (the Divine and Humane nature) there is a composition, not *hujus ex his* but *hujus ad hoc*, not of a third nature arising out of these but of the humane nature added or united to the Divine, in unity of the same person: so that now we may say, as this Vine is an Olive-tree, and this Olive-tree is a Vine: or as this Vine bears Olives, and this Olive-tree bears Grapes, so the Son of man is the Son of God, and the Son of God is the Son of Man: or this Son of Man laid the Foundation of the Earth, and this Son of God was born of Mary, and crucified by the Jews. This similitude (I take it) is the aptest and fullest of all the other, though in some things also it doth fail; for the branch hath first a separate subsistence in it self, and losing it after, then it is drawn into the unity of the subsistence of that Tree into which it is implanted; but it is otherwise with the humane nature of Christ; it never had any subsistence of its own, until it was united to the person or subsistence of the Son of God.

5. For the person assuming, and the nature assumed, and for the reason of this way; we say, 1. That the person assuming was a Divine person; it was not the Divine nature that assumed an humane person, but the Divine person that assumed an humane nature; and that of the three Divine persons, it was neither first, nor the third; neither the Father nor the Holy Ghost that did assume this nature; but it was the Son, the middle person, who was to be the middle one, that thereby, 1. He might undertake the mediation between God and us. 2. He might better preserve the integrity of the blessed Trinity in the Godhead. 3. He might higher advance man-kind by means of that relation which the second person, the Mediator did bear unto his Father: for this very end, saith the Apostle, *God sent his own Son made of a woman, that we might receive the Adoption of Sons; wherefore thou art no more a servant but a Son; and if a son, then an heir of God through Christ*; intimating thereby, that what relation Christ hath unto God by nature, we being found in him, have the very same by Grace, he was Gods Son by nature, and we are his Sons by Grace; he was in a peculiar manner the first born among many Brethren: and in him, and for him, the rest of the Brethren by grace of Adoption are accounted as first-born, Heb. 12. 23.

Gal. 4. 4-5, 6.

Rom. 8. 29.

Exod. 4. 22, 23

Heb. 2. 16.

2. The nature assumed was the seed of Abraham: for verily he took not on him the nature of Angels, but he took on him the seed of Abraham: elsewhere the Apostle calls it the seed of David: *He is made the seed of David according to the Flesh*: and elsewhere he is called the seed of the Woman: *I will put enmity between thee and the Woman, and between thy seed and her seed: and when the fulness of time was come, God sent forth his son made of a woman*: no question she was the passive and material principle of which that precious flesh was made, and the Holy Ghost the agent and efficient: that blessed womb of her was the Bride-Chamber, wherein the holy Ghost did knit that indissoluble knot betwixt our humane Nature and his Deity: the Son of God assuming into the unity of his person that which before he was not, even our humane Nature. O with what astonishment may we behold our dust and ashes assumed into the unity of Gods own Person!

Rom. 1. 3.

Gen. 3. 15.

Gal. 4. 4.

3. For the reason of this way: why did the person assume a Nature? or rather, why did not the person of the Son of God joyn it self to a perfect person of the Son of man? I answer,

1. Because then there could not have been a personal union of both natures, and so Christ had not been a perfect Mediator.

2. Because then the work of each of the Natures of Christ could not have been counted the works of the whole person; whereas now by this union of both natures in one person, the obedience of Christ performed in the Manhood, is become of infinite merit, as being the Obedience of God; and thereupon God is said to have purchased the Church with his own Blood.

Acts. 20. 28.

3. Because if the Person of the Son of God had been joyned to the Person of man, there should have been four Persons in the Trinity. It is very observable, how for the better preservation of the integrity of the blessed Trinity in the Godhead, the humane Nature was assumed into the unity of the second person; for if the fulness of the Godhead should have dwelt in any humane Person; there should then have been a fourth Person necessarily added unto the Godhead; and if any of the three Persons besides the second, had been born of a Woman, there should then have been two Sons in the Trinity; whereas now the Son of God, and the Son of Man, being but one Person, he is consequently but one Son; and so no alteration at all made in the relations of the Persons of the Trinity, but they are still one Father, one Son, and one Holy Ghost.

These are the deep things of God, and indeed so exceedingly mystical, that they can never be perfectly declared by any man. Bernard compares this ineffable mystery of the union of two natures, with that incomprehensible mystery of the Trinity in unity. In the Trinity is three Persons and one Nature; in Christ is two Natures and one Person; that of the Trinity is indeed the greatest, and this of the Incarnation, is like unto it; they both far exceed mans capacity: for his way is in the Sea, and his path in the great waters, and his Footsteps are not known.

Psal. 77. 19.

2. For the effects and Benefits of this Hypostatical Union; they are either in respect of Christ, or in respect of Christians.

1. Those in respect of Christ, are, 1. An exemption of all sin. 2. A Collation of all Graces. 3. A Communication of all the properties,

1. We find that although Christ appeared as a sinner, and that he was numbered among the wicked or with the Transgressors. Isa. 53. 12. Yet in very Deed and Truth he did no sin, neither was any guile found in his mouth, 1 Pet. 2. 22. The Apostle tells us, he was holy, harmless, undefiled, and separate from Sinners: he assumed the nature of man, yet by reason of his pure Conception, and of this Hypostatical Union he was conceived, and born, and lived without sin; he took upon him the seed of man, but not the Sin of man, save only by imputation: but on this point I shall not stay.

Isa. 53. 12.

1 Pet. 2. 22.

Heb. 7. 36.

2. The Graces collated unto the humanity of Christ by reason of his union, are very many: I shall instance in some: As,

1. That the Manhood hath its subsistence in the second Person of the Trinity, whereof it self (as of it self) is destitute.

2. That the Manhood is a peculiar Temple for the Deity of Christ to dwell in: it is the place wherein the Godhead shews it self more manifestly and more Gloriously than in any other Creature whatsoever: it is true, that by his providence he shews himself in all his Creatures, and by his Grace in his Saints: but he is only most Gloriously, eternally, according to the fulness of his Deity, and by an Hypostatical Union in the humanity of Jesus Christ; in him dwelleth all the fulness of the Godhead bodily: Some are of opinion that as now in this Life, No man cometh unto God but by Christ; so hereafter in the next life, no man shall see God, but in the face of Jesus Christ.

Col. 2. 9.

3. That in the Manhood is a nearer familiarity with the Godhead than any other Creature, whether Men or Angels: as sometimes he said, My Father and I are one: (i.e.) one essence; so he may as truly say, the Manhood and I are one (i.e.) one person for ever.

4. That the Manhood of Christ, according to its measure, is a partner with the Godhead in the work of Redemption and Mediation: as he is Immanuel in respect of his person, so he is Immanuel in respect of his office. He must needs be man as well as God, that he might be able to send this comfortable message to the Sons of men; go to my Brethren, and say to them, I ascend unto my Father and your Father, and to my God and your God. I, as man, am in the work of redemption, and in the work of mediation, as well as God: my Flesh is indeed the Bread of Life.

John. 20 17.

5. That the Manhood of Christ, together with the Godhead, is adored and worshipped with Divine honour: as in like case, the honour done to the King, redounds to the Crown

Crown upon his head; not that we worship the Manhood alone, as merely a Creature; but that we adore the person of Christ which consisteth of the Manhood and of the Godhead.

1. 6. That the Manhood hath an extraordinary measure, without measure, of habitual Graces, poured into it; in this he excels the very Angels, for to them was given Grace only by measure; but to the humanity of Christ was given Grace without measure; even so much as a Creature is any ways capable of. I know it is said that *Jesus increased in Wisdom, and Stature, and in favour with God and Man*; but this increase or growth in Wisdom, is not to be understood in respect of the essence or extension of the habit (for that he had from the beginning, even from the first moment of his incarnation; and he brought it with him out of the womb) but in respect of the act and use of it; or in respect of his experimental knowledge, so he increased, and not otherwise. Never was there any but Christ, whose Graces were no way stinted, and that was absolutely full of Grace: Divines tell us of a double Grace in Christ; the one of union, and that is infinite; the other of unction (which is all one with Grace habitual) and that is in a sort infinite; for howsoever it be but a finite and created thing, yet in the nature of Grace, it hath no limitation, no bounds, no stint, but includeth in it self whatsoever any way pertains to Grace, or that cometh within the compass of it. The reason of this illimited donation of Grace bestowed on the Nature of man in Christ, was, for that Grace was given to it as to the universal cause, whence it was to be derived unto all others; he is the Fountain of Grace, *and of his fulness we receive Grace for Grace.* Luk. 2. 52. John. 1. 16.

3. For the Communication of the Properties. It is a kind, or phrase of speech peculiar to the Scriptures, when the properties of either Nature of Christ considered singly and apart, are attributed to the person of Christ, from which soever of the natures they be denominated. For the understanding of this, observe, 1. That words are either abstractive or concreative; the former speaks the Nature of things, the latter speaks the person that hath that nature; as the God-Head and God; the Man Hood and Man; Holiness and Holy. 2. Observe that abstractive Words noting precisely the distinct Natures, cannot be affirmed one of the other; we cannot say, the God head suffered, or the Man-hood created; but we may truly say, that God suffered, and man created; because the person which these concreative words imply, is one: and all actions, passions, and qualities agree really to the person, though in respect sometimes of one nature, and sometimes of another: thus God *purchased the Church with his own blood*: not that the God-head shed blood, but the person which was God: and thus the *Son of man* talking with *Nicodemus*, is said to be in Heaven; not that the Man-hood was in Heaven while he was on earth, but the person of the Son of Man. Thus we may say that God was born of a Virgin, and that God suffered, and God was crucified; not simply in respect of his God-head, but in respect of his person; or in respect of the humane nature which God united to himself: because God here is a concrete word, and not an abstract, and signifieth the Person of Christ, and not the divine nature of Christ. And thus we may say, that the Man Christ is Almighty, Omniscient, Omnipresent, yet not simply in respect of its Man-hood, but in respect of the Person which is the same God and Man: or in respect of the divine nature of the man Christ Jesus: for that here also Man is a concrete word, and not an abstract, and signifieth the whole person of Christ, and not the humane nature: but on the contrary, we may not say, that the God-head of Christ was born of a Virgin, or suffered, or was crucified: nor may we say, that the Manhood of Christ is Almighty, Omniscient, Omnipresent; because the Godhead and Manhood are abstract words (*i. e.*) such words as note to us the two natures of Christ, the one divine, the other humane, and not the person of Christ. Acts. 20. 28. John. 3. 13.

And this I think is the mind of *Luther* and his Followers, and yet (O wonder) what a deal of objections are made to the multiplying of needless and fruitless contentions? The *Lutherans* confess (however they hold the ubiquitary presence of the humanity of Christ) that his Body is only in one place locally: *If we ask them* (saith *Zanchius**) *whether Christs body be every where? they answer, that locally it is but in one place, but that personally it is every where: now if they mean* (saith he) *that in respect of Essence, his Body is finite, and confined to one certain place: but in respect of the being of subsistence, or of his person, it is infinite, and every where: they say the truth, and there is no difference amongst us.* Happy are the Reconcilers of differing

ting Brethren: *Unto their Assembly ming honour be thou united.*

2. The Effects or benefits of this hypostatical union in respect of Christians, are their spiritual union and communion with God and Christ.

1. There is a spiritual union of Christians with God in Christ; O the wonder of these two blessed unions; first of the personal or hypostatical union; secondly of this spiritual or mystical union; in the personal union, it pleased God to assume and unite our humane Nature to the Deity; in this spiritual union, it pleased God to unite the person of every Believer to the person of the Son of God. This union is mystical, and yet our very Persons, natures, bodies, souls are in a spiritual way conjoynd to the Body and Soul of Christ; so that *we are members of the Body of Christ, and of the Flesh of Christ, and of the Bones of Christ*; and as this conjunction is immediately made with his humane nature; so thereby we are also united to *the divine nature*; yea, the person of the Believer is indissolubly united to the Glorious person of the Son God.

Now concerning this union, for our better understanding, observe these four things.

1. It is a most real union; it is not a meer notional and intellectual union, that consists only in the understanding, and without the understanding is nothing; it is not an imaginary thing, that hath no other being but only in the Brain; no, no, it is a true, real, essential, substantial union; In natural unions, I confess, there may be more evidence, but there cannot be more *truth*; spiritual Agents neither have, nor put forth less virtue, because sense cannot discern their manner of Working; even the Load-Rone, though an earthen substance, yet when it is out of sight, whether under the table, or behind a solid partition, it stirreth the needle as effectually as if it were within view. Shall not he contradict his senses, that will say, *It cannot work, because I see it not*? Oh my Saviour! thou art more mine, than my Body is mine: my sense feels that present, but so as that I must lose it: but my faith so feels, and sees thee present with me, as that I shall never be parted from thee.

2. It is a very near union: You will say, how near? If an Angel were to speak to you, he cannot satisfie you in this: only as far as our understanding can reach it, and the Creatures can serve to illustrate these things, take it thus: Whatsoever by way of comparison can be alledged concerning the combination of any one thing with another: that, and much more may be said of our union with Jesus Christ. To give instance out of the Scripture: see what one stick is to another being *glewed together*: see what one friend is to another, as *Jonathan and David*, who were said to be *woven and knit* each one to other: see how near the father and the child are: how near the husband and the wife are: see what union is between the Branches and the Vine, the members and the head; nay, one thing more; see what the the soul is to the body: such is Christ, and so near is Christ, and nearer to the person of every true believer: *I live, yet not I (saith Paul) but Christ liveth in me: q. d.* as the soul is to the body of a natural man, that acts and enlivens it naturally, so is Jesus Christ to my soul and body. O there is a marvellous nearness in this mystical union.

3. It is a total union; (*i. e.*) whole Christ is united to the whole believer, soul and body. If thou art united to Christ, thou hast all Christ: thou art one with him in his nature, in his name: thou hast the same Image, Grace, and Spirit in thee, as he hath; the same precious Promises, the same access to God by prayer as he; thou hast the same love of the Father; all that he did or suffered, thou hast a share in it: thou hast his life and death: all is thine: so on thy part, he hath thee wholly, thy nature, thy sins, the punishment of thy sins, thy wrath, thy curse, thy shame: yea, thy wit, and wealth, and strength, all that thou art, or hast, or canst do possibly for him. It is a total union: *My beloved is mine, and I am his*: whole Christ from top to toe is mine, and all that I am, have, or can do, for evermore is his.

4. It is an inseparable union, it can never be broken. *I will make (saith God) an everlasting Covenant with them, and I will not turn away from them to do them good, I will put my fear in their hearts, that they shall not depart from me.* This is a glorious promise: some poor souls may say. True Lord, thou wilt not turn away from me: I know thou wilt not: Oh, but I fear I shall turn away from thee: Oh alas, I turn every day towards sin and Satan! Nay, saith God, I will put my fear in their heart, that thou shalt not turn away from me: q. d. We shall be kept together for evermore, and never be separated. Hence Paul triumphantly challenges all enemies on earth, (or rather in hell) to do their worst to break this knot: *Who shall separate us from the love of God in Christ? Shall tribulation, distress,*

Eph. 5. 30.

2 Pet. 1. 4.

1 Cor. 6. 17.

1 Sam. 18. 1.

Isa. 62. 5.

John. 15. 5.

1 Cor. 12. 12.

Gal. 2. 20.

Jer. 32. 40.

Rom. 8. 5.

Distress, Famine, Nakedness, Peril or Sword? Come all that can come, and see if that blessed union betwixt me and Christ, shall ever be broken, by all that you can do. Thus for this union.

2. There is a spiritual communion with God in Christ. Both these are the effects of Christs personal or hypostatical union: first, union to his person, and then communion with his benefits: union in proper speaking is not unto any of the benefits flowing to us from Christ: we are not united to forgiveness of Sin, Holiness, Peace of Conscience, but unto the person of the Son of God himself: and then secondly, comes this communication of all the benefits arising immediately from this union to the Lord Jesus: that as Christ was Priest, Prophet, and King: so we also by him, are after a sort Priests, Prophets and Kings: for being made one with him, we are thereby possessed of all things that are his, as the Wife is of the wealth of her Husband; *now all things are yours*, (saith the Apostle) *whether Paul, or Apollo, or Cephas, or the World, &c.*

Hitherto have we took a view of Christ in his Mothers Womb; and O what marvels there! Did ever womb carry such a fruit? Well might the Angel say, *Blessed art thou amongst Women!* and well might Elizabeth say, *Blessed is the Fruit of thy Womb!* but the blessing is not only in conceiving, but in bearing; and therefore we proceed.

SECT. VI.

Of the Birth of Christ.

6. **T**He birth of Christ now follows. Now was it that the Son of Righteousness should break forth from his bed, where nine months he had hid himself, as behind a fruitful cloud: this was the worlds wonder; a thing so wonderful, that it was given for a sign unto believers seven hundred and forty years before it was accomplished: *therefore the Lord himself shall give you a sign; behold a Virgin shall conceive and bear a Son.* A wonder indeed! and great, beyond all comparison: that the Son of God should be born of a Woman: that he who is the true *Melchizedech, without Father, and without Mother,* must yet have a mother-Virgin: that he that is before *Abraham* was, should yet be born after *Abraham* a matter of two thousand years: that he who was *Dauids* Son, & therefore born in *Bethlehem*, should yet be *Dauids* Lord; *wonderful things are spoken of thee, O thou Son of God:* before he was born, the Prophets sing, the *Sybits* prophesie, the Patriarchs typifie, the Types foretel, God promiseth, and the Son of God performeth; when he was born, Angels run errands, *Gabriel* brings tidings, the glory of Heaven shines, a Star displaies, and wise men are the Heralds, that proclaim his Birth. But come yet a little nearer, *Let us go to Bethlehem* (as the *Shepherds* said) *and see this thing which is come to pass!* if we step but one step into his lodging, Heavens wonder is before our eyes; now *Look upon Jesus!* look on him as in fulness of time he carried on the great work of our Salvation: here now you may read the meaning of *Adams* Covenant, *Abrahams* promise, *Moses* revelation, *Dauids* succession; these were but vailles; but now shall we draw aside the Curtains? come, take a view of the truth it self; O wonder of wonders! whom find we in this lodging? a Babe in a Cratch, a Mother-maid, a Father-virgin: is this the Babe whom we look unto as our Jesus? is this a Mother (as *Austin*) scarce fourteen years of age? is this the Father that *knew her not, until she had brought forth her first-born Son?* what a strange birth is this? Look on the Babe, there is no Cradle to rock him, no Nurse to lull him, no Linnens to swaddle him, scarce a little food to nourish him; look on the Mother, there's no Mid-wives help, no downy pillows, no linnen hangings, scarce a little straw where she is brought a-bed: look on *Joseph* the reputed Father: he rather begs, than gives a blessing: poor Carpenter! that makes them a Chamber of an Oxe-stall, and carves him a Cratch to be his Cradle: *Mary* that sees with her eyes, and ponders all in her heart, how doth modest shamefacedness change her colours so often as her imagination works? *she must bear a Son:* an Angel tells her, the Holy Ghost overshadows her, the dayes are accomplished, and she is delivered; each Circumstance is enough to abash a modest Virgin: But who will not wonder? a Maid believes, a Maid conceives, a Maid brings forth, and a Maid still remains: *How might we descant on this Subject?* but I shall contract my self, and reduce all wonders to this word, *I am the Vine.*

It is a blessed Parable: in which, under the shadow of a Vine, Christ elegantly sets forth himself. Christ in many resemblances is a precious Vine; but why a Vine, rather than a Cedar, Oak, or some of the strongest, tallest trees? Many reasons are given: as,

1. Because

1. Because of all Trees the Vine is the lowest: it grovels, as it were, on the ground.
2. Because of all Trees the Vine is weakest; hence they that have Vines, have also their Elms to support them, and hold them up.
3. Because of all Trees, the Vine hath the meanest Bark and outside: it is of little worth or reputation.
4. Because of all Trees, the Vine is fruitfullest: and therefore it is called the *Fruitful Vine*. In every of these respects, Christ is called a *Vine*, who by his Incarnation took upon him the lowest condition, and made himself, by emptying himself, of no Reputation: but he was the fruitfullest Vine that ever the earth bore: and in this respect no Vine, nor all the Vines on the Earth were worthy to be compared with him, or to be so much as resemblances of him.
1. I shall not profecure the resemblances throughout; for, so I might pass from his Birth to his Life: and from his Life to his Death; when the blood of the Grapes was pressed out: only for the present we'll take a view of this Vine.
1. In its Plant. 2. In its Bud. 3. In its Blossom. 4. In its Fruit; and so an end.
- For the Plant: the way of Vines is not to be sowed, but planted; that thus translated, they might better fructifie: so our Jesus, first sprung from his Father, is planted in a Virgins womb; God from God, coeternal with God; but by his Incarnation made that he was not, and yet remaining that he was; God of his Father, and Man of his Mother; before all time, yet since the beginning. Bernard tells us, that this Vine sprung of the Vine, is God begotten of God, the Son of the Father, both coeternal and consubstantial with the Father; but that he might better fructifie, he was planted in the Earth; (i. e.) he was conceived in a Virgins womb. There is indeed a resemblance in this; in this resemblance, we must be careful to observe that communication of properties; of which I told you, we may truly say, that God was planted, or conceived, but not the God-head; God is a concrete word, and signifies the Person of Christ: and his Person was planted or conceived, not simply as God: but in respect of the Manhood united to it: and thus he that is infinite, was conceived; and he that is eternal, even he was born: the very fulness of all perfection, and all the properties of the Divine Essence are by this communication given to the nature of man in the Person of the Son of God: no wonder therefore, that we say, that this Vine (the Son of God) is planted in Mary; I know some would have the Plant more early: and therefore they say, that Christ was a Vine planted in Adam, budded in David, and flourished in Mary: but I take this but for a flourish: all before Mary were but Types, now was the Truth: now in Mary was Christ planted, and not before: as in the beginning, there was not a Man to Till the Ground:—but out of the ground the Lord made to grow every Tree:—and a River went out of Eden to water the Garden: so there was no man that tilled this Ground: but out of this Ground (the Virgin) the Lord made to grow this Plant, watering it by his Spirit: The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Of this conception, and of the Holy Ghosts efficiency, I believe, spake the Prophet, when there was such longing after Christ's coming in the flesh: Drop down ye Heavens from above, and let the Sky pour down Righteousness, let the Earth open, and bring forth Salvation. But of this Conception before.
2. For the Bud: the nature of Vines is to Bud, before it Blossom or bring forth its fruit: so was it said of Christ before he came, Truth shall Bud out of the Earth; now what was this budding of Truth out of the Earth, but Christ born of a Woman? What was the Truth (saith Irenaeus and Augustine) but Christ? and what the Earth, but our flesh? and what Truth budding, but Christ being born? Here let us stay a while: surely it is worth the while (as the Spouse said in another place) to get up early to the Vineyards, and to see how the Vine did flourish, and how the tender Grape did open.
- In Christs carrying on the great Work of our Salvation before all Worlds, we told you of Gods Councils; as if he had been reduced to some straits and difficulties by the cross demands of his several Attributes: but Wisdom found out a way, how to reconcile these differences by propounding a Jesus, and in him Mercy and Truth met together, Righteousness and Peace kissed each other. That reconciliation was in the Counsel of God from all Eternity: but for the execution of this Counsel, it was now in the fulness of time, even at this time when Christ was born: Now in deed and in truth, in execution and performance, was the reconciliation of all differences: and of this time was the Psalmists Prophecy more especially meant: Mercy and Truth shall meet together, Righteousness and Peace shall kiss each other: and Truth shall bud out of the Earth, and Righteousness shall look down from Heaven.
- In these words we find, first a meeting of Gods blessed Attributes; and secondly, this meeting

meeting at a birth, the birth of Truth: in which meeting, thirdly, was that glorious effect, that *Righteousness* looked down, and indeed came down from Heaven; I desire a little to invert the words, and shall first speak to Christ's Birth; secondly, to the effects of his Birth, of *Righteousness* looking down from Heaven; thirdly, to the meeting and agreement of all Gods Attributes as the issue and effect of all; When *Mercy* and *Truth* met together, and *Righteousness* and *Peace* kissed each other.

1. For his Birth; our Vine doth Bud, *Truth* shall Bud out of the Earth, (i.) Christ shall be born upon the Earth, or Christ shall be born of a Woman; for *Truth* is Christ, Bud is born, and the Earth is a Woman. 1. *Truth* is Christ: *I am the Way and Truth*, said Christ; he is the truth of all Types, and the truth of all Prophecies; and the truth of all promises; for in him are all the Promises, *Yea and Amen*. 2. Bud is born: the Vine budding is the first putting forth of the Grape; so Christ being born, was *Truth* budding out of the Earth, he then first shewed himself to the World, and was first seen (like the Vine springing forth) above ground. 3. The Earth is the Woman; thus some render that Text, *Let the Earth bring forth a Saviour*: look how the Field-flowers spring forth of themselves without any Seed cast in by the hand of Man; so the Virgin brings forth Christ. It is observable that in the Creation of Adam was laid the Prognosticks of this future birth: begin with the first Man Adam, and you may see him parallel'd in this second Adam, Christ. Adam was created of the Virgin-Earth, Christ was born of a Virgin-Mother; the Earth had no Husbandman, yet brought forth without Seed: Mary had no Husband, yet brought forth without Seed of Man: in the Creation God said, *Let us make Man*: and now saith the Holy Ghost, *the Word is made flesh*, or the Word is Man indeed: those were but Types, but Christ is the Truth: he is the Vine that Buds, the Messiah born; the Angels own him, the Star designes him, the Prophets foretold him, the Devils confess him, his Miracles declare him, the Sages seek him, and Heaven and Earth Rings with the News, that *Truth* is Budded out of the Earth.

2. For the effect of this Birth, *Righteousness* shall look down from Heaven. No sooner Christ born, but *Righteousness* looked down from Heaven; she cast her eye upon Earth, and seeing *Truth* freshly sprung there, she looked and looked again; certainly it was a sight to draw all the eyes of Heaven to it. It is said of the Angels that they desired to look into these things: they looked wisely at them, as if they would look through them: no question but *Righteousness* looked as narrowly and piercingly as the Angels. Some observe that the Hebrew word, *she looked down*, signifies that she beat out a window; so desirous was *Righteousness* to behold the sight of the Vine-Budding, of Christ being born, that she beats out a Window in Heaven: before this time, she would not so much as look down towards the Earth: *Righteousness* had no prospect, no window open this way: she turned away her eyes, and clapt to the Casement, and would not abide so much as to look on such sinful wretches, forlorn sinners as we are; her eye was purer than to behold Iniquity, she abhorred it, and us for it: and therefore would not vouchsafe us once to cast off her eye. O but now the case is altered: no sooner doth our Vine Bud upon the Earth, but she is willing to condescend, and so willing, that she breaks a Window through the Walls of Heaven to look down upon this Bud: and no marvel: for, what could *Righteousness* desire to see, and satisfy her self in, that was not to be seen in Jesus Christ? He was all righteous, there was not the least spot of sin to be found in him: his Birth was clean, and his Life was holy, and his Death was innocent; both his Soul and Body were without all sin; both his Spirit and his Mouth were without all guile; whatsoever satisfaction *Righteousness* would have, she might have it in him, *lay Judgment to the Line, and Righteousness to the Balance*, and there is nothing in Jesus but Straight for the Line, and full Weight for the Balance.

3. For the meeting and agreement of all Gods Attributes, as the issue and the least effect of this budding Vine, the Verse before tells us, that *Mercy* and *Truth* agreed together, *Righteousness* and *Peace* have kissed each other: This meeting presupposeth a distance before they met: for they that meet come from divers coasts. Here then are two things considerable; first the distance, and secondly, the meeting. But you will say, how came this distance? Are they not all the Attributes of Gods undivided essence? are they not all four in the bosom of God from all eternity? Answer, Yes: they are undivided in themselves, but they were divided about us; it was Adam's sin, and ours in him, that first divided Heaven, yea the very Attributes of God, and in a sort, God himself: I shall speak to both these, that you may first see the Differences, and then

John 1. 4, 6,

Isa. 45. 8.

Gen. 1. 26.

John 1. 14.

1 Pet. 1. 12

then the Agreement and blessed Harmony of these glorious Attributes.

1. The Difference; immediately after the Fall, the great question (which before you heard of in the Decree and Councils of God) was actually propounded; *What should be done with sinful Man?* in this case we must speak of God after the manner of men; and I hope you will give me the liberty that others (I suppose warrantably) take: *Come, saith God, What shall be done with sinful Man?* He hath violated my Law, broken my Command, and as much as lies in him, unpinn'd the Fabrick of the World, spoiled my Glorious Work of Heaven, and Earth, and Sea, and all therein: undone himself for ever and ever, and ever. *O what shall be done with this sinful, rebellious, forlorn unhappy Creature, Man?* Silence being a while in Heaven, and all struck into amaze, to see the great God of Heaven stirred up in wrath, at last Mercy and Peace stand up, and they seek with sweet, gentle intreaties to pacifie Gods Anger: but Righteousness and Truth are on the contrary side: and they provoke God Almighty to go on, and to manifest himself (as he is indeed) a consuming Fire, a sin-revenging God. The Plea is drawn up, and reported at large by Bernard, Andrews, and others.

1. Mercy began; for out of her readines to do good, she is ever formost: her inclination is to pity, or rather she her self is an inclination to pity those that are in misery: and if she can but relieve them, let them deserve what they will, be sure she will relieve them: for she looks not to the party what he is, nor what he hath done, nor what he he deserved: but (which is the comfort of us miserable sinners) she looks at what he suffers, and in how woful and wretched a case he is. Her Plea was thus; *What Lord hast thou made all Men in vain? wilt thou now destroy him for whom thou madest the World? shall the householder be cast out, and thrown into prison, and there remain till he hath paid the utmost Farthing? shall all the Men and Women in the World, from first to last, be damned for ever and ever? alas! What profit is in their Blood? What will it avail to crowd Men and Devils together in Hell-flames? Will not those Devils, the grand Enemies of God, rejoyce at this? And what then will become of thy great Name on Earth? Is not this thy Name? The Lord, the Lord, Merciful, and Gracious, Long-suffering, and abundant in Goodness, and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgressions and Sins? What will the Lord undo his Name? Will the Lord cast off for ever? And will he be favourable no more? Is his Mercy clean gone for ever? Will he be no more entreated? hath God forgotten to be gracious? Hath he in Anger shut up his tender Bowels? With these, and such like holy whisperings or mutterings did Mercy enter into Gods bowels, and make them yern, and melt again into compassions.*

But 2. Truth must be heard as well as Mercy; and she layes in matter of exception, and her Plea was thus; *What is God but his Word? Now this was thy word to Adam, In the day that thou eatest thereof, thou shalt die the death; and this was thy word to all the Sons of Adam, the soul that sinneth, that soul shall die. And God may not falsifie his word: his word is truth; falsifie truth? That may not be: all men are liars: but God is true, even truth is self.*—This Plea of Truth is seconded by Righteousness; and thus she bespeaks God; *shall not the Judge of all the world do right? Thou hast declared thy self over and over to be just and righteous; O Lord God of Israel thou art righteous:—Righteous art thou, O Lord, and upright are thy judgments.—Thou art righteous, O Lord, which art, and wast, and shall be:—Even so, Lord God Almighty, true and righteous are thy judgments,—Yea the Lord is righteous in all his ways, and holy in all his works: and wherein consists this righteousness, but in rendering to every one according to his due? And what is the sinners due, but Death? The wages of sin is Death: What shall not those sinners die the Death? That were (as before) to make Truth false, so here to do Right Wrong.*

These were the Controversies at that time: so that Peace could not tell how to speak a prevailing word amongst them: nay the controversy grew so high, that they made it their own cases: *what shall become of me (said Mercy) if God spare not sinners? and what shall become of me (said Justice) if God do spare sinners? what shall become of me (said Mercy) if God will shew no mercy? And what shall become of me (said Justice) if God will do no Justice? why, alas perish (said Mercy) if thou wilt not pity: if man die, I die also: and I perish (said Justice) if thou wilt have mercy: surely I die, if man die not.* To this it came, and in these terms brake up the Assembly, and away they went one from another. Truth went to Heaven, and was a Stranger upon Earth, Righteousness went with her, and would not so much as look down from Heaven: Mercy, she staid below

Gen. 2. 17.
Ezek. 18. 10.

Ezra 9. 15.
Psal. 119. 13.
Rev. 16. 5. 7.
Psal. 145. 17.

Rom. 6. 23.

below still; for where should *Mercy* be, if not with the miserable? As for *Peace*, she went between both, to see if she could make them meet again in better terms: in the mean while, our Salvation lies a bleeding; the Plea hangs, and we stand as Prisoners at the Bar, and know not what shall become of us; for though two be for us, yet two are against us, as strong, and more stiff than they: so that much depends upon this meeting; for either they must be at peace between themselves, or they cannot be at peace with us, nor can we be at peace with God.

Many means were made before Christ's time for a blessed meeting, but it would not be; *Sacrifice and Burnt-Offering thou wouldst not have*: these means were not prevalent enough to cause a meeting. Where stuck it? you will say: Surely it was not long of *Mercy*, she was easie to be intreated: she looked up to Heaven, but Righteousness would not look down; and indeed here was the business: *Righteousness* must and will have satisfaction, or else *Righteousness* should not be Righteous; either some satisfaction for sin must be given to God, or she will never meet more; better all men in the World were damned, than that the Righteousness of God should be Unrighteous. And this now puts on the great transaction of our Saviours Birth.

Well then, our Saviour is born; and this birth occasions a gracious meeting of the Attributes: such an attractive is this Birth, this *Bud of Christ*, that all meet there; indeed they cannot otherwise but meet in him in whom all blessed Attributes of God do meet. It is Christ is *Mercy*, and Christ is *Truth*, and Christ is *Righteousness*, and Christ is *Peace*. 1. Christ is *Mercy*; thus *Zacharias* prophesied: *That through the tender Mercy of our God the day-spring (or Branch) from on high hath visited us.* And God the Father of Christ, is called the Father of mercies; as if *Mercy* were his Son, who had no other Son but his *dearly beloved Son in whom he is well pleased.*—2. Christ is *Truth*; *I am the Way, and the Truth, and the Life.* That *Truth* in whom is accomplished whatsoever was prefigured of the Messiah. *God shall send forth his Mercy and his Truth:* And, *O prepare Mercy and Truth.* And this is his Name, *the Lord, the Lord,*—*abundant in Goodness and Truth.* He is a God of *Truth*, saith *Moses*; plenteous in *Mercy and Truth*, saith *David*; full of *Grace and Truth*, saith *John*; for the Law was given by *Moses*, but *Grace and Truth came by Jesus Christ.* He is *Truth* by Name, and *Truth* by Nature, and *Truth* by Office.——3. Christ is *Righteousness*. *This is his Name whereby he shall be called, the Lord our Righteousness.* And, unto you that fear my Name, shall the Son of *Righteousness* arise with healing under his Wings. And, *Christ of God is made unto us Wisdom, Righteousness, and Sanctification, and Redemption.* And according to his Type *Melchisedech*, this was his Style, *King of Righteousness.*——4. Christ is *Peace*. This is his Name wherewith he is called, wonderful Councillor, the Mighty God, the everlasting Father, the Prince of Peace. And, *Christ is our Peace*, who hath made both one, and hath broken down the middle Wall of Partition between us. And therefore prays the Apostle, *we the Lord of Peace himself (or, the Lord himself, who is Peace) give you peace always by all means.* And according to his Type *Melchisedech*, as he was *King of Righteousness*, so also he was *King of Salem, which is King of Peace.*—Thus Christ is *Mercy*, and Christ is *Truth*, and Christ is *Righteousness*, and Christ is *Peace*: Now where should all these meet but in him who is them all? Surely there they meet, and at the meeting, they all ran first and kissed the Son; and that done, *Truth* ran to *Mercy*, and embraced her, and *Righteousness* to *Peace*, and kissed her; they that so long had been parted, and stood out in difference, now they meet, and are made Friends again. O the blessed effects of this Birth of Christ! it is Christ that reconciled them, and that reconciled us and them; *He reconciled all things (saith the Apostle) whether they be things in Earth, or things in Heaven.* Now is Heaven at peace with it self, and Heaven and Earth at peace one with another; and that which glues all, and makes the Peace, is this Birth of Christ; the budding of this Vine. *Truth shall Bud out of the Earth, and then Mercy and Truth shall meet together, &c.*

3. For the Blossom. The nature of Vines is, in its season to Blossom, or to bear sweet flowers. *Pharaoh's Butler*, you know, dreamed of a Vine, that not only budded, but blossomed; *Her Blossomes shot forth*: and thus Christ, our Vine, both Budded and Blossomed; he was full of the sweetest Flowers; now what were these Flowers and Blossoms of Christ, but his virtues and blessed graces? In this only Christ differs from the Vine, in that in him was seen not only one sort or kind of Flowers, but every kind. *Bernard* reckons up the violet of humility, the lily of chastity, the rose of patience, the saffron of abstinence; I may not

Heb. 10. 5.

Luke 1. 73.

2 Cor. 1. 3.

John 14. 6.

Psal. 57. 3.

Psal. 64. 7.

Exod. 34. 6.

Deut. 32. 4.

Psal. 86. 15.

John 1. 14, 17.

Jer. 23. 6.

Mal. 4. 2.

1 Cor. 1. 30.

Heb. 7. 2.

Isa. 9. 6.

Eph. 2. 14.

2 Thes. 3. 16.

Heb. 7. 2.

Col. 1. 20.

Gen. 40. 10.

Bern. de pass.

not so far enlarge my self; but in reference to his Birth, I cannot but admire at his humility, patience, and infinite condescensions; that the Creator should become a creature, though an *Angel*, it were a great Gulf, which no created understanding could measure; but that he should reject *Angels*, and take the Seed of *Abraham*: that he should be made lower than the *Angels*, who is God over all; that he would be conceived, who is the uncreated wisdom: in the dark Prison of the Womb, who is the Light of the World: and that of a Woman, the weaker, first sinning sex, who is the holy one and power of God; that he would be born, who beareth all things: the Lord of all, of a lowly handmaid: in fulness of time, who is eternity: in the night-time, who is the Son of *Righteousness*: in the Winter, who gives life and heat: in a time of publick taxation, who is Lord of Lords: and that not at *Rome*, the Lady of Nations; nor at *Jerusalem*, the Glory of the East, but at *Bethlehem* the least of the Thousands of *Judah*; nor in a Palace prepared, nor in his Mothers House, but in an Inn; not in the best Room, nor in any Room of the House, but in a Stable of Beasts; not attended there with a royal Guard, but with *Joseph* and *Mary*; not adorned in Robes, but swaddled in Clours; not stately Enthronized, but laid in a Manger; nor lastly, his Birth Proclaimed by the Kings at Arms, but by poor Shepherds.

That the Word should be an infant not able to speak a word; that life should be mortal; that Power should be subject to a poor *Carpenter*; that the Lord of the Covenant should be Circumcised; that the God of the Temple should be presented in the Temple; that Wisdom should be instructed; infiniteness should grow in stature; that the feeder of all things should be fed; that all these are preludes, and but beginnings of his sufferings; O wonderful condescension! O admirable patience! O rare humility! how strange are the Blooming Blossoms of this Vine.

4. For the Fruit: the nature of Vines is to cast sweet favours, but to bear sower Grapes: Christ that was blameless before God and Man, yet bore the heavy burden of our sin. O the sweetness of his favours! because of the savour of thy good Ointments, thy Name is an Ointment poured forth; whether by favours, we mean his words, the very Officers of the Jews can say, *Never Man speak like this Man*: or whether by favours, we mean his deeds, his very Enemies confess him a just Man; so *Pilate's Wife* could send her Husband word, *Have thou nothing to do with that just Man*: the wise Men that brought their Offerings give him Gold, *Frankincense*, and *Myrrhe*; Gold is given him as to a potent King, *Frankincense* as to a gracious God, and *Myrrhe* as to an holy Priest: He is a King to rule, a God to save, and a Priest to mediate: thus far he casts sweet favours; but digest them better, and they prove sower Grapes; a King he was, but mockt with the Title, *Hail King of the Jews*: a God he was, but he emptied himself; He made himself of no Reputation: an holy Priest he was, but such a Priest as must offer up himself for a Sacrifice: The wise men that came from the East, they saw his Infirmary, and yet adore his power; they saw his infancy, yet adore his wisdom; they saw his poverty, yet adore the riches of his mercy; they saw him whom they enquired after, *Where is he that is born King of the Jews*? The very Title cast sweet favours, but it bears sower Grapes; he is a King, that's a title of honour; but he is King of the Jews, that's a word of reproach.

All along his life you may see these two, sweet favours, but sower Grapes: *vidisti vilis, admirifica*, saith *Ambrose*; the things you see are mean, but the things you see and hear are wonderful; mean it was to see a sort of Shepherds, wonderful it is to see a troop of Angels; mean it was to hear one say, *laid in the Cratch below*; wonderful it is to hear many sing *Glory to God on high*; mean it was to see him man; wonderful it is to know him God. Here's a little Child fainting and groaning, yet a powerful God ruling and commanding; hungry himself, to shew our nature; yet feeding five thousand, to shew his power: dying on the Cross, as the Son of *Adam*; disposing of Paradise, as the Son of God. As it was said of *Bethlehem*, *Minima & non Minima*; the least of the thousands, *Micah* 5. 2. Not the least of thousands, *Mat.* 2. 6. So we say of this *Bethlehemit*, *Minimus & non Minimus*; he shall sit upon the Throne of *David*, *Isa.* 9. 7. Yet he hath born our griefs, and carried our sorrows, *Isa.* 53. 4. His Kingdom is an everlasting Kingdom, *Dan.* 7. 27. Yet his end shall be, and he shall have nothing, *Dan.* 9. 26. Thus all along from his Cratch to his Cross, sweet Savours, but sower Grapes; at last indeed the Grapes grew to a ripeness, and then he was pressed, and his dearest heart-blood run out in abundant streams; this was the sweet juice of our Garden-Vine; God planted it, the Heavens Water it, the Jews prune it; what remains now, but that we abide in it? but of that when we come to the Directions how we are to look.

S E C T. VII.

Of some Consequents after Christ's Birth.

Some Consequents after the Birth of Christ may be touched, whilst yet he was but a Child of twelve years old. As,—

1. When he was but eight dayes old, he was Circumcised, and named *Jesus*. As there was shame in his Birth, so there was pain in his Circumcision; a sharp Razor passeth through his skin presently after he is born; not that he needed this Ceremony, but that for us he was content to be legally impure. In this early humiliation he plainly discovers the Riches of his Grace; now he sheds his Blood in drops, and thereby gives an earnest of those Rivers which he afterwards poured out for the cleansing of our Nature, and extinguishing the wrath of God; and for a further discovery of his Grace, at this time his Name is given him, which was *Jesus*. This is the name which we should engrave in our hearts; rest our Faith on, and place our help in, and love with the overflowings of Charity, and Joy, and Adoration; above all things we had need of a *Jesus*, a Saviour for our Souls, and from our sins, and from the everlasting destruction which sin will otherwise bring upon our Souls; hence this Name *Jesus* and this Sign *Circumcision* are joined together; for by the effusion of his blood he was to be our *Jesus*, our Saviour: *Without shedding of Blood is no remission of Sins*, no Salvation of Souls. *Circumcision was the Seal*, and now was it that our *Jesus* was under God's Great Seal to take his Office: We have heard how he carried on the great Work of our Salvation from Eternity; this very Name and Office of *Jesus*, a Saviour, was resolved on in Gods fore-counsel, and given forth from the beginning; and we have heard of late how it was promised and foretold by an Angel; but now it is Signed and Sealed with an absolute Commission and fulness of Power; *Him hath God the Father sealed*, John. 6. 27. It is his Office and his very profession to save, that all may repair unto him to that end: *Come unto me all ye that are weary*; and him that cometh unto me I will in no wise cast out; in which respect he is called the Saviour of the world (*&c.*) of Samaritans, Jewes; Gentiles, Kings, Shepherds, and of allsorts of men.

2. When he was forty daies old, he was brought to Jerusalem, and presented to the Lord; as it is written in the Law of the Lord, every Male that openeth the womb shall be called Holy to the Lord. O wonder! there was no impurity in the Son of God, and yet he is first circumcised, and then he is brought and offered to the Lord; he that came to be sin for us, would in our Persons be legally unclean, that by satisfying the Law, he might take away our uncleanness; he that was above the Law, would come under the Law, that he might free us from the Law; we are all born sinners; but O the unspeakable Mercy of our *Jesus*, that provides a remedy as early as our sin: first, he is conceived, and then he is born, to sanctifie our Conceptions and our Births; and after his Birth, he is first Circumcised, and then he is presented to the Lord; that by two holy acts, that which was naturally unholy might be hallowed unto God: Christ hath not left our very Infancy without redress, but by himself, thus offered, he cleanseth us presently from our filthiness.—Now is Christ brought in his Mothers Arms to his own House, the Temple; and as Man, he is presented to himself, as God! O how Glorious did that Temple seem, now the Owner was within the walls of it! Now was the Hour, and Guest come, in regard whereof the second Temple should surpass the first; this was the House built for him, and dedicated to him; there had he dwelt long in his Typical presence, nothing was done there whereby he was not resembled; and now the body of these shadows is come, and presents himself, where he had ever been represented. You will say, what is this to me, or to my Soul? O yes! Jerusalem is now every where; there is no Church-Assembly, no Christian heart which is not a Temple of the Living God; and there is no Temple of God wherein Christ is not presented to his Father: Thus we have the benefit of Christ's fulfilling the Law of Righteousness; God sent his Son, made of a Woman, made under the Law, that he might redeem them that were under the Law, that we might receive the Adoption of Sons. It is, as if the Father should have said to Christ, *Come my dear Son, here are certain Adversaries under the Law, to suffer and to be executed; what say you to them? Why, I will become under the Law (saith Christ) I will take upon me their Execution, and suffer for them; and to this purpose he is first circumcised; and then he is presented to the Lord.*

Heb. 9. 22.

Rom. 4. 11.

John. 6. 27.

Mat. 11. 28.

John 6. 37.

John 4. 42.

Luke 2. 22, 23.

Gal. 3. 4.

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3. When he was yet under one year old, as some; or about two, as others, he fled into *Egypt*. As there was no room for him in *Bethlehem*, so now there is no room for him in all *Judea*; no sooner he came to his own, but he must fly from them; what a wonder is this? Could not Christ have quit himself from *Herod* a thousand ways? what could an Arm of flesh have done against the God of Spirits? had Jesus been of the spirit of some of his Disciples, he might have commanded fire from Heaven on those that should have come to have apprehended him; but hereby he taught us to bear the yoke even in our youth; thus would he suffer, that he might sanctify to us our early afflictions, he flies into *Egypt*, the laughter-house of Gods People, the sink of the world, the furnace of *Israel's* ancient afflictions: what a change is here; *Israel*, the first-born of God lie out of *Egypt* into *Judea*; and Christ the first-born of all Creatures flies out of *Judea* into *Egypt*; *Eusebius* reports that the Child Jesus arriving in *Egypt*, and being by design carried into a Temple, all the Statutes of the Idol-Gods fell down like *Dagon* at the presence of the Ark; and to this purpose he cites *Isaiah's* Prophecy; *Behold, the Lord shall come into Egypt, and the Idols of Egypt shall be moved at his presence. Now is Egypt become the Sanctuary, and Judea the inquisition-house of the Son of God*; surely he that is every where the same, knows how to make all places alike to his; he knows how to preserve *Daniel* in the Lions den; the three Children in a fiery furnace; *Jonah* in a Whales belly, and Christ in the midst of *Egypt*.

Euseb. de. demonstr. 1.6. c. 20.

Mat. 19. 1.

Mat. 2. 19, 20.

4. When he was now some five years old, say some; or but two years and a quarter old, say others; an Angel appears again in a Dream to *Joseph*, saying, *Arise and take the young Child and his Mother, and return again into the land of Israel, for they are dead which sought the young Childs Life. Herod*, that took away the lives of all the Infants in or about *Bethlehem*, is now himself dead, and gone to his own place, and by this means the Coast is clear for the return of that holy Family. O the wonderful dispensation of Christ in concealing of himself from men! all this while he carries himself as an Infant; and though he know all things, yet he neither takes, nor gives any notice of his removal or disposing, but appoints that to be done by his Angel, which the Angel could not have done but by him. As Christ was pleased to take upon him our Nature, so in our Nature he was pleased to be a perfect Child; for that is the word; *take the young Child and his Mother*; he suppress the manifestation and exercise of that Godhead, whereto the Infant-nature was conjoyned, as the Birth of Christ, so the infancy of Christ was exceeding humble: Oh how should we magnify him, or deject our selves for him, who himself became thus humble for our sakes?

Luke. 2. 42. v. 46.

5. When he was twelve years old, he with his Parents go up to *Jerusalem* after the custom of the Feast. This pious act of his younger years intends to lead our first years into timely devotion; but I shall not insist on that; I would rather observe him sitting in the midst of the Doctors, both hearing them and asking them Questions; whilst the Children of his age were a playing in the streets, he is found of his parents sitting in the Temple; not to gaze on the outward glory of that house, of the Golden Candlesticks, or Tables, or Cherubims, or the Pillars, or the Molten Sea, or the Altar of Gold, or the Vessels of pure Gold; no, no, but to hear and oppose the Doctors. He, who as God, gave them all the Wisdom they had, doth now, as the Son of man, hearken to the Wisdom he had given them; and when he had heard, then he asks; and after that, no doubt he answers; his very questions were instructions; for I cannot think that he meant so much to learn, as to teach those Doctors of *Israel*. Surely these Rabbins had never heard the voice of such a Tutor; they could not but see the very Wisdom of God in this Child; and therefore, saith the Text, *they all wonder*; or they were all astonished at his understanding and answers; their eyes saw nothing but a Child, but their ears heard the wonderfull things of Gods Law; betwixt what they saw, and what they heard, they could not but be distracted and amazed. But why did ye not (O ye Jewish teachers) remember now the Star and the Sages, and the Angels, and the Shepherds; why did ye not now bethink your selves of *Herod*, and of his enquiry, and of your answer, that in *Bethlehem* of *Judea* Christ should be born? You cited the prophets, and why did you not mind that Prophecy now, that, *unto us a Child is born, and unto us a Son is given, and his Name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace*? Fruitless is the wonder that endeth not in Faith; no Light is sufficient, where the eyes were held through unbelief and prejudice.

v. 47.

Isa. 56.

6. After this, from twelve to the thirtieth year of his Age, we read nothing of the Acts of Christ, but that he went down with his Parents unto *Nazareth*, and was subject

to them; as he went up to Jerusalem to Worship God, and in some sort to shew himself God; so now he goes down to Nazareth to attend his particular Calling. This is the meaning of those words, *and he was subject to them*: Christ's subjection to his Parents extends to the profession and exercise of his life; certainly Christ was not all that time from twelve to thirty years, idle; as he was educated by his Parents, so of his reputed Father he learnt to be a Carpenter; this, I take it, is plain in these words, *Is not this the Carpenter, the Son of Mary?* It appears (say our English Annotations) that Christ exercised that Trade in his younger years. I know Matthew renders it thus, *Is not this the Carpenters Son, is not his Mother called Mary?* But Mark thus, *is not this the Carpenter?* &c. Some comment thus, that while Joseph was alive, Christ wrought with him in the Trade of a Carpenter, and when Joseph died, which happened before the manifestation of Jesus unto Israel, he wrought alone, and was no more called the Carpenters Son, but the Carpenter himself: here's comfort for men of the meanest Callings; as Husbandry was honoured in the Person and Condition of the first Adam before his Fall, so now the Handicraft. O the Poverty, Humility, Severity of Jesus! it appears at this time especially, in his Labouring, Working, Hewing of Wood, or the like; here's a sharp reproof to all those that spend their time in idleness, or without a particular Calling, that take no pains at all, unless in pursuit after Vain, Foolish, Superfluous, Sinful things; what! are they wiser than Christ? Our Jesus would not by any means thus spend his time. Indeed for the while he did nothing famous, or of publick note; but neither was this without a Mystery: In doing nothing Publick, saith one, He achieved great, and sumptuous, and praise-worthy acts: There is a season and time to every purpose under heaven: as there is a time of silence, and a time to speak, so there is a time for publick, and a time for private Negotiations; as yet Christ conceals his virtues, and conforms himself to the conversation of men, that the Mystery of his Incarnation might not be thought a Phantasme; then he would have his Virtues and Graces to shine out, when men usually come to their vigour and strength both of body and mind. And besides, as it was said of a Divine, that he would never Preach a Sermon, but he would first endeavour to practise it himself; so I am sure did Christ; he would not teach the World, saying, *Learn of me, for I am meek and lowly in heart*, but first he would practice; first do, then teach; as Luke tells Theophilus, he had writ all that Jesus began both to do and teach.

Luke 2. 51.

Mark 6. 3.

Mat. 13. 55.

Nihil faciendo
fecit magnificari.Mr. Bolton.
Mat. 11. 23.
Acts 1. 1.

But concerning this time of his youth, because in Scripture there is so deep a silence, I shall therefore pass it by.

Thus far have I propounded the Object we are to look unto; it is Jesus in his first coming, or incarnation, whiles yet a Child of twelve years old: Our next Work is to direct you in the Art or Mystery, how we are to look unto him in this respect.

CHAP. II. SECT. I.

Of knowing Jesus as carrying on the great Work of our Salvation in his Birth.

WHat *Looking* comprehends, you have heard before: And that we may have an inward experimental look on him whom our souls pant after, let us practise all these Particulars: As—

1. Let us know Jesus, carrying on the great work of our Salvation in his Coming or Incarnation. Come let us learn what he did for us when he came amongst us. There is not one Passage in his first appearing, but it is of mighty concernment unto us: Is it possible that the great God of Heaven and Earth should so infinitely condescend (as we have heard) but on some great Design? And what Design could there be, but only his Glory, and the Creatures good? O my Soul! If thou hast any interest in Christ, all this concerns thee; the Lord Jesus in these very transactions had an eye to thee; he was Incarnate for thee, he was conceived, and born

1. 1. 1. 1.

2. 1. 1. 1.

3. 1. 1. 1.

4. 1. 1. 1.

5. 1. 1. 1.

Luk. 2. 10, 11.

Ila. 9. 6.

1 Cor. 2. 2. 10.

2. 1. 1. 1.

3. 1. 1. 1.

born for thee; look not on these things as Notionals, or Generals; look not on the bare history of things; for that is but unprofitable; the main duty is in eying the end, the meaning, and intent of Christ; and especially as it relates to thee, not to others, but to thy self. Alas! what comfort were it to a poor prisoner, if he should hear that the King or Prince, of his meer grace and love, visited all the Prisoners in this and that Dungeon, and that he made a Goal-delivery, and set all free, but he never came near the Place where he poor wretch lies bound in Fetters and cold Irons? or suppose he gives a visit to that very man, and offers him the tenders of Grace and Freedom, if he will but accept of it; and (because of his waywardness) Perswades, Intreats, Commands him to come out, and take his liberty; and yet he will not regard, or apply it to himself; what comfort can he have? what fruit, what benefit shall he receive? Dear soul, this is thy case, if thou art not in Christ, if thou hadst not heard the Offer, and embraced and closed with it, then what is Christ's Incarnation, Conception, Nativity unto thee? Come! learn! not merely as a Scholar, to gain some notional knowledge; but as a Christian, as one that feels virtue coming out of Christ in every of these respects: Study close this great transaction in reference to thy self. I know not how it happens, whether out of the generality of some Preachers handling this Subject, or whether out of the Superstition of the time wherein it usually hath been handled, it either favours not with some Christians, or it is seldom thought of by the most; O God forbid we throw out of the doors, such a blessed necessary truth! If rightly applied, it is a Christians joy; Behold I bring you glad tidings of great joy that shall be to all People; for unto you is born in the City of David; a Saviour, which is Christ the Lord. Sure the Birth of Christ is of mighty concernment unto thee; unto us a Child is born, unto us a Son is given; there is not any piece of this transaction, but it is of special use and avorth thy pains. How many break their brains, and waste their Spirits in studying Arts and Sciences, things in comparison of no value; whereas Paul otherwise determined not to know anything among you but Jesus Christ? To know Jesus Christ in every piece and point, whether in Birth, or Life, or Death, it is saving knowledge. O stand not upon Cost, whether Pains or Study, Tears or Prayers, Peace or Wealth, Goods or Name, Life or Liberty; sell all for this Pearl. Christ is of that worth and use, that thou canst never over-buy him, though thou gavest thy self and all the World for him; the study of Christ is the study of studies; the knowledge of Christ is the knowledge of every thing that is necessary, either for this World, or for the World to come. O study Christ in every of the foresaid respects.

SECT. II.

Considering Jesus in that respect.

Prov. 4. 13.

LEt us consider Jesus, carrying on this great work of our Salvation at his first Coming or Incarnation. It is not enough to study and know these great Mysteries; but according to the Measure of Knowledge we have, we must Muse, Meditate, Ponder, and Consider of them. Now this Consideration brings Christ nearer and closer to the soul. Consideration gathers up all the long fore-passed Acts and Monuments of Christ, and finds a deal of sweetness and power to come flowing from them. Consideration fastens Christ more strongly to the Soul, and as it were rivets the Soul to Jesus Christ, and fastens him in the heart. A soul that truly considers and meditates of Christ, thinks and talks of nothing else but Christ; it takes hold, and will not let him go. I will keep to thee (saith the soul in meditation) for thou art my life. Why thus, O my Soul, consider thou of Christ, and of what he did for thee when he was incarnate! and that thou mayst not confound thy self in thy meditations, consider a part of these particulars.

As,

Luke 1. 31.

21. Consider Jesus in his Fore-runner, and the blessed tidings of his coming in the flesh; now the long-looked-for time drew near, a glorious Angel is sent from Heaven, and he comes with an Olive-branch of peace; first he presents himself to Zachary, and then to Mary; to her he imparts the Message on which God sent him into this neather World; Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. Till now Humane Nature was less than that of Angels; but by the Incarnation of the Word, it was to be exalted above the Cherubims. What sweeter News? What blessed Tidings was this Message? The Decree of old must now be accom-

accomplished; and an *Angel* proclaims it upon Earth; hear O ye Sons of *Adam*, this concerns you as much as the *Virgin*: Were ye not all undone in the Loins of your first Father? Was not my Soul, and thy Soul in danger of Hell-fire; was not this our case and conditions: that after a little life upon Earth, we should have been thrown into eternal torments, where had been nothing but Weeping, Wailing, and Gnashing of Teeth? And now that God and Christ should bid an *Angel* tell the News, *Ye shall not die; lo, here a Virgin shall conceive and bear a Son, and he shall be your Jesus; he shall save you from this Hell, and Death, and Sin: he shall deliver your Souls, he shall save you to the utmost; his Name is Jesus, and he shall not bear his Name for nought; believe in him, and ye shall live with him in Glory.* O blessed news! Men may talk what they will of this and that news, every one gapes after it: but there is no news so welcome to one even now ready to perish, as to hear of a Saviour; tell a man in his Sicknefs of one that will make him well again: tell a man in Captivity of one that will rescue him, and set him free again; tell a man in Prison, condemned to die, of one with a pardon, that will save his life; and every one of these will say, this is the best news that ever was heard: O then, if it be good tidings to hear of a Saviour, where is only a matter of loss of life, or of this Earth; how much more when it comes to the loss of Heaven, to the danger of Hell, when our Souls are at stake, and likely to be damned for evermore; what glad tidings would that be to hear of one that could save our souls from that destroyer? is not such a Saviour worth the hearkning after? were not the birth of such a one good news? O my soul, ponder on these words, as if an *Angel*, seeing thee stand on the brim of Hell, should speak to thee, even to thy soul.

2. Consider *Jesus* in his Conception; no sooner the news heard, but Christ is conceived by the Holy Ghost in the Virgins Womb; this Conception is worthy our consideration: what; that the great God of Heaven should condescend so far as to take our Nature upon him; and to take it in the same way, and after the same manner as we do? the Womb of the *Virgin* was surely no such place, but he might well have abhorred it; true, but he meant by this to sanctifie our very Conceptions; and to that purpose, he is conceived in an holy manner, even by the holy Ghost; we must not be too curious to enquire after the manner of the holy Ghosts operation, who therefore overshadowed the *Virgin*; this is work for our hearts, and not merely for our heads: humble Faith, and not curious inquisition shall find the sweetness of this Mystery. It was *Dauids Complaint*, *Behold I was shapen in iniquity, and in sin did my Mother conceive me.* O my Soul, this was thy case in thy very first being, or beginning, and hadst thou died in that condition, the word is expresse, that *nothing defiled nor unclean shall enter into the City of Glory*: but here's the remedy, thy sinful Conception is sanctified by Christs holy Conception: the holiness of thy *Jesus* serves as a Cover to hide thy Original pollutions from the eyes of God. O consider this! *Jesus* Christ was not conceived in vain; he was not idle, doing nothing whiles he was in his Mothers Womb; he that from all eternity began, he was then carrying on the great work of our salvation for us: O consider this Conception thus, till thou bring it near and close to thy soul; till thou feelst some sweetness and power coming, and flowing from *Jesus* in the Womb.

3. Consider the duplicity of Natures in *Jesus* Christ: *The Word was made Flesh*; no sooner was he conceived; but he was God-Man, Man-God; he was perfectly framed, and instantly united to the eternal Word: *God sent his Son*, there's the Nature Divine; *made of a Woman*, there's the Nature Humane. Certainly great is this Mystery, that the Word is made Flesh; that the Son of God is made of a Woman; that a Star gives Light to the Sun; that a Branch doth bear the Vine; that a Creature gives being to the Creator; that the Mother was younger than what she bear, and a great deal lesser than what she contained. Admire O my Soul at this! but withal consider, that all this was for us and our Salvation; he was Man, that he might die for us: and he was God, that his death might be sufficient to save us: had he been Man alone, not God, he might have suffered, but he could never have satisfied for sin; he could not have been *Jesus*, a Saviour of Souls; and had he been God alone, not Man, he had not been of kin to our Nature offending; and so he could not have satisfied the Justice of God in the same Nature wherein it was offended; neither could he, as God alone, have died for Sin; and the Decree was out, that our Redeemer must die for Sin: *for without shedding of Blood there is no Remission*; and no shedding of Blood, no Passion could possibly

Psal. 51. 5.

John 1. 14.

Gal. 4. 4.

Heb. 9. 22.

possibly befall the Godhead of Jesus Christ. I shall not dispute the power of God, whether he was able to lay down another kind of way of mans Redemption, than by the Incarnation of the Son of God: without controversie this was the Will of God, and he appointed no other way, because he would not. O my Soul, consider of this in relation to thy self, he is God-man, that he might suffer and satisfie for thy sins: he is God-man, that he might be able and fit, most fully to finish the work of thy salvation; as God, he is able, and as man, he is fit to discharge the Office of Mediator; as God, he is able to bear the punishment of sin; and as man, he is fit to suffer for sin: O the wisdom of God in this very way! Mans Nature can suffer Death, but not overcome it; the Divine Nature can overcome death and all things; but he cannot suffer it: and hence there is a duplicity of natures in Jesus Christ: O muse on this; it is a matter worthy of thy serious consideration.

4. Consider the real distinction of these two Natures in Christ. As the unapproachable light of the God-head was put into the dim and dark Lanthorn of humane flesh, so these two natures remained entire, without any conversion, commixion, or confusion; they were not as Wine and Water, that become one by mixing; there is no such blending the divine and humane nature; they were not as Snow and Water, that become one by dissolving of the Snow into the Water; there is no such changing of the Humane Nature into the Divine, or of the Divine Nature into the Humane: Some say indeed, that the God-head was more plentifully communicated with the Manhood after his Resurrection, than now at his Conception; but howsoever, it did not then swallow up the Truth of his Manhood, as a whole Sea would swallow up one drop of Oyl; look as at first moment of his Conception, he was God and man, so these two Natures continued still, distinct in substance, properties, and actions. Why consider this, O my soul, in reference to thy self; O ther's comfort in this! by this meanes thou hast now free access unto the Throne of Grace, that thou mayest find help in thy necessities; and as thou hast free access, so thou mayest boldly draw near; his Deity indeed confounds, but his Humanity comforts faint and feeble Souls; his Divine Nature amazeth, but his Humane Nature encourageth us to come unto him; even after his Resurrection he was pleased to send this comfortable message to the sons of men, *Go to my Brethren, and say unto them, I ascend to my Father and your Father, and to my God and your God*; now as long as he is not ashamed to call us Brethren, God is not ashamed to be called our God. O the sweet fruit, that we may gather of this Tree, *the real distinction of two Natures in Christ*. As long as Christ is man as well as God, we have a motive strong enough to appease his Father, and to turn his favourable countenance towards us; here is our happiness, that
- John. 20. 17. *there is one Mediator between God and Man, the Man Christ Jesus.*
- Heb. 11. 16. *there is one Mediator between God and Man, the Man Christ Jesus.*
- 1 Tim. 1. 5. *there is one Mediator between God and Man, the Man Christ Jesus.*

5. consider the Union of the two natures of Christ in one and the same Person; as he was the branch of the Lord, and the fruit of the Earth, so these two natures were tied with such a Gordian knot, as sin, hell, and the grave were never able to untie; yea, though in the death of Christ there was a separation of the soul from the body; yet in that separation, the hypostatical Union remained firm, unshaken and indissoluble: in this Meditation thou hast great cause, O my Soul, to admire and adore; wonderful things are spoken of thee, O Christ! he is God in a Person of a God-head, so as neither the Father, nor the Holy Ghost were made flesh; and he is man in the nature of man, nor properly the Person, the humane nature of Christ never having any Personal subsistence out of the God-head; this is a mystery, that no Angel, much less man is able to comprehend: we have not another example of such an Union (as you have heard) only the nearest similitude, or resemblance we can find, is that of the Branch and Tree into which it is ingrafted; we see one Tree may be set into another, and it groweth in the Stock thereof, and becometh one and the same Tree, though there be two natures or kinds of fruit still remaining therein; so in the Son of God made man, though there be two natures, yet both being united into one Person, there is but one Son of God and one Jesus Christ. If thou wilt consider this *great mystery of Godliness* any further, review what hath been said in the object propounded, where this union is set forth more largely and particularly; but especially consider the blessed effects of this union in reference to thy self; as our nature in the person of Christ, is united to the God-head, so our persons in and by this Union of Christ, are brought nigh to God. Hence it is that God doth set his Sanctuary and Tabernacle among us; and that he dwells with us; and which is more, that he makes us houses and habitations, wherein he himself is pleased

pleased to dwell by his holy Spirit. *Ye are the Temple of the Living God, as God hath said I will dwell in them, and walk in them, and I will be their God, and they shall be my People,* 2. Cor. 6. 16. Was not this Christs Prayer in our behalf? *I pray not for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. I in them, and thou in me, that they may be perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.* By reason of this hypostatical union of Christ, the Spirit of Christ is given to us in the very moment of our regeneration. *And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father; and hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.* As the members of the Body howsoever distinct amongst themselves, and all differing from the head, yet by reason of one soul informing both the head and members, they all make one *compositum*, or man; so all believers in Christ, howsoever distinct Persons amongst themselves, and all distinct from the Person of Christ, and especially from the Godhead which is incommunicable, yet by one and the same spirit abiding in Christ, and all his Members, they become one, *there is one body, and one spirit: he that is joynted to the Lord, is one Spirit.* O my Soul, consider of this; and in considering, believe thy part in this, and the rather, because the means of this union on thy part is a true and lively faith; faith is the first effect and instrument of the Spirit of Christ, disposing and enabling thy soul to cleave unto Christ, and for this cause *I bow my knees unto the Father of our Lord Jesus Christ—that Christ may dwell in your hearts by Faith.*

John. 17. 20.

21,

22,

23.

Gal. 4. 6.

Eph. 4. 4.

1 Cor. 6. 17.

Eph. 3. 14, 17.

Cant. 2. 10, 13.

Gal. 2. 20.

6. Consider the birth of Christ, this man-God, God-man, who in his divine generation was the Son of God, in his humane generation was born in a stable, for the saving of the Children of men, who were as the ox and mule having no understanding. It were a fruitful meditation to consider over and over that sweet resemblance of Christ being a *Vine*; me-thinks I hear the Voice of my beloved, *rise up my love—the fig-tree putteth forth her green figs, and the vine with the tender grapes gives a good smell; arise my love, my fair one, and come away;* if Christ knocks at the door, who will not awake, and arise? if Christ comes in view, who will not look unto *Jesus*? if Christ the *Vine* calls us to come see the vine with the tender grape, who will not taste the goodness, smell the sweetness? and after a little taste of that goodness, and sweetness that is in him, who would not long after more, till we come from the first fruits to the last-fruits of the *Spirit*, even to those visions and fruitions of Christ in Glory? Consider, O my soul, of this *Vine*, till thou hast brought Christ near and close unto thy self. Suppose thy heart, the Garden wherein this *Vine* was planted, wherein it budded, blossomed, and bare fruit, suppose the holy Ghost to come upon thee, and to form and fashion in thee *Jesus Christ*; (thus *Paul* bespeaks the *Galathians*, *my little Children, of whom I travel in Birth again untill Christ be formed in you,*) would not this affect? would not the whole soul be taken up with this? come, receive Christ into thy soul, or if that work be done, if Christ be formed in thee, O Cherish him! (I speak of the Spiritual birth) O keep him in thy heart! let him there bud, and blossom, and bear fruit; let him fill thy soul, with his Divine Graces; O that thou couldst say it feelingly, *I live, yet not I, but Christ liveth in me:* O that this were the Issue of thy meditation on Christs Birth! even whiles thou art going with the shepherds to *Bethlehem*, and there findest thy Saviour lying in a Cratch, that thou wouldst bring him thence, and make thy heart to be his Cradle! I would not give a farthing for a meditation meerly on the History of Christs Birth; either draw vertue from him, by feeling him within, or thy meditation will be fruitless.

7. Consider those few consequents after Christs Birth; every action of Christ is our instruction; here are many particulars, but none in vain; Christ is considered under much variety of notion, but he is still sweet under all. Is it possible, O my soul, that thou shouldst tyre thy self in the contemplations of *Jesus Christ*? if one flower yield thee not pleasure, or delight, go to a second, a third; observe how the Bees gather honey, after a while that they have sucked one flower, they go to another; so for a while observe the circumcision of *Jesus Christ*, and suck there, and gather some honey out of that flower; Christ had never been, Circumcised but that the same might be done to our souls, that was done to his Body, O that the same Christ would do that in us, that was done to him for us. Again, observe Christs presentation in the Temple, this was the Law of those that first opened the womb; now Christ was the first-born

born of *Mary*, and indeed the first-born of all Creatures; and he was consecrate unto God, that by him we might be consecrate, and made holy; and that by him we might be accepted, when we are offered unto the Lord. Again, observe Christs flight into *Egypt*; though the infancy is usually most quiet, and devoyd of trouble, yet here life and toyle, began together; and see how speedily this comes after Christs dedication unto God: Alas! Alas! We are no sooner born again, then we are persecuted; if the Church travel, and bring forth a Male, she is in danger of the Dragons streams. Again, observe Christs return into *Judea*, he was not sent but to the lost Sheep of the House of *Israel*; with them alone he was personally to converse in his Ministry, in which respect he was called a *Minister of Circumcision*. And where should he be trained, and shew himself, but amongst them to whom God had sent him? The Gospel first began there, and as a preparation to it, Christ now in his Childhood returns thither. Again, observe Christ Disputing with the Doctors in the Temple; in his very non-age Christ gives a taste of his future proof, see how early his divine graces put forth themselves, *In Him were hid* (saith the Apostle) *all the Treasures of Wisdom and Knowledge*; all the treasures were hid in him, and yet some of those treasures appeared very early betimes: his wisdom in his very infancy is admired at, nor is it without our profit, for of God he is made wisdom unto us. Again, observe how he spent the remainder of his Youth, in all his examples he meant our Instructions, *He went down with his Parents, and was subject to them*; he was not idely bred, but serves his Generation in the poor way of a Carpenter; *It is every way good for a Man to bear God's Yoke even from his Infancy*. Christ is enured betimes to the hardship of life, and to the strict oblation of the Law, both of God and Nature.

Mat. 15. 25.

Rom. 15. 8.

Col. 2. 3.

1 Cor. 1. 38.

Lam. 3. 27.

See, O my Soul, what a world of matter is before thee to consider of, here is *Jesus* under many a Nation, here's the annuntiation of *Jesus*, the conception of *Jesus*, the duplicity of natures in *Jesus*, the real distinction, the wonderful union, the nativity of *Jesus*, together with some consequents after it. Go over these with often and frequent thoughts, give not over till thou feelest thy Heart begin to warm; true Meditation is as the bellows of the Soul that doth kindle, and inflame holy affections, and by renewed, and more forcible thoughts, as by renewed, and stronger blasts it doth renew, and increase the flame.

SECT. III.

Of Desiring after Jesus in that Respect.

3. **L** Et us desire after *Jesus*, carrying on the great work of our Salvation at his first coming, or incarnation. It is not enough to know, and consider, but we must desire. Now, What is desire, but a certain Motion of the Appetite, by which the Soul darts it self towards the absent good, purposely to draw near, and so unite it self thereunto? The incarnation of Christ according to the Letter, was the desire of Nations; so the Prophet, *I will shake all Nations, and the Desire of all Nations shall come*. O how they that lived before Christ, Desired after this coming of Christ! *Abraham* Desired to see that day, Two Thousand Years and more before it came: it was the expectation of all the Patriarchs, *O when will that day come?* And surely the incarnation of Christ in the fruit, or efficacy, or application is, or should be the Desire of all Christians. There is merit, and vertue in *Jesus Christ*, in every passage of Christ, in his conception, incarnation; in his birth, and in those consequents after his birth; now to make these ours, that we may have our share, and part, and interest in them, we must here begin; O my soul do thou desire, do thou seek to possess thy self of Christ, set thy desire (as the Needle point) aright, and all the rest will follow: never will union be with the absent good, but the Soul by Desire, must first dart it self towards it. True it is, and pity it is, Millions of Souls stand at a distance from *Jesus Christ*, and why? they have no desire towards him: but, O that my soul, and thy soul (whosoever thou art that readest) would Desire! O that we could Desire, and long after him until we languish, and be compelled to cry out with the spouse, *Stay me with flaggons, and comfort me with Apples, for I am Sick of Love*.

Hag. 2. 7.

Cant. 2. 5.

Is there not good reason for it? What is there in Christ that is not Desirable? view over all those excellencies of his conception; of his two natures, really distinguished, and yet wonderfully united; of his birth; of those few consequents after his birth: but

but above all, see the fruit of all; he was conceived that our conceptions might be sanctified: he was the Son of man that he might suffer for us, and the Son of God that he might satisfy divine justice: he was God and Man in one person, that we might be one with him, *Members of his Body, and of his Flesh, and of his Bones*; he was born of the Virgin, that there might be a spiritual conception and birth of Christ in our Virgin-hearts; or he was conceived, and born that we might conceive the grace of Christ in our hearts, and bring it forth in our lives; What? Are not these desirable things? Never tell me of thy present enjoyments, for never was Christ so enjoyed in this life, but thou hast cause to desire yet more of Christ; It is worth thy observation, that *Spiritual desires after Christ, do neither load, nor cloy the heart, but rather open, and enlarge it for more and more*; Who was better acquainted with God than *Moses*? and yet, Who was more importunate to know him better? *I beseech thee shew me thy glory*: And, Who was more acquainted with Christ than *Paul*? and yet who was more importunate to be with him nearer? *I desire to be dissolved, and to be with Christ*. Further and further union with Christ, and communion with Christ, are most desirable things, and are not these the fruits of his incarnation? the effects of his hypostatical, personal union? more and more peace, and love, and reconciliation betwixt God and us are desirable things; and are not these the fruits of Christs birth, the effects of his budding out of the earth, was it not then *That Righteousness looked down from Heaven? That Mercy and Truth met together, and Righteousness and Peace kissed each other*? an higher degree of holiness, sanctification, likeness to God and Christ are desirable things; and are not these the fruits of his circumcision, and presentation to the Lord? the effects of all those consequents that follow after his birth? Come, Soul, and stir up thy desires; true desires are not wavering and dull, but resolute and full of quickness; observe how the nature of true desires in Scripture is set forth by the most pathetical and strong similitudes of *Hunger and Thirst*, and those not common neither, but by *The panting of a tyred Hart after the rivers of waters, and by the gaping of dry ground after some seasonable showers*. O then! How is it that the passages of thy desires are so narrow, and almost shut up? Nay, How is it that thy vessels are so full of contrary qualities, that there is scarce any room in thy Soul for Christ, and all his Train? Will not the desires of the Patriarchs witness against thee? How cried they after Christs coming in the Flesh, *Bow the Heavens O Lord, and come down*, Psal. 144. 5. *Oh that Thou wouldst rent the Heavens, that Thou wouldst come down*, Isa. 64. 1. *Drop down ye Heavens from above, and let the Skies pour down Righteousness, let the Earth open, and bring forth Salvation*, Isa. 45. 8. Is it possible that their desires should be more vehement after Christ than ours? They lived on the dark-side of the cloud, but we on the bright-side; the vail was upon their hearts, which vail is done away in Christ; they saw Christ afar off, and their sight was very dim, and dark; *But we all with open face, as in a glass, behold the glory of the Lord*. One would think, the less any thing is known, the less it should be desired; O my soul, either thou art more ignorant of Christ, than the Patriarchs of old, or thy heart is more out of frame than theirs; suspect the latter, and blame thy heart, it may be thy turpid and sluggish nature hath layed thy desires asleep; if an hungry man will sleep, his hunger will sleep with him: But, O stir up, and awake thy desires! Present before them that glorious object, *the incarnation of Jesus Christ*; it is an object which the very *Angels desire to look into*; and, Art not thou more concern'd in it than the Angels? is not the fruit of the incarnation thine, more especially thine? Come then, stir up those motions of thy appetite, by which the soul darts it self towards the absent good; draw nearer and nearer till thou comest to union and enjoyment, cry after Christ, *Why is his Chariot so long in coming? Why tarry the Wheels of his Chariots?*

Eph. 5. 30.

Exod. 33. 18.
Phil. 1. 23.Psal. 144. 5.
Isa. 64. 1.

Isa. 45. 8.

2 Cor. 3. 18.

Judg. 5. 28.

SECT. IV.

Of Hoping in Jesus in that Respect.

4. **L**et us *Hope in Jesus*, carrying on the great Work of our Salvation at his first coming, or incarnation. Only here remember, I speak not of every hope, but only of such an hope as is grounded on some certainty and knowledge. This is the main question, whether Christs incarnation belongs unto me? the Prophet tells us, that *Unto us a Child is born, and unto us a Son is given*. But how may I Hope that this Child

is born to me? and that this Son is given to me? what ground for that? Out of these words of the Prophet, I shall draw a double Evidence, which may be instead of all: our first Evidence from the former words, *Unto us a Child is born*; our second Evidence from the latter words, *unto us a Son is given*. 1. From the former words I lay down this position, *unto us a Child is born, if we are new born*; the surest way to know our interest in the birth of Christ, it is to know Christ born in us, or *formed in us*, as the Apostle speaks. The new birth is the effect of Christ's birth, and a sure sign that Christ is born to us. Say then, O my soul, Art thou born anew? is there in thee a new nature, a new principle? is the Image of God, and of Christ in thy soul? so the Apostle files it, *the bearing of the Image of the heavenly*; why then was Christ incarnate for thee; if thy new birth be not clear enough, thou may'st try it further by these following rules?

Gal. 4. 19.

1 Cor. 15. 59.

Psal. 84. 2.

2 Cor. 5. 17.

Acts 9. 11.

1 Cor. 6. 11.

Gal. 2. 20.

1 Pet. 3. 4.

2 Pet. 1. 4.

Rom. 7. 22.

2 Cor. 5. 17.

1. Where this new birth is, there is new desires, new comforts, new contentments, Sometimes with the prodigal thou wast content with husks, but now nothing will satisfy thee, but thy Fathers mansion, and thy Fathers feasts; sometimes thou minded only earthly things, but now the favour of God, the light of his countenance, society with him, and enjoying of him, are thy chief desires; This is a good sign! *David's heart and flesh, and all breathed after God; My soul longeth; yea even fainteth for the Courts of the Lord, my heart and my flesh cryeth out for the living God.* Men truly regenerate, do not judge it so happy to be wealthy, great, and honoured in the world, as to have the light of Gods favour shine upon them; O my soul, dost thou see the glory of the world; and thou fallest down to worship it? dost thou say in the increase of worldly comfort, it is good to be here? Then fear thy self; but if these things compared with Christ, are vain, and light, and of poor and mean esteem, then hope well, and be assured that thou art born again, and that Christ is formed in thee.

2. Where this new birth is, there is new words, new works, new affections, a new conversation, *Old things are passed away, behold, all things are become new.* Paul once a persecutor, but *Behold now he prayeth.* And *Such were some of you, but now ye are washed, now ye are sanctified, now ye are justified in the Name of the Lord Jesus, and by the Spirit of our God;* As every man is, so is he affected, so he speaks, and so he lives; if thy life be supernatural, so is thy affections, so is thy words, so is thy conversation; Paul lived a life once of a bloody persecutor, he breathed out threatenings against all the Professors of the Lord Jesus, but now it is otherwise; *The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.* O my soul, Hast thou the old conversation, the old affections, the old discourse, the old passions thou used to have? What? Is thy heart a den of lusts, a cage of unclean imaginations? Then fear thy self, there cannot from a sweet fountain come forth bitter streams; there cannot from a refined spirit, as refined, come forth corrupted actions or imaginations; *a Thorn cannot send forth Grapes,* saith Christ; so neither can a Vine send forth Thornes, say we. I know there is in the best, something of flesh, as well as of the spirit; but if thou art new born, then thou canst not but strive against it, and wilt endeavour to conquer it.

3. Where this new birth is, there is a new nature, a new principle; Peter calls it the *hidden man of the heart, the divine nature.* Paul calls it the *inward man*; the *new creature*, it is compared to a *root*, to a *fountain*, to a *foundation*, and for want of this foundation, we see now in these sad times so much inconstancy, and unsteadiness in some professors themselves, many have gotten new and strange notions, but they have not new natures, new principles of grace; if grace were but rooted in their hearts, though the winds did blow, and storms arise, they would continue firm and stable, as being founded upon a Rock. Never tell me of profession, shew, outward action, outward conversation, outward duties of Religion; all this may be, and yet no new creature; you have some bruits that can act many things like men, but because they have not an humane nature, they are still brutish; so many things may be done in a way of holiness, which yet come not from this inward principle of renovation, and therefore it is but copper, and not gold; mistake not O my soul in this, which is thy best and surest evidence: though I call the new birth a *new creature*, my meaning is not as if a new faculty were infused into him that is new born; a man when he is regenerate, hath no more faculties in his soul than he had before his regeneration; only in the work of regeneration, those abilities which the man had before, are now improved, and made spiritual; and so they work now spiritually, which before wrought naturally. As in the resurrection from the dead, our bodies shall have no more,

nor

nor other parts and members than they had before, only those parts and members which now are natural, shall then by the power of God be made spiritual. *It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body;* so the same faculties, and the same abilities which before regeneration were but natural, are now spiritual, and work spiritually, they are all brought under the government of the Spirit of Christ; a lively resemblance of this change in the faculties of the soul, we may discern in those natural and sensitive faculties, which we have common with beasts; as to live, to move, to desire, to feel, the beasts having no higher principle than sense, use them sensually; but a man enjoying the same faculties under the command of a reasonable soul, he useth them rationally: so is it in a regenerate man; his understanding, will, and affections, when they had no other command but reason, he only used them rationally, but now being under the guiding of the Spirit of Christ, they work spiritually, and he useth them spiritually; and hence it is that a regenerate man is every where in Scripture, said to *Walk after the Spirit; to be led by the Spirit, to walk in the Spirit;* the Spirit (by way of infusing or shedding) gives power, an ability, a seed, a principle of spiritual life, which the soul had not before; and from this principle of spiritual life planted in the Soul, flows or springs those spiritual motions and operations (as the Spirit leads them out) according to the habit, or principle of the new creature, the divine nature, the spiritual life infused. Come then, look to it O my soul, What is thy principle within? consider not so much the outward actions, the outward duties of Religion, as that root from whence they grow, that principle from whence they come: they are fixed ones, settled ones by way of life in thee? Clocks have their motions, but they are not motions of life, because they have no principles of life within. Is there life within? then art thou born again, yea even *unto thee a Child is born.* This is one evidence.

1 Cor. 15. 44.

Rom. 8. 1.
Gal. 5. 18, 25.

2. From the latter words, I lay down this position; *unto us a Son is given, if we are Gods Sons.* The best way to know our Interest in the Son of God, it is to know our selves to be Gods Sons by grace, as Christ was Gods Son by nature: Christians to whom Christ is given, are coheirs with Christ, only Christ is the first-born, and hath the preheminance in all things; our sonship is an effect of Christs sonship, and a sure sign that *unto us a Son is given.* Say then, O my soul, Art thou a Son of God? Dost thou resemble God (according to thy capacity) being holy, even as he is holy? Why then? Christ was incarnate for thee, he was given to thee. If thy sonship be not clear enough, thou mayst try it further by these following Rules.

1. The Sons of God, Fear God, *If I be a Father, Where is my Honour?* (saith God) *if I be a Master, Where is my Fear?* If I be a Son of God, there will be an holy Fear and Trembling upon me in all my approaches unto God. I know there is a servile mercenary Fear, and that is unworthy, and unbecoming the Son of God; but there is a filial Fear, and that is an excellent check, and bridle to all our wantonness: What Son will not Fear the frowns and anger of his loving Father? *I dare not do this (will he say) my Father will be offended;* and *I, Whether shall I go?* Agreeable to this is the Apostles advice, *If ye call on the Father, pass your sojourning here with Fear.*

Mal. 1. 6.

1 Pet. 1. 17.

2. The Sons of God Love God, and Obey God out of a principle of Love. Suppose there were no Heaven, or Glory to bestow upon a regenerate person, yet would he Obey God out of a principle of Love; not that it is unlawful for the Child of God to have an Eye unto the recompence of reward; *Moses reason of esteeming the reproach of Christ greater riches than the treasure of Egypt, was, for that he had respect unto the recompence of reward:* he had respect, in the original, *he had a fixed intent Eye;* there was in him a Love of the reward, and yet withal a Love of God, and therefore his Love of the reward was not mercenary: but this, I say, though there were no reward at all, a Child of God hath such a principle of Love within him, that for Loves sake he would Obey his God; he is led by the Spirit, and therefore he Obeys; now the Spirit that leads him, is a Spirit of Love; and *as many as are led by the Spirit of God, are the Sons of God.*

Heb. 11. 26.

Rom. 8. 14.

3. The Sons of God Imitate God in his Love and Goodness to all Men. Our Saviour amplifies this excellent property of God, *He causeth his Sun to shine upon good and bad;* and thence he concludeth, *Be ye perfect, as your heavenly Father is perfect.* Goodness to bad men is the highest degree of Grace, and as it were the perfection of all: O my Soul, Canst thou imitate God in this? Consider how thy Father bears it; though the wicked provoke him day by day, yet for all that he doth not quickly revenge;

Mat. 5. 48.

vengeance

vengeance indeed is only his, and he may in justice do what he will that way; and 'tis the opinion of some, that if the most patient man in the world should but sit in Gods Throne one day, and see, and observe the doings, and miscarriages of the Sons of Men, he would quickly set all the World on Fire; yet God seeth all, and for all that He doth not make the Earth presently to gape, and devour us; He puts not out the glorious Light of the Sun, He doth not dissolve the Work of Creation, He doth not for Mans Sin presently blast every thing into Dust: What an excellent pattern is this for thee to Write after? Canst thou but forgive thy Enemies? Do well to them that do evil to thee? O this is a sure sign of Grace and Sonship! It is storyed of some Heathens, who beating a Christian almost to Death, asked him, *What great matter Christ did ever do for him?* Even this (said the Christian) *That I can forgive you, though you use me thus cruelly;* here was a Child of God indeed: It is a sweet resemblance of our Father, and of our Saviour Jesus Christ, to *Love our Enemies, to Bless them that Curse us, to do Good unto them that Hate us, to Pray for them that Despitefully use us, and Persecute us.* O my Soul look to this, consult this ground of Hope; if this Law be written in thy Heart, write it down amongst thy Evidences, that thou art Gods Son, yea that even unto thee a Son is given.

Mat. 5. 44.

To Review the Grounds: What? is a Child born to me? and a Son given to me? What? am I indeed new born? am I indeed Gods Son, or Daughter? do I upon the search find in my Soul new desires, new comforts, new contentments? What? are my words, my works, and affections, and conversation new? is there in me a new nature, a new principle? hath the Spirit by way of infusing or shedding, given me a new Power, a new Ability, a Seed of Spiritual Life, which I had not before? do I upon the search find that I fear God, and love God, and imitate God in some good measure in his love and goodness towards all Men? can I indeed, and really forgive an Enemy, and according to opportunity and my ability, do good unto them that do evil unto me? Why should I not then confidently and comfortably hope, that I have my share and interest in the birth of Christ, in the blessed incarnation, and conception of Jesus Christ? Away, away all despair, and dejections, and despondencies of Spirit! If these be my grounds of Hope, it is time to hold up head, and heart, and hands, and all with cheerfulness and confidence, and to say with the Spouse, *I am my beloveds, and my beloved is mine.*

SECT. V.

Of Believing in Jesus in that Respect.

Let us Believe on Jesus, carrying on the great work of our Salvation at his first coming or incarnation. I know many staggerings are oft in Christians, *What, is it likely that Christ should be incarnate for me? That such a God should do such a thing, for such a sinful, woful, abominable wretch as I am?* Ah my Soul, put thy propriety in Christs incarnation out of dispute, that thou mayst be able to say, *As God was manifest in the flesh, and I may not doubt it; so God is manifest in me, and I dare not deny it.* But to help the Soul in this choice Duty, I shall first propose the hinderances of Faith. 1. The helps of Faith in this Respect. 2. The manner how to act our Faith. 3. The encouragements to bring on the soul to believe its part in this blessed incarnation of Jesus Christ.

For the first, there are but three things that can hinder Faith; As —

1. The exceeding unworthiness of the soul; and to this purpose are those complaints, *What? Christ incarnate for me? for such a dead Dog as I am? What King would dethrone himself, and become a Toad to save Toades? and am not I at a greater distance from God, than a Toad is from me? hath not sin made my soul more ugly in Gods Eye, than any toadish Toad can be in my Eye? O I am less than the least of all Gods Mercies, I am sinner for Hell and Devils, than for Union and Communion with God and Christ, I dare not, I cannot Believe.*

2. The infinite exactness of divine justice which must be satisfied; a soul deeply and seriously considering of this, it startles thereat, and cries, *O what will become of my soul? one of the least sins that I stand Guilty of, deserves Death, and eternal Wretch, The wages of sin is death: and I cannot satisfy; though I have trespassed to many millions of talents, I have not one mite of mine own to pay; O then how should I believe? What thoughts can I entertain of Gods Mercy and Love to me-ward?*

Gods

God's Law condemns me, my own Conscience accuseth me, and Justice will have its due.

3. The want of a Mediator, or some suitable Person, which may stand between the Sinner and God. If on my part there be unworthiness, and on Gods part exact and strict, and severe Justice; and withall I see no Mediator, which I may go unto, and first close withall before I deal with the infinite glory of God himself, how should I but despair, and cry out? *O wretched man that I am! O that I had never been! or if I must needs have a being; O that I had been a toad, or serpent, or any venomous creature rather than a man; for when they dye they perish, and there's an end of them; but the end of a reprobate sinner is torments without end: O wo and alas! I cannot believe, there's no room for faith in this case! these are the hinderances.*

2. The helps of faith in this sad condition are these,

1. A consideration that God is pleased to pass by, and to overlook the unworthiness of his poor creatures; this we see plain in the very act of his incarnation; himself disdains not to be as his poor creatures, to wear their own flesh, to take upon him humane nature; and in all things to become like unto man, sin only excepted.

2. A consideration that God satisfies Justice, by setting up Christ who is Justice it self; now was it that *mercy and truth met together, and righteousness and peace kissed each other*; now was it that free grace and merit, that fulness and nothingness were made one; now was it that all things became nothing, and nothing all things; our nature which lay in rags, was enriched with the unsearchable treasures of glory; now was it that God was made flesh; and so that flesh which was so weak, as not able to save its own life, was now enabled to save millions of souls, and to bring forth the greatest designs of God; now was it that truth ran to mercy, and embraced her, and righteousness to peace, and kissed her, in Christ they meet, yea in him was the infinite exactness of God's Justice satisfied.

3. A consideration that God hath set up Christ as a Mediator: that he was incarnate in order to reconciliation, and salvation of souls, but for the accomplishment of this design Christ had never been incarnate; the very end of his uniting flesh unto him, was in order to the reconciliation of us poor souls, alas we had sinned, and by sin deserved everlasting damnation, but to save us, and to satisfy himself, God takes our nature and joyns it to his Son, and calls that *Christ a Saviour*: This is the Gospel-notion of Christ, for what is Christ, but *God himself in our nature, transacting our peace*? In this Christ is that fulness, and righteousness, and love, and bowels to receive the first acts of our faith; and to have immediate union and communion with us; indeed we pitch not our faith first or immediately on God himself; yet at last we come to him, and our faith lives in God (as one faith sweetly) before it is aware, through the sweet intervention of that person which is God himself, only called by another name, *the Lord Jesus Christ*; and these are the helps of faith in reference to our unworthiness, Gods justice, and the want of a Mediator betwixt God and us.

3. The manner how to act our faith on Christ incarnate, is this —

1. Faith must directly go to Christ: we find indeed in the Bible some particular promises of this and that grace: and in proper speaking the way to live by faith, it is to live upon the promises in the want of the thing, or to apprehend the thing it self contained in the promise: but the promises are not given to the elect immediately without Christ; no, no, first Christ, and then all other things, *Encline your ears, and come unto me*; 1. Come unto Christ, and then, *I will make an everlasting Covenant*, (which contains all the promises) *even the sure Mercies of David*. As in marriage, the woman first consents to have the man, and then all the benefits that necessarily follow; so the soul by faith, first pitcheth upon Christ himself, and then on the priviledges that flow from Christ. Say Soul, dost thou want any temporal Blessing? suppose it be the payment of Debts, thy daily Bread, Health, &c. Why? look now through the Scripture for promises of these things, and let thy faith act thus, *If God hath given me Christ, the greatest blessing, then certainly he will give me all these things so far as they may be for my good*: in the twenty third Psalm we find a bundle of promises, but he begins thus, *The Lord is my Shepherd*, saith David, and what then? *Therefore I shall not want*; the believing Patriarchs through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lyons, did wonders in the world; but what did they chiefly look to in this their Faith? Surely to the promise to come, and to that better thing, Christ himself; and therefore the Apostle concludes, *having such a cloud of witnesses, that thus lived and died by faith, let us look unto Jesus, the Author and finisher of our Faith*.

Isa. 55. 3.

Psal. 23. 1.

Heb. 11. 39.

v. 39. 40.]

Heb. 12. 2.

2. Faith

Isa. 7. 14.

Isa. 9. 4, 6.

2. Faith must directly go to Christ as God in our flesh; some think it a carnal apprehension of Jesus Christ, to know him as in flesh; I confess to know him only so, and absolutely so; to consider Jesus no other way, but as having flesh, and going up and down in weakness; it is no better than a carnal apprehension; but to consider Christ as God in flesh, and to consider that flesh as acted by God, and filled with God, it is not a carnal, but a true and spiritual apprehension of Jesus Christ; and hither is faith to be directed immediately, and in the first place; suppose a case of danger by some enemies, and I find a promise of protection from my enemies, I look on that; but in the first place thus I argue, if the Lord hath given me Christ (God in the flesh) to save me from Hell, then much more will he save me from these fleshly enemies. Thus Judah had a promise, that Syria should not prevail against Judah; they doubted of this, but how doth the Lord seek to assure them? why thus, *a Virgin shall conceive and bear a Son, and his name shall be Immanuel*: this seems a strong reason to flesh and blood; I knew one turn Infidel, and to deny Jesus Christ upon this very argument. *Ab (thought he) what a grand imposture is this, that Christ's conception, and Christ's birth many years after, should be a present sign of ruin of Rezin King of Aram, and of the preservation of Ahaz King of Judah? alas poor soul, he was not acquainted with this art of living by faith; he might have seen the very same reason elsewhere, the yoke of their burthen, and the staff of their shoulder, and the rod of their oppressor shall be broken—for unto us a child is born, and unto us a Son is given; if their faith had not first respected Christ incarnate, they could never have expected any temporal deliverance by that promise of deliverance, first laid down; But in this way they might, and so may we.—You will say what's this to us? they looked for Christ to come in the flesh, but now he is come, and that time and design is gone and past many a year since; I answer no, the time is gone, but the design is not; Christ remains God in the flesh to this very day; he came not as once to manifest himself in flesh, to satisfy Gods justice in the flesh for sin, and so to lay it down again; that flesh remains, and shall remain; nor is it without use, for all the spirit and life which the Saints now have, or which the Saints shall have unto the end of the World, it is to be conveyed through that flesh, yea the Spirit it self dwells in it, and is conveyed through it, and therefore if they had so much Gospel-Spirit in the time of the Old Testament (which indeed was rare) how much more should we go to Christ as God in the flesh, and look upon it as a standing Ordinance, and believe perfectly on it?*

John 1. 14.

Isa. 53. 1.

Isa. 53. 2.

Gal. 2. 20.

3. Faith must go and lye at the feet of Christ; faith must fix and fasten it self on this God in our flesh: some go to Christ, and look on Jesus with loose and transient glances, they bring in but flashy, secondary, ordinary actings of faith, they have but course and common apprehensions of Jesus Christ. Oh but we should come to Christ with solemn serious spirits; we should look on Jesus piercingly, till we see him as God is in him, and as such a person thus and thus qualified from Heaven; we should labour to apprehend what is the riches of this glorious mystery of Christ's Incarnation; we should dive into the depths of his glorious actings; we should study this mystery above all other studies; nothing is so pleasant, and nothing is more deep; that one person should be God and Man, that God should be man in our nature, and yet not assume the person of a man; that blessedness should be made a curse, that Heaven should be let down into Hell, that the God of the world would shut himself up (as it were) in a body; that the invisible God should be made visible to sense; that all things should become nothing, and make it self of no reputation; that God should make our nature, which had sinned against him, to be the great Ordinance of Reconciling us unto himself, that God should take our flesh, and dwell in it with all his fulness, and make that flesh more Glorious than the Angels, and advance that flesh into oneness with himself, and through that flesh open all his counsels and rich discoveries of love and free-grace unto the Sons of men; that this Man-God, God-Man should be our Saviour, Redeemer, Reconciler, Father, Friend; Oh what mysteries are these! no wonder if when Christ was born, the Apostle cries, *we saw his glory, as of the only begotten Son of God*; noting out, that at first sight of him, so much glory sparkled from him as could appear from none, but a God walking up and down the world. O my soul, let not such a treasury be unlookt into; set faith on work with a redoubled strength; surely we live not like men under this great design, if our eye of faith be not firmly and stedfastly set on this. O that we were but insighred into these glories! that we were but acquainted with these lively discoveries? how blessedly might we live by the Faith of the Son of God who loved us, and gave himself for us?

4. Faith

4. Faith must look principally to the end and meaning of Christ as God coming in the Flesh. Now what was the design and meaning of Christ in this? The Apostle answers, Rom. 8. 3. *God sent his Son in the likeness of sinful Flesh, to condemn sin in the Flesh*, (i.e.) God the Father sent into the World his eternal and only begotten Son, whom in his eternal counsel he had designed to the Office of a Mediator, to take away or abolish in the first place Original Sin. Mark these two words, *he condemned Sin in the Flesh*; the first word *condemned* is by a *Metonymy* put for that which follows Condemnation, namely for the abolishing of sin; as condemned persons used to be cut off, and to be taken out of the World, that they may be no more; so Christ hath condemned or abolished this Sin. For the second word, *in the Flesh* is meant that Humane Nature which Christ assumed: he abolished sin altogether in his own nature; and that Flesh of his being perfectly holy, and the holiness of it being imputed unto us, it takes away our guilt in respect of the impureness of our Nature also. Some may object, if this were so, then were we without Original sin? I answer, the Flesh or the Nature which Christ took upon him, was altogether without sin; and by imputation of it we are in proportion freed from sin; Christ had not the least spot of Original sin; and if we are Christs, then is this sin in some measure abolished and taken out of our hearts. But howsoever the filth of this sin may remain in part, yet the guilt is removed: in this respect the purity of Christs Humane Nature is no less reckoned to us for the curing of our defiled Nature, than the sufferings of Christ are reckoned to us, for the remission of our actual Sins. O my Soul, look to this end of Christ as God in the Flesh; if thou consider him as made Flesh and Blood, and laid in a Manger, think withal, that his meaning was to condemn sin in our Flesh; there flows from the Holiness of Christs Nature such a power, as countermands the power of our Original sin, and acquits and discharges from the condemnation of the same Sin: not only the Death, and Life, but also the Conception and Birth of Christ hath its influence into our Justification. Oh the sweet that a lively Faith may draw from this Head!

Rom. 8. 3.

4. The Encouragements to bring on Souls to believe on Christ Incarnate, we may draw—

1. From the excellency of this Object. This very Incarnation of Christ is the Foundation of all other actings of God for us; it is the very Hinge or Pole on which all turn; it is the Cabinet wherein all the Designs of God do lie; Election, Redemption, Justification, Adoption, Glorification, are all wrapt up in it; it is the highest pitch of the Declaration of Gods Wisdom, Goodness, Power and Glory; Oh what a sweet Object of Faith is this! I know there are some other things in in Christ which are most proper for some Acts of Faith; as Christ dying is most proper for the pardon of actual sin; and Christ rising from the dead is most proper for the evidencing of our Justification; but the strongest purest Acts of Faith are those which take in Christ as such a Person, laid out in all this Glory. Christs Incarnation is more general than Christs Passion, or Christs Resurrection, and (as some would have it) includes all; Christs Incarnation holds forth in some sort Christ in his fulness, and so it is the full and compleat subject of our Faith; or if it be only more comprehensive, why then it requires more comprehensive Acts of Faith, and by consequence we have more enjoyments of Christ this way, than any other way: Come poor Soul, I feel, I feel thy eyes are running to and fro the World, to find comforts and happiness on Earth: O come, cast thy eyes back, and see Heaven and Earth in one Object! look fixedly on Christ Incarnate! there is more in this, than in all the variety of this World, or of that World to come. Here is an Object of Faith, and Love, and Joy, and Delight; here is a *Compendium* of all Glories; here is one for a heart to be taken with to all Eternity. O lay thy mouth to this Fountain; *suck and be satisfied with the breasts of his Consolation; Milk out and be delighted with the brightness of his Glory.*

Ma. 66. 11.

2. From the suitability of this Object. Christ Incarnate is most suitable for our Faith to act upon. We are indeed to believe on God; but God essentially is the utmost Object of Faith; we cannot come to God, but in and through Christ; alas, God is offended, and therefore we cannot find ground immediately to go to God; hence you heard that *Faith must directly go to Christ as God in our Flesh*. O the infinite condescensions of God in Christ! God takes up our Nature, and joins it to himself as one person, and layes out that before our Faith; so that here is God, and God suited to the particular state and condition of the sinner. Oh now with what boldness may our souls draw nigh to God? Why art thou strange poor soul? Why standest thou afar off, as if it

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were death to draw nigh? Of whom art thou afraid? Is God come down amongst men, and canst thou not see him, lest thou die and perish? Oh look once more, and be not discouraged! See, God is not come down in fire, God is not descended in the Armour of Justice and everlasting burnings; No, no, he is clothed with the Garments of Flesh, he sweetly desires to converse with thee after thine own form; he is come down to beseech thee, to see with thine own eyes thy eternal happiness. *g. d. Come poor Soul, come, put in thy hands, and feel my heart how it beats in love towards thee.* O the wonder of Heaven! it is the cry of some poor souls. *Oh that I might see God!* loe here God is come down in the likeness of man, he walks in our own shape amongst us; it is the cry of others, *O that I might have my heart united to God!* Why he is come down on this very purpose, and hath united our nature unto himself. Surely God hath left all the World without excuse: Oh that ever there should be an heart of unbelief, after these sensible demonstrations of Divine Glory and Love? Why soul, wilt thou now stand off? Tell me, what wouldst thou have God do more? Can he manifest himself in a more taking, alluring, suitable way to thy condition? Is there any thing below flesh wherein the great God can humble himself for thy good? Come, think of another, and a better way, or else for ever believe. Methinks it is sad to see Believers shy in their approaches to God, or doubtful of their acceptance with God, when God himself stoops first, and is so in love with our acquaintance, that he will be of the same nature that we are. O let not such a Rock of strength be slighted, but every day entertain sweet and precious thoughts of Christ being incarnate; enure thy heart to a way of believing on this Jesus, as he carries on the great Work of thy Salvation at his first Coming or Incarnation.

Mat. 11. 28.

3. From the Gospel-tenders and offers of this blessed Object to our Souls. As Christ is come in our nature to satisfy, so he comes in the Gospel freely and fully to offer thee terms of Love; therein are set out the most rich and alluring expressions that possibly can be; therein is set out that this Incarnation of Christ was Gods own acting, out of his own Love and Grace, and Glory; therein is set out the Birth, and Life, and Death of Christ; and this he could not do, but he must be Incarnate: God takes our Flesh, and he useth that as an Organ, or Instrument whereby to Act; he was Flesh to suffer, as he was Spirit to satisfy for our sins. Methinks I might challenge Unbelief, and bid it come forth; let it appear if it dare before this Consideration: What is not God Incarnate enough to satisfy thy Conscience? Come nigh poor Soul! hear the Voice of Christ inviting, *Come unto me all ye that are weary, and heavy laden with Sin;* and O let these rich and glorious openings of the heart of Christ overcome thy heart: Suppose the case thus; what if God should have done no more than this? Had he only looked down from Heaven, and hearing sinners cry out, *O wo, wo unto us for ever! we have broke Gods Law, incur'd the penalty, damned our own souls; O who should deliver us? Who will save us from the Wrath to come? Who will keep us out of Hell, our deserved Dungeons, where the fury of the great Judge burns in a fiery Brimstone, and his revenge boils in a fiery Torrent limitless and unquenchable.* In this case, if God hearing sinners thus crying out; had he, I say, only looked down and told them in sweet Language, *Poor souls, I will pardon your Sins by my own Prerogative, I made the Law, and I will dispense with it; fear not, I have the Keyes of Life and Death, and upon my word you shall not perish;* What soul would not have been raised up even from the bottom of Hell at this very voice? I know a poor soul would have scrupled at this, and have said, *What then should become if infinite Justice? shall that be dishonoured to save my Soul?* This would have been a scruple indeed, especially considering that great controversy (as we have heard) of *Mercy and Truth, and Righteousness and Peace*: but to remove all controversies, God hath not only spoken from Heaven by himself, but he himself is come down from Heaven to Earth to speak unto us: O see this Miracle of Mercy! God is come down in Flesh, he is come as a price; he himself will pay himself according to all the demands of his Justice and Righteousness before our eyes; and all this done, now he offers and tenders himself unto thy soul! Oh my soul, why shouldst thou fear to cast thy self upon thy God? I know thy Objection of vileness; notwithstanding all thy vileness, God himself offers himself to lead thee by the hand; and to remove all doubts, God himself hath put a price sufficient in the hands of Justice to stop her Mouth: or if yet thou searest to come to God, why come then to thy own Flesh, go to Christ, as having thy own nature; it is he that calls thee: How? Go to Flesh? Go to thy own Nature? What can be said more to draw on thy trembling heart? If God himself,

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and God so fitted and qualified (as I may say) will not allure, must not men die and perish in unbelief? What, O my soul! (give me leave to chide thee) Is God come down so low to thee? and dost thou now stand questioning whether thou shouldst go; or come to him? What is this but to say, all that God is, or does, or says, is too little to persuade me into Faith? I cannot tell, but one would think that unbelief should be strangled, quite slain upon this consideration; all this, O my soul, thou hearest in the Gospel; there is Christ incarnate set forth to the life; there is Christ suing thy Loves, and offering himself as thy beloved in thy own nature; there it is written that God is come down in flesh, with an Olive-branch of eternal peace in his hand, and bids you all be witnesses, he is not come to destroy, but to save. Oh that this encouragement might be of force to improve Christs glorious design to the supplying of all thy wants, and to the making up of all thy losses! believe, Oh believe thy part in Christ incarnate!

SECT. VI.

Of loving Jesus in that respect.

Let us love Jesus, as carrying on the great work of our Salvation at his first Coming or Incarnation. Now what is Love but an expansion or egress of the heart and spirits to the Object loved; or to the Object whereby it is drawn or attracted? Mark O my soul, whatsoever hath an attractive power, it is in that respect an Object, or general cause of Love; and canst thou possibly light on any Object more attractive than the Incarnation of Jesus Christ? If Love be the Load-stone of Love, what an attractive is this before thee? methinks the very sight of Christ incarnate is enough to ravish thee with the apprehension of his infinite goodness: see how he calls out, or (as it were) draws out the soul to Union, Vision, and Participation of his Glory! O come, and yield up thy self unto him; give him thy self, and conform all thy Affections and Actions to his Will: O love him, not with a divided, but with all thy heart.

But to excite this Love, I shall only propound the Object, which will be Argument enough. Love causeth Love; now as Gods first Love to man was in making man like himself; so his second great Love was in making himself like to man; say then a while upon this Love; for (I take it) this is the greater Love of the two: Nay, if I must speak freely, I believe this was the fullest visible demonstration of Gods Love that ever was: The Evangelist expresseth it thus, *God so loved the World, that he gave his only begotten Son*; he gave him to be incarnate, to be made flesh, and to suffer Death; but the extension of his Lovelies in that expression, *he so loved* So! how? Why, so fully, so fatherly, so freely, as no Tongue can tell, no heart can think: In this Love God did not only let out a mercy, give out a bare grace in self, but he took our nature upon him. It is usually said, that it is a greater love of God to save a soul, than to make a World; and I think it was a greater Love of God to take our nature, than simply to save our souls; for a King to dispense with the Law, and by his own prerogative to save a Murderer from the Gallows, is not such an Act of Love and Mercy as to take the Murderers Cloaths, and to wear them as their Richest Livery? Why, God in-taking our nature hath done thus, and more than thus; he would not save us by his meer Prerogative; but he takes our Cloaths, our Flesh, and in that Flesh he personates us, and in that Flesh he will die for us, that we might not die, but live through him for evermore. Surely this was Love, that God will be no more God (as it were) simply, but he will take up another nature, rather than the brightness of his Glory shall undo our souls.

John 3. 16.

It will not be amiss (whilst I am endeavouring to draw a Line of Gods love in Christ, from first to last in saving Souls) that here we look back a little, and summarily contract the passages of Love from that eternity before all Worlds, unto this present. I. God had an eternal design to discover his infinite love to some besides himself; O the wonder of this! was there any need or necessity of such a discovery? Though God was one, and in that respect alone (as we may imagine) yet God was not solitary; in that eternity within his own proper essence or substance, there were three Divine Persons, and betwixt them there was a blessed Communication of Love; Christ on Earth could say, *I am not alone, because the Father is with me*; and then before the Earth was, might the Father say, *I am not alone, for the Son is with me*; and the Son might say, *I am not alone,*

*Deus unus licet
solus non solita-
rim.*

John 16. 32.

John 17. 15.
Prov. 8. 30.

for the Father is with me; and the Holy Ghost might say, *I am not alone, for both the Father and the Son are with me*; though in that eternity there was no Creature to whom these three Persons should communicate their Love; yet was there a glorious communication, and breaking out of Love from one to another; before there was a World, the Father, Son, and Holy Ghost did infinitely glorify themselves, *Job. 17. 5.* Surely they loved one another, and they rejoiced in the fruition of one another, *Prov. 8. 30.* What need then was there of the discovery of Gods love to any one besides himself? O my soul, I know no necessity for it, only thus was the pleasure of God; *Even so Father, for so it seemed good in thy sight*: such was the love of God, that it would not contain it self within that infinite Ocean of himself, but it would needs have Rivers and Channels, into which it might run and overflow.

Psal. 139. 14,
15.

2. God in prosecution of his design, creates a World of Creatures; some rational, and only capable of Love; others irrational, and serviceable to that one Creature, which he makes the top of the whole Creation; then it was that he set up one man *Adam*, as a common person, to represent the rest; to him he gives abundance of glorious qualifications, and him he sets over all the work of his hands, as if he were the very Darling of Love; if we should view the excellency of this Creature either in the outward, or the inner man, who would not wonder? his body had its excellency, which made the Psalmist say, *I will praise thee, for I am fearfully and wonderfully made, and curiously wrought in the lowest part of the Earth.* It is a speech borrowed from those who work Arras-work; the body of man is a piece of curious Tapestry, or Arras-work, consisting of Skin, Bones, Muscles, Sinews, and the like; what a goodly thing the body of man was before the Fall, may be guessed by the excellent gifts found in the bodies of some men since the Fall; as the Completion of *David*, *1 Sam. 16. 12.* the swiftness of *Hazael*, *2 Sam. 2. 18.* the beauty of *Absalom*, *2 Sam. 14. 25.* If all these were but joyned in one, as certainly they were in *Adam*, what a rare Body would such a one be? but what was this body in comparison of that soul? the soul was it, that was especially made after the Image of God; the soul was it, that was tempered in the same Mortar with the Heavenly Spirits; the soul was Gods sparkle, a beam of his divine Glory, a ray, or emanation of God himself; as man was the principal part of the Creation, so the Soul was the principal part of man: here was it that Gods Love set and fixt it self in a special man, whence flowed that Communion of God with *Adam*, and that familiarity of *Adam* with God.

Col. 1. 26.

3. Within a while, this man, the object of Gods Love, fell away from God, and as he fell, so all that were in him; even the whole World fell together with him; and hereupon Gods Face was hid; not a sight of him but in flaming fire, ready to seize on the Sons of Men. And yet Gods Love would not thus leave the Object; he had yet a further reach of Love, and out of this dark Cloud he lets fall some glimpses of another discovery: These glimpses were sweet: but alas, they were so dark that very few could spell them, or make any sense, or comfortable application of them: but by degrees God hints it out more; he points it out with the Finger by Types and Shadows, he makes some models of it in outward Ceremonies, and yet so hid and dark, that in four thousand years, men were but guessing, and hoping through promises, for a manifestation of Gods Love; this is the meaning of the Apostle, who tells us of the Mystery that was hid from Ages, and from Generations, but now is made manifest to his Saints: This Love of God was hid in the breast of God from the Sons of Men for an Age, so that they knew not what to make of this great Design: I speak of the generality of men; for in respect of some Particulars, as to *Adam*, and *Abraham*, and *Moses*, and *David*, and the Patriarchs, you have heard the Lord made his Loves clear to them in a Covenant-Way; and still the nearer to Christ, the clearer and clearer was the Covenant of Grace.

4. At last God fully opens himself; in the fulness of time God takes the flesh of those poor sinners which he had so loved, and joins it to himself, and calls it Christ, a Saviour: O! now was it that God descended, and lay in the Womb of a Virgin; now was it that he is born as we are born; now was it that he joined our flesh so nigh to himself, as that there is a Communication of properties betwixt them both, that being attributed to God which is proper to flesh, as to be born, to suffer; and that being attributed to flesh which is proper to God, as to create, to redeem: who can chuse but wonder when he thinks of this phrase, that a piece of flesh should be called God?

God? and that God should be made flesh and dwell amongst us? that flesh should infinitely provoke God, and yet God in the same flesh should be infinitely pleased? that God should veile himself and darken his Glory with our flesh, and yet unvail at the same time the deepest and darkest of his designs in a comfortable way to our souls? O my soul, how shouldst thou contain thy self within thy self? how shouldst thou but leap out of thy self (if I may so speak) as one that is lost in the admiration of this Love? Surely God never manifested himself in such a strain of Love as this before; herein was love manifested and commended indeed, that God would come down in our nature to us. One observes sweetly, that God did so love the very Nature of his Elect, that though for the present he had them not all with him in Heaven, yet he must have their picture in his Son to see them in, and love them in; in this respect I may call Christ incarnate, a Statue and Monument of Gods own infinite Love unto his Elect for ever.

Well, hitherto we have followed the passages of his Love; and now we see it in the Spring, or at full Sea; If any thing will beget our love to God, surely Christ incarnate will do it: Come then, O my Soul, I cannot but call on thee to love thy Jesus; and to provoke thy Love, O fix thy eye on this lovely Object; come, put thy Candle to this Flame; what? doth not thy heart yet burn within thee? dost thou not at least begin to warm? why, draw yet a little nearer; consider, what an heart of Love is in this Design: God is in thy own nature, to take upon him all the miseries of thy Nature; mark it well, this is none other than Gods heart leaping out of it self into our bosoms; *q. d. Poor souls, I cannot keep from you, I love your very Nature; I will be nothing, so you may be something; my Glory shall not hinder me, but I will veil it rather than it shall hurt you; so I may but shew my self kind and tender unto you, and so I may but have Communion with you, and you with me, I care not if I become one with you, and live with you in your very flesh.* Oh my heart, art thou yet cold in thy Loves to Jesus Christ? canst thou love him but a little, who hath loved thee so much? how should I then but complain of thee to Christ? and for thy sake beg hard of God, *Oh thou sweet Jesus, that cloathest thy self with the Clouds as with a garment, and as now thou cloathest thy self with the Nature of a man: O thou that wouldst inflame my Spirit with a Love of thee, thus nothing but thy self might be dear unto me, because it so pleased thee to vilifie thy self, thine own self for my sake.*

SECT. VII.

Of joying in Jesus in that respect.

7. **L**et us joy in Jesus, as carrying on the great work of our Salvation for us at his Coming or Incarnation. If it be so that by our Desire, and Hope, and Faith, and Love, we have indeed and truth reached the Object which our souls pants after, how then should we but joy and delight therein? the end of our motion is to attain quiet and rest; now what is joy, but a sweet and delightful Tranquillity of mind, resting in the fruition and possession of some good? what! hast thou in some measure attained the presence and fruition of Christ (as God incarnate) in thy Soul? it is then time to joy in Jesus; it is then time to keep a Sabbath of thy thoughts, and to be quiet and calm in thy Spirit: But you will say, how should this be before we come to Heaven? I answer, there is not indeed any perfection of joy whilst we are here, because there is no perfection of Union on this side Heaven; but so far as Union is, our joy must be; examine the grounds of thy Hope, and the actings of thy Faith, and if thou art but satisfied in them, why then lead up thy joy, and bring it up to this Blessed Object; here is matter for it to work upon; if thou canst possibly rejoyce in any thing at all, O rejoyce in the Lord, and again I say rejoyce.

Is there not cause? read and spell what's the meaning of the Gospel of Christ? what is Gospel, but Good spell, or good tidings? and wherein lies the good tidings according to its emency? is it not in the glorious incarnation of the Son of God? *behold, I bring you a Gospel, so it is in the Original, or, behold I bring you good tidings of great joy which shall be to all People; for unto you is born this day in the City of David a Saviour, which is Christ the Lord.* The Birth of Christ to them that have but touched hearts, is the comfort of comforts, and the sweetest balm and confection that ever was. Oh my Soul, what ailes thee? Why art thou cast down and disquieted within me? Is it because thou art a sinner?

Luke 2.10.11.

Luke 1. 46-47.

sinner? why *unto thee is born a Saviour*; his Name is *Saviour*, and therefore *Saviour*, because *he will save his people from their sins*. Come then, and bring out thy Sins, and weigh them to the utmost aggravation of them, and take in every Circumstance both of Law and Gospel, and set but this in the other Scale, that *unto thee is born a Saviour*, surely all thy iniquities will seem lighter than vanity, yea they will be as nothing in comparison thereof; *My Soul doth Magnifie the Lord* (said *Mary*) and *my spirit rejoiceth in God my Saviour*. Her soul and her spirit within her rejoiced at this Birth of Christ; there is cause that every Soul, and every Spirit should rejoyce, that hath any interest in this Birth of Christ: O my soul, how shouldest thou but rejoyce if thou wilt consider these particulars.

Zech. 9. 9.

1. God himself is come down into the World; because it was impossible for thee to come to him, he is come to thee; this consideration made the Prophet cry out, *Rejoyce greatly O thou Daughter of Zion, shout O Daughter of Jerusalem, behold thy King cometh unto thee*; he is called a *King*, and therefore he is able; and he is thy *King*, and therefore he is willing; but in that *thy King cometh unto thee*, here is the marvilous love and mercy of God in Christ; *Kings do not usually come to visit and wait upon their Subjects*; it is well if poor Subjects may come to them, and be admitted into their Presence to wait on them: O but see the great King of Heaven & Earth, the King of Kings, and Lord of Lords stooping, and bowing the heavens to come down to thee; surely this is *good tidings of great joy*, and therefore *rejoyce greatly O Daughter of Zion*. A little joy is too scant and narrow for this news; hearts should be enlarged, the doors and gates should be set wide open for this King of Glory to come in: as *Balaam* said of *Israel*, *God is with him and the shout of a King is amongst them*? so now may we say, God is with us, and the shout of a King is amongst us; *Rejoyce Zion, Shout O Daughter of Jerusalem*.

Num. 23. 21.

2. God is come down in flesh; he hath laid aside, as it were, his own Glory, whilst he converseth with thee; when God manifested himself, as on Mount *Sinai*, he came down in Thunder and Lightning; and if now he had appeared in Thunder and Lightning, if now he had been guarded with an innumerable Company of Angels, all having their Swords of vengeance and justice drawn, well might poor souls have trembled, and have run into corners; for who could ever be able to endure his coming in this way? but lo poor Soul, God is come down in flesh, he hath made his appearance as a man, as one of us, and there is not in this regard the least distance betwixt him and us. Surely this is fuel for joy to feed upon: O why should God come down so sutable, so lowly, as in our nature, if he would have thy poor soul to be afraid of him? doth not this very design intend consolation to thy soul? O gather up thy Spirit, anoint thy heart with the Oyl of gladness; see God himself is come down in flesh to live amongst us, he professeth he will have no other life but amongst the Sons of men; see what a sweet way of familiarity and entercourse is made betwixt God and us, now he is come down in humane frailty.

Exod. 33. 12.

3. God hath took on him our Nature as a vast pipe to his Godhead, that it may flow out in all manner of sweetness upon our hearts; if God had come down in flesh, only to have been seen of us, it had been a wonderful condescension, and a great mercy: if I have found favour in thy eyes (said *Moses*) shew me thy way that I may know thee; but to come down in flesh, and to come down in flesh, not only to be seen, but to dispatch the great business of our souls Salvation, here's comfort indeed: with what joy should we draw water out of this well of salvation? Surely the great reason of the shallowness of our Comforts, shortness of our Hopes, the faintness of our spirits, the lowness of our Graces, is from the not knowing, or the not heeding of this particular; Christ in flesh stands not for a Cypher, but it is an Organ of life and grace unto us; it is a fountain of comfort that can never run dry. In this flesh there is laid in on purpose such a fulness of the Godhead, that of his fulness we might receive in our measure grace for grace. O my soul, thou art daily busy in eying this and that; but above all, know that all the fulness God lies in Christ incarnate, to be emptied upon thee: this was the meaning of Christ taking on him flesh, that through his flesh he might convey to thee whatsoever is in himself as God. As for instance, God in himself is Good, and Gracious, and Powerful, and All-sufficient, and Merciful, and what not? Now by his being in flesh, he suites all this, and conveys all this to thee; observe this for thy eternal comfort, God in and through the flesh makes all his Attributes and Glory serviceable to thy soul.

4. God in our Nature hath laid out the Model and Draught of what he will do unto

unto all his Saints for ever; humane nature was never so advanced before; what? to be glorified above the Angels? to be united in a Personal union with the second person of the Godhead? surely hence may be expected great matters; here's a fair step for the bringing of our Persons up to the enjoyment of God; if God be come down in the likeness of man, why, then he will bring us up into the likeness of God; look what was done to our nature in Christ, the very same (as far as we are capable) shall be done to our persons in Heaven. Think of it, O my soul, why hath God made flesh so glorious, but to shew that he will by that make thee glorious also? Christ is the great Epitome of all the designs of God, so that in him thou mayest see what thou art designed unto, and how high and rich thou shalt be in the other world. *Beloved, now are we the Sons of God, and it doth not yet appear what we shall be, but we know when he shall appear, we shall be like him; he is now like us, but then (saith the Apostle) we shall be like unto him; he will change our vile body, that it may be fashioned like unto his Glorious body.* Oh consider what a frame of eternal comfort may we raise up from this ground of Christ incarnate, God in the flesh?

1 John 3. 2.

Phil. 3. 21.

5. God in the flesh is the first opening of his eternal plot to do us good; *the Seed of the woman* was the first word of comfort that ever was heard in the world after man was fallen; the Plot was of old, but the execution was not till after the Creation, and then was a dim discovery of it, even in the beginning of time, though no clear manifestation till the fulness of time. Well, take it as we please, whether in the beginning of time, or in the fulness of time; whether in the promise, or in performance, this discovering of Christ incarnate is the first opening of all Gods heart and Glory unto the sons of men; and from this we may raise a world of comfort; for if God in the execution of his Decrees, begins so gloriously, how will he end? if God be so full of love, as to come down in flesh now in this world, Oh what matter of hope is laid up before us, of what God will be to us in that world to come? if the Glory of God be let out to our souls so fully at first, what Glorious openings of all the Glory of God will be let out to our souls at last? Christians! what do you think will God do with us, or bring us unto, when we shall be with him in heaven? you see now he is manifested in flesh, and he hath laid out a world of Glory in that: but the Apostle tells us of another manifestation, for we shall see him as he is; he shall at last be manifest in himself; *now we see through a glass darkly, but then face to face; now we know in part, but then we shall know even as also we are known.* To what an height of knowledg or manifestation this doth arise, I am now to seek, and so I must be whilst I am on this side Heaven; but this I believe, the manifestation of God and Christ is more in Heaven, than is, or ever hath been, or ever shall be upon earth; *thine eyes shall see the King in his Beauty, or in his Glory* (saith Esay: there is a great deal of difference betwixt seeing the King in his ordinary, and seeing him in his Robes, and upon his Throne, with his Crown on his head, and his Scepter in his hand, and his Nobles about him in all his Glory: the first openings of Christ are glorious; but O, what will it be to see him in his greatest Glory that ever he will manifest himself in? we usually say that workmen do their meanest work at first, and if the Glorious incarnation of Christ be but the beginning of Gods works, in reference to our souls salvation, what are those last works?

1 John 3. 2.

Isa. 33. 17.

O my soul, weigh all these passages, and make an application of them to thy self; and then tell me if yet thou hast not matter enough to raise up thy heart, and to fill it with joy unspeakable and full of Glory; when the wise men saw but the Star of Christ, they rejoiced with an exceeding great joy; how much more when they saw Christ himself? Your Father Abraham (saith Christ to the Jews) rejoiced to see my day, and he saw it, and was glad; he saw it indeed, but afar off, with the eyes of Faith; they afore Christ, had the promise, but we see the performance; how then should we rejoice? how glad shouldst thou be, O my Soul, at the sight and effect of Christs Incarnation? if John the Baptist could leap for joy in his Mothers belly, when Christ was but yet in the womb, how should thy heart leap for joy, who canst say with the Prophet, *unto me a Child is born, and unto me a Son is given?* if Simeon waiting for the consolation of Israel, took him up in his arms for joy, and blessed God; how shouldst thou with joy embrace him with both arms, who knowest his coming in the flesh, and who hast heard him come in the Gospel, in the richest and most alluring expressions of his Love? If the Angels of God, yea, if multitudes of Angels could sing for joy at his Birth, *Glory to God in the highest, and on earth peace, and good will towards men;* how much more shouldst thou, whom it concerns more than the Angels, join with them in consort, and sing

Mat. 2. 10.

John 8. 56.

Luke 2. 28.

Luke 2. 14.

sing for joy this joyful song of good will towards men? Awake, awake O my Soul, awake, awake, utter a Song! tell over these passages, that God is come down into the world, that God is come down in flesh, that God is come down in flesh in order to thy reconciliation; that God is come down in the likeness of man, that he may bring thee up into the likeness of God; and that all these are but the first openings of the Grace, and goodness, and Glory of God in Christ unto thy Soul; and Oh what work will these make in thy Soul, if the Spirit come in, who is the comforter.

S E C T. VIII.

Of Calling on Jesus in that Respect.

8. **L**et us call on Jesus, or on God the Father in and through Jesus. Now this calling on Jesus contains Prayer and Praise. 1. We must pray that all these transactions of Jesus at his first coming or incarnation may be ours; and is not here encouragement for our Prayers? If we observe it, this very point of Christs Incarnation opens a door of rich entrance into the presence of God; we may call it a blessed Portal into Heaven, not of Iron, or Brass, but of our own flesh; this is that new and living way which he hath consecrated for us, through the Vail, that is to say, his flesh; with what boldness and freeness may we now enter into the Holiest, and draw near unto the Throne of Grace? why, Christ is incarnate, God is come down in the flesh; though his Deity may confound us (if we should immediately and solely apply our selves unto it) yet his humanity comforts our faint and feeble souls, God in his humility animates our souls to come unto him, and to seek of him whatsoever is needful for us. Go then to Christ; away, away O my soul, to Jesus, or to God the Father, in and through Jesus; and O desire that the effect, the fruit, the benefit of his Conception, Birth, and of the wonderful union of the two natures of Christ may be all thine. What? dost thou hope in Jesus, and believe thy part in this Incarnation of Christ? why then pray in hope, and pray in Faith; what is prayer, but the stream and river of Faith, an issue of the desire of that which I joyfully believe? *Thou, O Lord God of Hosts, God of Israel, hast revealed to thy Servant, saying, I will build thee an house, therefore hath thy servant found in his heart, to pray this Prayer unto thee.*
2. We must praise. This was the special duty practised by all Saints and Angels at Christs Birth, *My Soul doth magnifie the Lord (saith Mary) and my Spirit rejoiceth in God my Saviour. And blessed be the Lord God of Israel (saith Zachary) for he hath visited and redeemed his People; and Glory to God in the highest, said the Heavenly Host; only one Angel had before brought the News, unto you is born this day in the City of David a Saviour, which is Christ the Lord: but immediately after there were many to sing praises; not only six Cherubims as Isaiah saw; nor only four and twenty Elders, as John saw; but a multitude of Heavenly Angels like Armies, that by their Heavenly Hallelujahs gave Glory to God. O my soul, do thou endeavour to keep consort with those many Angels: O sing Praises, sing Praises unto God, sing Praises. Never was like case since the first Creation: never was the wisdom, truth, justice, mercy, and goodness of God so manifest before; I shall never forget that last speech of a dying Saint upon the stage, *Blessed be God for Jesus Christ. O my soul, living and dying let this be thought on: What? Christ incarnate for me? why bless the Lord, O my soul, and all that is within me bless his holy Name.**

S E C T. IX.

Of conforming to Jesus in that respect.

9. **L**et us conform to Jesus in reference to this great transaction of his Incarnation. Looking to Jesus contains this, and is the cause of this; the sight of God will make us like to God; and the sight of Christ will make us like to Christ; for as a Looking-Glass cannot be exposed to the Sun, but it will shine like the same; so God receives none to contemplate his face, but he transforms them into his own likeness by the irradiation of

of his light; and Christ hath none that dive into these depths of his glorious and blessed Incarnation, but they carry along with them sweet impressions of an abiding and transforming nature. Come then, let us once more *look on Jesus* in his Incarnation, that we may conform, and be like to Jesus in *that respect*.

But wherein lies this conformity or likeness to Jesus? I answer, in these and the like particulars.

1. Christ was conceived in *Mary* by the Holy Ghost; so must Christ be conceived in us by the same holy Ghost. To this purpose is the seed of the Word cast in, and principles of Grace are by the Holy Ghost infused; *he hath begotten us by the Word*, saith the Apostle, *1. 18*. How Mean, Contemptible, or Impotent Men may esteem it, yet God hath appointed no other means to convey supernatural life, but after this manner: *Where no Vision is, the People perish*: where no preaching is, there is a worse judgment than that of *Egypt*, when there was one dead in every Family. By the Word and Spirit the Seeds of all Grace are sown in the heart at once, and the heart closing with it, immediatly Christ is conceived in the heart.

James 1. 18.

Concerning this spiritual Conception or Reception of Christ in us, there is a great question, Whether it be possible for any man to discern how it is wrought? But for the Negative are these Texts, *Our Life is hid with Christ in God*, Col. 3. 3. and *the Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth*, Joh. 3. 8. It is a wonderful, hidden and secret Conception. The holy Ghost sets out that state of unregeneracy, in which Christ finds us, by the name of *Death*, Eph. 2. 1. So that it must needs be as impossible for us to discover how it is wrought, as it is impossible for one to know how he receives his own life. Some say, the first act of infusing or receiving Christ or Grace (they are all one) is wrought in an instant, and not by degrees; and therefore it is impossible to discern the manner: And yet we grant that we may discern both the preparations to Grace, and the first operations of Grace. 1. The preparations to Grace are discernable; such are those terrors and spiritual agonies, which are often before the work of Regeneration; they may be resembled to the heating of metals before they melt, and are cast into the Mold to be fashioned; now by the help of Natural Reason one may discern these. 2. Much more may the first Motion and Operations of Grace be discerned by one truly regenerate, because that in them his Spirit works together with the Spirit of Christ; such are sorrow for sin as sin, and seek rightly for comfort, an hungry desire after Christ and his Merits; neither do I think it impossible for a regenerate man to feel the very first illapse of the Spirit into the Soul; for it may bring that sense with it self, as to be easily discerned, although it doth not alwayes see, nor perhaps usually see; it is true that the giving of Spiritual Life, and the giving of the sense of it, are two distinct acts of the Spirit; yet who can deny, but that both these acts may go together; though alwayes they do not go together? Howsoever it is, yet even in such Persons as in the instant of Regeneration may feel themselves in a regenerate estate: this Conclusion stands firm, *viz. They may know what is wrought in them, but how it is wrought, they cannot know, nor understand*; we feel the Wind, and perceive it in the motions, and operations thereof; but the Originals of it we are not able exactly to describe: some think the beginnings of Winds are from the flux of the Air, others from the exhalations of the Earth; but there is no certainty: so it is in the manner of this Conception, or passive Reception of Christ and Grace into our hearts; we know not how it is wrought, but it nearly concerns us to know that it is wrought; look we to his conformity, that as Christ was conceived in *Mary* by the Holy Ghost; so, that Christ be conceived in us, in a spiritual sense, by the same Holy Ghost.

2. Christ was sanctified in the Virgins Womb; so must we be sanctified in our selves, following the Commandment of God; *Be ye holy as I am holy*: Souls regenerate must be sanctified; *Every man* (saith the Apostle) *that hath this hope in him, purifieth himself even as he is pure*. I know our hearts are (as it were) Seas of corruptions, yet we must daily cleanse our selves of them by little and little: Christ could not have been a fit Saviour for us, unless first he had been sanctified; neither can we be fit Members unto him, unless we be in some measure purged from our sins, and sanctified by his Spirit. To this purpose is that of the Apostle; *I beseech you Brethren, by the Mercies of God, that ye present your Bodies a living Sacrifice, Holy, acceptable unto God*. In the Old Testament they did after a corporal manner slay and kill Beasts, presenting them, and offering them unto the Lord; but now we are in a spiritual manner to crucify and

1 John 3. 3.

Rom. 12. 1.

mortifie the flesh with the affections and lusts, all our inordinate passions, all our evil affections of anger, love, joy, hatred, are to be crucified; and all that is ours must be given up to God; there must be no love in us but of God; and in reference to God; no Joy in us, but in God, and in reference to God; no fear in us, but of God, and in reference to God; and thus of all other the like passions. O that we would look to Jesus, and be like unto Jesus in this thing! if there be any Honour, any Happiness, any Excellency; it is in this, even in this; we are not fit for any holy duty, or any religious approach unto God without sanctification; *this is the Will of God* (saith the Apostle) *even your Sanctification*. All the commands of God tend to this; and for the comfort of us Christians, we have under the Gospel, promises of sanctification to be in a larger measure made out unto us: *In that day there shall be upon the Bells of the Horses Holiness unto the Lord;—yea every pot in Jerusalem and Judah shall be Holiness unto the Lord; every Vessel under Christ and the Gospel, must have written upon it Holiness to the Lord*; thus our spiritual services, figured by the Ancient Ceremonial services, are set out by a larger measure of holiness than was in old time: it is a sweet resemblance of Christ to be holy; for so he is stiled, *the holy Child Jesus*: he was sanctified from the womb, and sanctified in the womb for our imitation: *for their sakes I sanctify myself*, (saith Christ) *that they also might be sanctified*.

3. Christ the son of man is by nature the son of God; so we poor sons of men must by Grace become the sons of God; even of the same God and Father of our Lord Jesus Christ; for this very end God sent his own Son made of a woman, that we might receive the Adoption of Sons,—*wherefore thou art no more a servant; but a son; and if a Son, then an heir of God through Christ*. This intimates that what relation Christ hath unto the Father by nature, we should have the same by Grace; by nature he is the only begotten Son of the Father, and as many as received him (saith John) to them he gave power to become the Sons of God, even to them that believe on his Name. It is true, Christ reserves to himself the preeminence; he is in a peculiar manner the first born among many Brethren; yet in him, and for him all the rest of the brethren are accounted as first borns: So God bids Moses say unto Pharaoh, *Israel is my son, even my first born; And I say unto thee, let my Son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy Son, even thy first-born*. And the whole Church of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be the General Assembly and Church of the first-born enrolled in Heaven; by the same reason that we are sons, we are first-borns; if we are Children, then are we heirs, heirs of God, and joynt-heirs with Christ. O who would not endeavour after this priviledg? who would not conform to Christ in this respect?

4. Christ the Son of God, was yet the Son of Man; there was yet in him a duplicity of Natures really distinguished; and in this respect, the greatest Majesty, and the greatest humility that ever was, are found in Christ; so we, though sons of God, must remember our selves to be but sons of men; our priviledges are not so high, but our poor conditions, frailties, infirmities, sins, may make us low: who was higher than the Son of God? and who was lower than the son of man? as he is God, he is in the bosom of his Father; as he is man, he is in the Womb of his Mother; as he is God, his Throne is in Heaven; and he fills all things by his emmensity; as he is man, he is circumscribed in a cradle, I mean a Manger, a most uneasy Cradle sure; as he is God, he is clothed in a robe of Glory; as he is man, he is wrapped in a few course swadling bands; as he is God, he is encircled with millions of bright Angels; as he man, he is in company of Joseph and Mary, and the Beasts; as he is God, he is the eternal Word of the Father, all-sufficient, and without need; as he is man, he submits himself to a condition imperfect, inglorious, indigent, and necessitous: well, let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but he made himself of no Reputation, and took upon him the form of a Servant, and was made in the likeness of men, and being founded in fashion as a man, he humbled himself: he that thought it no robbery to be equal with God, humbled himself to become man; we should have found it no robbery to be equal with Devils, and are we too proud to learn of God? what an intolerable disproportion is this, to behold an humble God, and a proud man? who can endure to see a Prince on foot, and his Vassal mounted! shall the Son of God be thus humble for us, and shall not we be humble for our selves? I say for our selves, that deserve to be cast down amongst the lowest Worms, the damndest Creatures? What are we in our best condition here on earth?

1 Thes. 4. 5.

Zech. 14. 20.
21.

Acts 4. 27.

John 17. 19.

Gal. 4. 4, 5, 7.

John 1. 14.
V. 12.

Rom. 8. 29.

Exod. 4. 22,
23.Heb. 12. 23.
Rom. 8. 17.Phil. 2. 5, 6,
7, 8.

earth; had we the best natures, purest conversations, happiest indowments that accompany the Saints, pride overthrows all; it thrust proud *Nebuchadnezzar* out of *Babel*, proud *Haman* out of the Court, proud *Saul* out of his Kingdom, proud *Lucifer* out of Heaven; poor man how ill it becomes thee to be proud, when God himself is become thus humble? *O learn of me (saith Christ) for I am meek, and humble, and lowly in spirit,* Math. 11. 29. *and you shall find rest unto your souls.*

5. The two natures of Christ, though really distinguished, yet were they inseparably joyned, and made not two, but one person; so mult our natures and persons though at greatest distance from God, be inseparably joyned and united to Christ, and thereby also to God. *I Pray (saith Christ) that they all may be one as thou Father art in me, and I in thee, that they also may be one in us.* That union of Christs two natures we call a personal hypostatical union, and this union of Christ with us, we call a mystical and Spiritual union; yet though it be mystical and Spiritual, this hinders not but that it is a true, real, essential, substantial union, whereby the person of the believer is indissolubly united to the glorious person of the Son of God. For our better understanding we may consider (if you please) of a threefold unity, either of persons of one nature, or of natures in one person, or of natures and Persons in one spirit; in the first is one God; in the second is one Christ; in the third is one Church with Christ; our union unto Christ is the last of these, whereby he and we are all spiritually united to the making up of one mystical body, O what a priviledge is this! a poor believer, be he never so mean or miserable in the eye of the world, yet he is one with Christ, as Christ is one with the Father; *our fellowship is with the Father, and with his Son Jesus Christ: every Saint is Christs fellow;* there is a kind of analogical proportion between Christ and his Saints in every thing; if we take a view of all Christ, what he is in his Person, in his Glory, in his Spirit, in his Graces, in his Fathers Love, and in the access he hath to the Father, in all these we are in a sort fellows with Christ; only with this difference, that Christ hath the preheminance in all things; all comes from the Father first to Christ, and all we have is by Marriage with Jesus Christ; Christ by his union hath all good things without measure, but we by our union have them only in measure, as it pleaseth him to distribute. But herein if we resemble Christ, whether in his union with the Father, or in his union of the two natures in one Person of a Mediator; if by looking on Christ, we come to this likeness, to be one with Jesus Christ, Oh what a priviledge is this! had we not good warrant for so high a challeng, it could be no less than a Blasphemous arrogance to lay claim to the Royal blood of Heaven; but the Lord is pleased to dignifie a poor worm, that every believer may truly say, *I am one with Jesus Christ, and Jesus Christ is one with me.*

John 17. 21.

1 John 1. 3.

To sweeten this union to our thoughts I shall acquaint you with the priviledg flowing from it, and let the same stir you up to conform.

Hence it is that Christ lives in us, and that Christ both gives life, and is our life. *When Christ which is our life shall appear, Christ is to me to live, and I live, yet not I, but Christ liveth in me.* There is a spiritual and natural life; for the natural life what is it but a bubble, a vapour, a shaddow, a dream, a nothing? but this Spiritual life is an excellent life, it is wrought in us by the Spirit of Christ; there is a world of difference betwixt the natural and the spiritual life, and that makes the difference betwixt what I do as a man, and what I do as a Christian; as a man I have eyes, ears, motions, affections, understandings, naturally as my own; but as a Christian I have all these from him with whom I am spiritually one, the Lord Jesus Christ; as a man I have bodily eyes, and I behold bodily and material things; but as a Christian I have spiritual eyes, and I see invisible and eternal things, as it is said of *Moses*, that he endured, as seeing him who is invisible; as a man I have outward ears, and I hear outward sounds of all sorts whether articulate, or inarticulate; but as a Christian I have inward ears, and so I hear the voice of Christ, and of Gods Spirit, speaking to my soul; as a man I have bodily feet, and by them I move in my own secular wayes; but as a Christian I have spiritual feet, and on them I walk with God in all the wayes of his Commandments; as a man I have natural affections, and so I love beauty, and fear pain, and hate an enemy, and I rejoyce in outward prosperity, or the like; but as a Christian I have renewed affections, and so I loved goodness, and hate nothing but sin; and I fear above all the displeasure of my God, and I rejoyce in Gods favour, which is better than life. Surely this is a blessed life; and as soon as ever I am united to Christ, why then *I live, yet not I, but Christ liveth in me.* First, Christ is conceived, and then

Col. 3. 4.
Phil. 2. 21.
Gal. 2. 20.

Heb. 11. 27.

Gal. 4. 19.

1 Cor. 3. 1.

1 John 2. 14.

Eph. 4. 13.

Rom. 6. 8.

Rom. 6. 4, 1.

Col. 3. 1.

Rom. 8. 17.

John 17. 22.

Gal. 4. 26.

1 Cor. 4. 15.

1 Cor. 3. 7.

then Christ is formed, and then Christ is born, and then grows in me to a blessed fulness: *My little Children of whom I travail in birth again until Christ be formed in you*; formation follows conception, and travail implies a birth: then after this we are *babes in Christ*, or Christ is as a babe in us; from thence we grow up to strength of youth. *I have written unto you young men because ye are strong*; and at last we come to Gospel perfection even towards the measure of the stature of the fulness of Christ. Is this all? nay, if my union be firm, and Christ live in me, why then I go on, and in this condition *I am dead with Christ, and I am buried with Christ, and I am alive again unto God through Christ, and I am risen with Christ, and I am glorified with Christ*. Nay, yet more, my sufferings are Christ's, Col. 1. 24. and Christ's sufferings are mine, Rom. 8. 17. I am in Christ an heir of Glory, Rom. 8. 17. and Christ is in me the hope of Glory, Col. 12. 7. O my Christ, my life, what am I, or what is my Father's house that thou shouldest come down into me, that thou shouldest be conceived in the womb of my poor sinful heart, that thou shouldest give my soul a new and spiritual life, a life begun in Grace and ending in eternal Glory? I shall not reckon up any more privileges of this union, me-thinks I should not need; if I tell you of Grace and Glory, what can I more? Glory is the highest pitch, and Christ tells you concerning it, *the Glory which thou gavest me, I have given them, that they may be one, even as we are one*. Ah my brethren! to be so like Christ as to be one with Christ, it is near indeed: O let us conform to Christ in this; he is one with our nature in an hypostatical, personal union; let us be one with him in a spiritual, holy and a mystical union; if God be not in our persons as truly though not as fully as in our nature, we have no particular comfort from this design of his personal, hypostatical, and wonderful union.

6. Christ was born, so must we be new-born; to this I have spoken when I laid it down as an evidence that *unto us a Child is born, and unto us a Son is given*; only one word more, we must be new born; as once born by nature, so new born by Grace; there must be some resemblances in us of Christ born amongst us. As 1. Christ born, had a Father in Heaven, and a Mother on Earth; so in our new Birth we must look on God as our Father in Heaven, and on the Church as our Mother on Earth; it was usually said, *out of the Church no salvation*; and to this the Apostle alludes, *Jerusalem which is above is free, which is the Mother of us all*: indeed out of the Church there is no means of Salvation, no Word to teach, no Sacraments to confirm, nothing at all to hold forth Christ to a soul, and without Christ how should there be the Salvation of souls? so that we must look on the Church as our Mother, and on God as our Father; not that we deny some to be as spiritual Fathers unto others. Paul tells the *Corinthians*, that he was their Father, *though ye have ten thousand instructors in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you through the Gospel*; but alas, such Fathers are but ministerial Fathers; and therefore Paul seems to correct himself, *who is Paul? and who is Apollo? but Ministers by whom ye believed, even as the Lord gave to every man*: it is God only is our Father principally, originally, supremely; God only puts Grace and virtue into the womb of the Soul; it is not possible that any creature should be a Creator of the new Creature. O then let us look up to Heaven and say, *O Lord now make me, now Create me, O be thou my Father*.

2. When Christ was born, all *Jerusalem* was troubled; so when this new birth is, we must look for it, that much commotion, and much division of heart will be; the Devil could not be cast out of the possessed person, but he would exceedingly tear and torment, and vex the possessed person; the truth is, we cannot expect that Christ should expel Satan from those holds and dominions he hath over us, but he will be sure to put us to great fear and terror in heart. Besides, not only the evil Spirit, but God's Spirit is for a while a Spirit of Bondage, to make every thing as a mighty burden unto us; there are many pretenders to the grace of God in Christ, but they cannot abide to hear of any pains or pangs in this new Birth; O this is legal, but I pray thee tell me, dost thou ever know any woman bring forth in her sleep, or in a dream, without feeling any pain? and how then should the heart of man be thus new changed and moulded without several pangs? look as it is in the natural birth, there are many pangs and troubles, in *sorrow shalt thou bring forth Children*; so it is, and must be in our spiritual birth; there is usually (I will not say alwayes, to such or such a degree) many pangs and troubles, there's many a throb, and many an heart-ach ere Christ can be formed in us.

3. When Christ was born, there was a discovery of many of the Glorious attributes of God; then *Mercy and Truth met together, and righteousness and peace kissed each other*;

other; then especially was a discovery of the Goodness, and Power, and Wisdom, and Holiness of God. So when this New Birth is, we must look upon it as a glorious discovery of those lovely Attributes. As, 1. Of his Mercy, Goodness, Love; how often is this called his Grace, and the riches of his Grace? Christians! you that know what the New Birth means, do you not say, *The Goodness of God appears in this?* surely it was Gods Goodness to make a World, but this is the riches of his Goodness to create a New Heart in you; when Man by his sin was fallen, he might have been thrown away as refuse, fit fuel only for everlasting flames; it might have been with mankind as it was with Devils, in their deluge God did not provide an Ark to save so many as eight persons, not one Angel that fell was the Object of Gods Grace; And that God should pass by all those Angels, and many thousands of the Sons Men. and yet that he should look upon you in your Blood; and bid you Live: O the goodness of God!

2. As of the Goodness, so in this New Birth there's a discovery of Gods power: and hence it is called a *New Creature*. The very same Power that framed the World, is the framer of this New Creature; the work of Conversion is set forth by the Work of Creation; God only creates Man, and God only converts Man; in the Creation God said, *Let there be Light, and there was Light*; in our conversion God saith, *Let there be Light*; and presently the same God shines in our hearts; Nay, this Power of conversion in some sense far passeth the Creation, *To whom is the Arm of the Lord revealed?* the Lord puts to his Arm, his Power, his Strength indeed in Conversion of Souls; when he made the World, he met with nothing to resist him, he only spake the word and it was done; but in the conversion of a sinner, God meets with the whole frame of all creatures opposing and resisting him; the Devil and the World without, and sin and corruption within; here then must needs be a Power against all Power.

Gal. 6. 15.

Isa. 53. 1.

3. As of the Goodness and Power of God, so in this New Birth there's a discovery of the Wisdom of God. 1 might instance in many particulars; As, 1. In that the regenerate are most-what of the meanest and contemptiblest persons; *not many wise, not many noble, &c.* 2. In that many times God takes the worst Weeds and makes them the sweetest Flowers; thus *Paul, Zachens, the Publicans, and Harlots.* 3. In that the regenerate are of the fewest, and least number; *many are called, but few are chosen.* 4. In that God chooseth such a time to be his time of love, wherein he usually discovers many concurrences of strange love meeting together; read *Ezek. 16. 4 5 6, 8, 9.* in all these particulars is his Wisdom wonderful.

1 Cor. 1. 27.

4. As of the Goodness, Power, and Wisdom of God, so in this New Birth there's a discovery of the holiness of God. If a clod of Earth, or a piece of Muck should be made a glorious Star in Heaven, it is not more wonderful, than for a sinner to be made like an Angel, doing the Will of God; it argues the Holiness of God, and his love of Holiness to make man holy; He tells us that *without Holiness, none shall see God*; and therefore *if he will make us holy, and then he will bring us to himself*; O here's a blessed Conformity! as Christ was Born, let us be New Born.

7. Christ after his Birth did and suffered many things in his Childhood, (I should be too large to speak to every particular) so should we learn to bear Gods Toak even in our Youth. It is good to imitate Christ even betimes, *Remember now thy Creator in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Do ye not see by experience what a blessed thing a gracious and an holy education is? Train up a Child in the way he should go, and when he is old he will not depart from it.* O ye Parents, that ye should do your duties, and in that respect imitate *Joseph and Mary* in their care and nature of the Holy Child Jesus; and O ye Children, that you would do your duties, and imitate *Jesus, the Blessedst pattern that ever was*, that as you grow in *Stature*, you also might grow in *favour with God and Man*. Observe him in the Temple when he was but twelve years Old, see Him in the midst of the Doctors, both hearing them, and asking them Questions; Children whiles little (if but capable of instruction) should with their Parents wait on God in the midst of our assemblies; *Mos.s* told *Pharoah* they must have their young ones with them to the solemn Worship; and when *Joshua* read the Law of God to the Congregation of *Israel*, they had their little ones with them in that solemn assembly. Observe Christ also in *Nazareth*, where during his minority he was ever subject to his Parents; so Children obey your Parents in the Lord, for this is right: not only the Law of God, but the Gospel of Christ makes mention of this,

Lam. 3. 27.

Eccles. 12. 1.

Prov. 22. 6.

Luke 2. 52.

Exod. 10. 9.

Josh. 8. 35.

Eph. 6. 1, 2.

HONOUR

Rom. 3. 12.

Honour thy father and Mother, which is the first Commandment with Promise; I know the subjection of Christs extends to his particular calling, and this also is for your imitation; in obedience to his supposed Father the Holy Child would have a particular employment, something must be done for the support of that holy Family wherein Jesus lived, and to that purpose he puts to his own hands, and works in the trade of a Carpenter; such as will live idle, and without a calling, that serve for no other use but to devour Gods Creatures, and to make a dearth, O how unlike are they to Jesus Christ? It is noted for a grievous sin, and a chief part of the corruption of our nature to be unprofitable to the Generation with whom we live; *They are altogether become unprofitable, there is none that doth good*; Religion and Grace where ever it prevaileth, makes Men profitable; and in this respect the poorest Servant and drudge may have more comfort in his estate, than the greatest Gentleman that hath nothing to do but to Eat, and Drink, and Play.

Thus far we have looked on Jesus as our Jesus in his Incarnation, or his first coming in the Flesh. Our next work is to look on Jesus carrying on the great work of Mans Salvation during his life, from John's-Baptism, until his suffering and dying on the Cross.

LOOKING

LOOKING UNTO J E S U S

In His Life.

The Fifth Book. PART II.

CHAP. I.

1 John 1. 2. *For the Life was manifested, and we have seen it.*

SECT. I.

Of the Beginning of the Gospel.



IN this piece, as in the former, we must first lay down the Object, and then direct you how to look to it.

The Object is *Jesus* carrying on the work of Mans Salvation during the time of his Life. Now in all the transactions of this time, we shall observe them as they were carried on successively in those three years and an half of his ministerial Office, or if you will in those four compleat Years before his Passion and Death.

For the first Year, and his actings therein, the Evangelist *Mark* begins thus, *The Beginning of the Gospel of Jesus Christ the Son of God; q. d. the beginning of that age of the World, which the Prophets pointed out for the time of good things to come; or the beginning of the exhibition and completion of that Gospel, which in respect of the promise, figures, and signification was from the beginning of the World. This beginning of the Gospel, the Prophets sometimes expressed by the term of the last dayes, and it shall come to pass in the last dayes: sometimes by the term of the acceptable year of the Lord, the Spirit of the Lord is upon me, to proclaim the acceptable year of the Lord: sometimes by the term of the Kingdom of God; And in the dayes of these Kings, shall the God of Heaven set up a Kingdom, which shall never be destroyed. Sometimes by the term of a New Heaven, and a New Earth, behold I create New Heavens, and a New Earth, and the former shall not be remembred, nor come in mind. Howsoever it is called, this is concluded, that the beginning of the Gospel is not to be reckoned from the birth of Christ, but from the beginning of the Ministry and Preaching of John the Baptist; from the dayes of John the Baptist untill now (said Christ) the Kingdom of Heaven suffereth violence; for all the Prophets and the Law prophesied until John; and when the Apostles were ready in the Room of Judas to choose a new Apostle, it is said, that of those men which companied with them all the time that the Lord Jesus went in and out amongst them, beginning from the baptism of John, unto the day that he was taken up, must one be ordained to be a witness. And Peter Preaching to Cornelius and his friends, he tells them that the Word (or Gospel) was published*

Mark 1. 1.

Isa. 2. 2.

Mica. 4. 1.

Isa. 61. 1, 2.

Dan. 2. 44.

Isa. 65. 17.

Mat. 11. 12, 15.

Act. 11. 21, 22.

Acts 10. 37.

Mark. 1. 1, 2.

published throughout all Judea, and began from Galilee, after the Baptism which John preached: and see but how immediately these words follow, *The beginning of the Gospel of Jesus Christ the Son of God: as it is written in the Prophets behold I send my Messenger before thy face, which shall prepare the way before thee: I know that Johns Ministry was six months before Christs; and yet that now was the beginning of the Gospel, it appears.* 1. In that Baptism (which was only used amongst the Jews for the admission of Profelites or Heathens to their Church) is now published and proposed to the Jews themselves; shewing, 1. That now they were to be entred and transplanted into a new Profession; and, 2. That the Gentiles, and they were now to be knit into one Church and Body. And, 2. It appears in that the Doctrine and Preaching of John was of a different strain, from the literal Doctrine of the Law; as it is taken in the sense of the Jews; for that called all for works; and for exact performance, *do this and live*; but John called for Repentance, and for renewing of the mind, and for belief in him that was coming after, disclaiming all righteousness by the works of the Law; so that here was new Heavens, and a new Earth began to be created, a new Commandment given, a new Church founded, Justification by works cried down, and the Doctrine of Faith and Repentance advanced and set up.

Lightf. Harm.
of the Four
Evang
Luke 3. 1, 2.

Hence one observes that the Evangelist Luke points out this year in a special manner; it was the *fifteenth year of Tiberius Cesar; at which time (sayes he) Pilate was Governor of Judea, Herod was Tetrarch of Galilee, Philip was Tetrarch of Iturea, Lysanias was Tetrarch of Abilene, and Annas and Caiaphas were high Priests.* And then, even then, *the Word of God came unto John, the Son of Zacharias, in the Wilderness.* See how exact the Evangelist seems, that so remarkable a year of the beginning of the Gospel might be fixed and made known to all the World. In this respect, I shall begin the first year of Christs Life with the beginning of Johns Preaching, which was six months current before the Ministry of Christ; and in the compass of this first year, I shall handle these Particulars,——

1. The Preaching of John Baptift. 2. The Baptisme of Christ Jesus. 3. The Fasting and Temptation of Christ in the wilderness. 4. The first manifestation of Jesus by his several witnesses. 5. Christ whipping the buyers and sellers out of the Temple. Observe that every of these four years, I shall end at one of the passeovers, of which we read during Christ Ministry; as of the first Passover in John. 2. 13. of the second Passover in John 5. 1. of the third Passover, John 6. 4. of the fourth Passover, John 13. 1. And first, of the first year to end at the first Passover.

SECT. II.

Of the Preaching of John Baptift.

FOR the Preaching of John the Baptift; now was it that the Gospel began to dawn, and John like the Morning-Star, or the blushing day, springing from the windows of the East, foretells the approaching of the sun of Righteousness; now was it that he laid the first rough, hard, and unhewn stone of the building in Mortification, self-denial, and doing violence to our natural affections. I read not that ever John wrought a Miracle; but he was a man of an austere Life: and good Works convince more than Miracles themselves. It is storied of one *Pachomius*, a souldier under *Constantine* the Emperour, that his Army being well-near starved for want of necessary Provision, he came to a City of Christians, and they of their own Charity relieved them speedily and freely; he wondering at their so free and chearful dispensation, enquired what kind of people those were whom he saw so bountiful? It was Answered, they were Christians, whose profession is to hurt no man, and to do good to every man; hereupon the souldier convinced of the excellency of this Religion, he threw away his Arms, and became a Christian and a Saint. To this purpose, I suppose, John the Baptift spent his time in Prayer, Meditation, affections, and Colloquies with God, eating flies and wild honey in the wilderness, that he might be made a fit Instrument of preparation, and dissemination of the Gospel of Christ.

In his Sermon he sometimes gave particular Schedules of Duty to several states of Persons; he sharply reprov'd the Pharisees for their hypocrisie and impiety; he gently guided others into the wayes of Righteousness, calling them the *straight wayes of the Lord*; and by such discourses and a Baptism, he disposed the spirits of men for the entertaining of the

the *Messias*, and the Doctrine of the Gospel. *John's* Sermons were to the Sermons of Jesus as a Preface to a Discourse.

But observe this, that his most usual Note was *Repentance, the Axe to the Root, the Fan to the Floor, the Chaff to the Fire*: As his Rayment was rough, so was his Tongue; and thus must the way be made for Christ in stubborn obstinate hearts; plausibility, or pleasing of the flesh is no fit Preface to Regeneration; if the heart of Man had continued upright, Christ might have been entertained without contradiction; but now violence must be offered to our Corruptions, ere we can have room for Grace; if the great way-maker do not cast down Hills, and raise up Vallies in the bosoms of Men, there is no passage for Christ; never will Christ come into that soul, where the Herald of Repentance, either on one motive or other hath not been before him.

Shall we hear that Sermon that *John* Preached in his own words? *Matthew* in brief gives it in thus; *Repent ye, for the Kingdom of Heaven is at Hand*: these are the words when he first began to Preach the Gospel of Christ; and indeed we find Christ himself doth preach the same Doctrine in the same words: *Jesus began to Preach, and to say, Repent; for the Kingdom of Heaven is at Hand*. In this Sermon we must observe these two parts: here's, 1. A Duty; and, 2. A Motive to this Duty. 1. The Duty is *Repent*. It is not a Legal, but an Evangelical Repentance that is here meant; indeed the Law strictly takes no notice of Repentance, but the Gospel; true, and through, and consummate repentance is a Gospel-Grace. 2. The Motive is this; for *the Kingdom of Heaven is at Hand*. This Phrase, *The Kingdom of Heaven*, hath several acceptations, and accordingly it hath occasioned some differences. 1. Sometimes it is taken for that glorious condition of the other World; this may be implied; but this I suppose few understand to be the sense of this place. 2. Sometimes it is taken for the Church of Christ, *q. d.* Repent, for now the Pedagogy of the Jews is expiring, or breathing its last; and the Church of Christ is at hand, a People that shall bear the very stile of Christians; that shall profess Christ, and clothe with Christ as their Saviour and *Messiah*; of which Church, that you may be a part, prepare for it; *Repent*. 3. Sometimes it is taken for the spiritual Kingdom of Christ, in opposition to those earthly temporal Kingdoms which bear the sway, and domineered over all the World with Cruelty and Tyranny before Christs coming; of this *Daniel* prophesied; *And in the dayes of these Kings shall the God of Heaven set up a Kingdom which shall never be destroyed*. Now what was this Kingdom, but the Kingdom of Grace? It is by an Hebraism called the Kingdom of Heaven, that is an Heavenly Kingdom; the Jews expected the *Messiah*, and dreamed of an outward, glorious and pompous Kingdom: now, faith *John*, the *Messiah* is come, and his Kingdom is come; but 'tis not an Earthly, but an Heavenly Kingdom; and therefore *Repent*. 4. Sometimes it is taken for the Preaching of the Gospel, or for the preaching of the Kingdom of Grace and Mercy of God in Christ unto men; *q. d.* O Sirs! look about you, there's now a discovery made of the Glory and Grace of God in another way than ever formerly; and therefore prepare for it: *Repent*. 5. Sometimes it is taken for the Gospel of Christ, as it is Published and Preached unto all Nations: Observe, I do not only say, for the Gospel as it is Preached; but as it is Preached to the Gentiles, or among all Nations, and this shews how proper and pregnant an Argument this was to inforce the Doctrine and Practice of Repentance upon the Jews, because the calling of the Gentiles was near at hand, which would prove their rejection and casting off, if they did not repent.

Mat. 3. 2.

Mat. 4. 17.

Dan. 2. 44.

Oh how seasonable is this Sermon to us? Christians! hath not the Kingdom of Heaven approacht unto us? Take the Kingdom of Heaven for the Kingdom of Glory, are we not near to the door of Glory, to the Confines of Eternity? What is our Life but a Vapour that appeareth for a little time, and after it vanisheth away? We know not but ere the Sun have run one Round, our souls may be in that World of souls, and so either in Heaven or Hell. Or take the Kingdom of Heaven for the Church of Christ, and what expectations have we now of the flourishing state of Christ's Church here upon Earth? Then shall the Children of Israel and Judah be gathered together—for great shall be the day of Jezreel, *Hos. 1. 11.* A time is at hand, that Israel and Judah shall be called together, that the fulness of the Gentiles shall come in; and what is this but the great day of Jezreel? Oh then what manner of Persons ought we to be? How Spiritual? How Heavenly-minded? Arise, arise, shake off thy dust; for thy Light is coming, and the glory of the Lord is rising upon thee. Or, take the Kingdom of Heaven for the Preaching of the Gospel of Grace, Mercy and Goodness of God in Christ, what Preachings are

Eph. 2. 7.

1 Tim. 1. 14.

now in comparison of what have been formerly? How doth the Lord set forth his free Love, and free Grace in the Churches of Christ? No question but many former ages have enjoyed their discoveries in some sweet measure, and yet after-ages wonder that they have known no more; and how much of the Kingdom of Heaven do Saints find in this Age, as if there were a new manifestation of God unto the World? And yet I must tell you, that the Ages to come shall know more of this Kingdom, there shall be further and further openings of this great Mystery of Grace unto the Sons of Men. Mark the Apostle, *That in the ages to come he might shew the exceeding riches of his Grace, in his kindness towards us through Jesus Christ*, Eph. 2. 7. How is this? Had not God revealed grace enough in the former ages? Or had not God revealed Grace enough in that present Age? Did he not then call in the Gentiles? were not many thousands converted at one only Sermon? What a deal of that Grace had Paul himself received? He tells us that the Grace of our Lord Jesus Christ was exceeding abundant to him-wards; and is there yet more Grace to be revealed? O yes! herein lies the Mystery of Grace, that he hath reserved exceeding riches of Grace for the Ages to come; Grace that never saw Light before; and I believe there is yet a fuller Magazine of the Riches of his Grace for latter Ages, even for the Ages to come, to be discovered, that ever was yet. Oh then repent, repent; Why? *For the Kingdom of Heaven is at hand*. The very openings of Gods Love and Grace unto Souls, is a Way and Motive to draw our Souls unto God. Or, take the Kingdom of Heaven for the preaching of the Gospel to all Nations, Jews and Gentiles, what fears and jealousies may this breed in us as well as the Jews: O boast not against the Branches! it may be thou wilt say, *The Branches were broken off, that I might be grafted in: well; because of unbelief they were broken off, and thou standest by Faith; be not high-minded, but fear: For if God spared not the natural Branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which felt severity: but towards thee, goodness, if thou continue in his goodness; otherwise thou shalt be cut off*. But I will not dwell on this: my design is to consider of Jesus, and of the transactions of Jesus in reference to our souls health: now John's Sermons were only a preparative to the manifestation of Jesus; he was only the Forerunner of Christ, and not Christ himself, as himself witnesseth.

SECT. III.

Of the Baptisme of Jesus.

Mat. 3. 13.

2. **F**OR the Baptism of Christ. He that formerly was circumcised, would now be baptized; he was circumcised to sanctifie his Church that was, and he was baptized to sanctifie his Church that should be; we find him in both Testaments opening a way into Heaven. This was the first appearing of Christ in reference to his Ministerial Office; he that lay hid in the counsel of God from all eternity, and he that lay hid in the womb of his Mother for the space of forty weeks, and he that lay hid in Nazareth for the space of thirty years; now at last he begins to shew himself to the World, and *He comes from Galilee to Jordan, to John to be baptized of him*. The day was but a little broke in John the Baptist, but Christ the Son of Righteousness soon entred upon our Hemisphere; indeed now was the full time come, that Jesus took his leave of his Mother, and his Trade, to begin his Fathers work, in order to the Redemption of the World. For the clearer understanding of Christs Baptism, we shall examine these Particulars.

1. What Reason had Christ to be Baptized?

2. How was it that John knew him to be Christ?

3. Wherein was the glory of Christs Baptism?

4. What was the Prayer of Christ, at, or after his Baptism?

5. Why was it that the Holy Ghost descended on Jesus?

6. Upon what account was it that the Holy Ghost should reveal himself at this time? and why in the form of a Dove rather than some other form?

Mat. 3. 15.

1. What reason had Christ to be Baptized? we find John himself wondering at this; *I have need to be Baptized of thee, and comest thou to me?* Many Reasons are given for Christs Baptism: As, 1. That by this symbole he might enter himself into the Society of Christians; just like a King, to endear himself to any City of his Subjects, he condescends

condescends to be made a free-man of that City. 2. That he might bear witness to the Preaching and Baptism of *John*, and might reciprocally receive a Testimony from *John*. 3. That by his own Baptism, he might sanctify the water of Baptism to his own Church. 4. That he might give an example himself of the performance of that, which he enjoined others. 5. That he might receive Testimony from Heaven, that he was the Son of God. 6. That he might fulfil all Righteousness: not only the Moral, but the Figurative, Ceremonial and Typical: Some think, that the Ceremony, to which our Saviour looked at in these words, was the washing of the Priests in water, when they entered into their Function: *And Aaron and his Sons thou shalt bring to the door of the Tabernacle of the Congregation, and shalt wash them with water.* And surely this was the main reason of Christs being Baptized, that by this Baptism he might be installed into his Ministerial Office.

Exod. 29. 4.
Lev. 8. 6.

2. How did *John* know him to be Christ? It is very probable he had never seen his Face before; they had in their Infancy been driven to several places, and they were designed to several employments, and never met (as we may well conceive) till now: besides, the Baptist speaks expressly, *I knew him not, but he that sent me to Baptize with water, the same said unto me, on whomsoever thou shalt see the Spirit descending, and abiding on him, the same is he that Baptizeth with the Holy Ghost.* Now this descent of the Holy Ghost, was not till after Baptism; how then did he know him to be Christ?

John 1. 33.

The Answer is given by some thus; that *John* knew Christ in some measure before his Baptism; but he knew him not so fully as after, when the Holy Ghost had descended on him. Others thus; that *John* knew Christ before his Baptism, by a present revelation, and after Baptism by a present sign; it is not unlikely but *John* knew Christ at his first arrival by revelation; for if whiles he was in his Mothers womb, he knew Christ being yet unborn, how much more might he know and acknowledg him now at his Baptism? Thus *Samuel* knew *Saul*; and thus *John* might know Christ. But for that knowledg he had after Baptism, it was a further confirmation of that same knowledg that he had before Baptism, and that not so much for his own sake, as for the Peoples. *I saw, and bear record that this is the Son of God.*

John 1. 34.

3. Wherein was the Glory or excellency of Christs Baptism? The Ancients give many Encomiums to it, and in some respects prefer it to the Birth of Christ; thus *Augustine*; *Many great Miracles were at Christ's Birth, but they were far greater at his Baptism; the Holy Ghost overshadowed him in the Womb, but he brightly shone on him in the River; then was the Father silent, not a word from him, but now a loud voice is heard from Heaven, This is my beloved Son in whom I am well pleased; then was the Mother under suspicion, because she was found with Child without a Father; but now is the Mother greatly honoured, in that the Holy Child is Fathered by God himself: then was Christ hid to the world; and this made John the Baptist say, there stands one amongst you whom ye know not: He was before his Baptism as the Sun in a Cloud, or a Pearl in a shell, or a Goldmine in a Field: but now he appears in publick; and to manifest his Glory, the Heavens open, and from the Heavens the Holy Ghost descends, and alights upon his sacred head; and God the Father gives a voice from Heaven, declaring his Divinity to the world. If the Jews require a sign, here is not one, but many signs at once; which as Beams do discover a Sun, so they discover this Sun of Righteousness to be risen amongst them; and herein was the Glory of Christ's Baptism.*

Aug. Serm. 36.

4. What was the Prayer of Christ, at, or after his Baptism? The Evangelist *Luke* speaks of his Prayer. *It came to pass that Jesus being Baptized, and Praying, the Heavens were opened.* This was the manner of those that were Baptized, as soon as they were Baptized, to come out of the water and Pray; and some think that these words, *they were Baptized of him in Jordan confessing their sins*, hath reference to this: if so, then Christ having no sins to confess of his own, the tenour of his prayer must needs be to some other purpose: But to what purpose? some say, to the same purpose as his Prayers were usually; as in *John 17.* that his Father would preserve his Church in Unity and Truth; and that he would Glorify his Church, that they also might be one, even as he and his Father are one; and especially that many might be converted by his Ministry, which he was now beginning. Others think that this Prayer at this time, was for that which followed upon his very prayer (i.e.) that the Holy Ghost might descend, and that the Father would Glorify the Son by a Testimony from Heaven: Indeed, the Text hath laid his Prayer, and the opening of the Heavens so close together, as that it seems to point out what was the tenour of his Prayer, by the consequent of it. Before the Heaven

Luke 3. 21.

Mat. 3. 36.

John 12. 28. was mured up, no Dove to be seen, no Voice to be heard, but streight upon it (as if they had but waited the last word of his prayer) all of them follow : and in another place, we find the like return upon the like prayer ; *Father, Glorify thy Name : then came there a voice from Heaven, saying, I have both Glorified it, and I will Glorifie it again :* one reason more, if we consider that Christ was now to enter upon the great Work of our Redemption, and the preaching of the Gospel, it will be no less strange to conceive that he prayed for the visible sealing of him to that Work and Office, by the coming of the Holy Ghost. To this purpose is that of the Evangelist ; *for him hath God the Father sealed ;* it is a Phrase borrowed from them, who give their Commissions under hand and seal ; and this is certain that upon his Prayer God sent the holy Spirit, who sealed him, or allowed, and confirmed him to the Office of our Redemption ; and therefore very probable it is, that his Prayer might tend to that purpose ; but herein take heed of excluding what was mentioned in the former opinion ; for my part, I suppose Christs prayer was both for himself, and all Believers ; that the holy Ghost might now be joyned to the water ; and that all others as should ever after believe in his Name (as afterwards he enlargeth his Prayer) might have the Holy Ghost deicend upon them, *John* 17. 20.

5. Why was it that the Holy Ghost descended on Jesus ? I answer, for these reasons,

John 1. 33. 1. That *John* the Baptist might be satisfied ; for this Token was given *John*, when he first began to preach, *that upon whom he should see the Spirit descending, and remaining on him, the same is He which Baptizeth with the Holy Ghost.* It was a sure sign to the Baptist, whereby to know the Christ, whose Harbinger and Prodromus he was. 2. That Christ himself might be anointed or installed to his Function. *The Spirit of the Lord is upon me, because the Lord hath anointed me to Preach good tidings unto the meek, &c.* As Aaron and his Sons were anointed with material Oyl, when they entred into their Offices, so Christ was by the Spirit (as it were) anointed, that so he might receive this Consecration and Institution for the Office that he was to enter on, viz. the Preaching and Ministry of the Gospel.

6. Upon what account was it that the Holy Ghost should reveal himself at this time ? and why in form of a Dove, rather than some other form ?

Dr. Zibf. Harm. of the Evang. To the first I answer, the Holy Ghost now revealed himself, because the Spiritual Kingdom and Scepter of Christ, in and by which he was to rule all Nations for ever, was now at hand. It was agreeable (saith my Author) that the spiritualness of this Kingdom should be sealed and confirmed by the Holy Spirits shewing himself even in the beginning of it. The carnal Rites of *Moses* were now to vanish, and his Corporal and Ceremonial Observances were now to be changed into a Spiritual Worship ; and neither at *Jerusalem*, or at *Mount Gerazim*, nor elsewhere, must there be any more adoration with fleshly and earthly Ceremonies ; but he that will Worship God, must worship him in Spirit and Truth ; and therefore it is no wonder, if now the Holy Ghost doth reveal himself ; I say now, when his Spiritual Dominion by sanctification is to begin. Secondly, Because the Holy Ghost was now in especial manner to be restored again : Some observe, that he was visibly departed from *Israel* after the Death of the last Prophets ; and therefore now at his restoring, he comes in a visible and apparent form ; and he lights on him, to whom it belongs to give the Spirit, and his gifts to whom he pleaseth. As *John* had preached that Christ should baptize with the Holy Ghost, so now the Holy Ghost comes and abides on Jesus Christ, in the sight of *John* ; as if the Father should have said, *Now I seal that Power and Priviledge to Christ my Son, which John hath spoken : now the Holy Ghost is upon himself, and hereafter he shall baptize others with the same Holy Ghost.* Thirdly, Because at the beginning of the Gospel it was most sutable, that a full, clear, and sensible demonstration of the whole Trinity should be made. The Learned observe, that the Holy Ghost in Scripture hath a special regard to express this Mystery of the Trinity upon singular occasions ; so the very first thing that is taught in all the Bible, is this same Mystery ; *In the Begining God Created ;* there is the Father : and God said ; there is the Word, or the Son ; and the Spirit of God moved ; there is the Holy Ghost. And the very first word of the Bible that speaks of a man, it holds out the Trinity as creating him : *and God said, Let us make Man in our own Image ;* he saith, *let us* to shew the Trinity of persons ; and he saith *in our Image* not in *our Images*, to shew the Unity of Essence. And when *Moses* begins to rehearse the Law to *Israel*, the first thing he teacheth them, is the Trinity in Unity, and Unity in Trinity. *Hear, O Israel, the Lord our God, the Lord is one.* The last word *One* denotes the Unity ; the three words

John 4. 21, 24.

Gen. 1. 1, 2, 3.

Gen. 1. 26.

Deut. 6. 4.

words, *the Lord our God*, answer the three Persons; and the middle word *our God*, deciphers fitly the second Person, who assumed our Nature: how fit then was it, that at the beginning of the new world, and the new Law, and the Baptism of Christ, the three persons should be revealed; especially since he ordained Baptism to be admitted in all their names? *Baptizing them in the name of the Father, and of the Son, and of the holy Ghost*: But where is it revealed? see *Mat. 3. 16, 17.* where the Father speaks from Heaven, the Son comes out of the water, and the Holy Ghost appears in the likeness of a Dove. This was the greatest meeting that ever was upon the earth; every person of the Trinity gives some sensible evidence of his presence at it.

Mat. 28. 19.

To the second; why in the form of a Dove, rather than some other form? Many reasons are given; as,—

1. To shew Christs innocency, purity, simplicity, charity, and love.
2. To shew what innocency and harmlessness should be in those that are baptized.
3. To answer the Figure in *Noahs Flood*; for as a Dove at that time brought tidings of the abating of the waters, so now it brings tidings of the abating of Gods wrath upon the preaching of the Gospel: the first Dove we find in the Bible, is *Noahs Dove*, with the Olive-Branch in her Bill, proclaiming peace; the next is *Dauids Dove* with Feathers silver-white, as noting sincerity; then *Esays Dove*, mourning with her voice, as signifying patience; and lastly, Christs Dove, innocent and harmless; now all these properties meet in this Dove, the Spirit of God. Much more might I add to these; but I desire to hasten to some more edifying truths.

From this Baptism of Christ, we may learn a practical necessary Truth; There is a Generation that cries down Baptism of water, and upon this score, because they suppose it was proper to *John to Baptize only with water*; and to Christ to *Baptize only with the holy Ghost, and with fire*. Indeed Christ in his own person Baptized none otherwise, but with the holy Ghost; immediately after his Ascension, he sent his Spirit upon the Church, and baptized them with fire, the spirit appearing like a flame; and to this day (though not visibly) he Baptizeth all his Saints with the Holy Ghost, and with fire: but for all this, he appointed *John*, and not only *John*, but all his Apostles, and their Successors for ever, to Baptize with water; and they did so, and yet do so, obeying the preceptive words of Christ, which are almost the last words that he spake upon the earth. And though Christ did not Baptize with water, yet Christ himself (we see here) was Baptized with water; he himself enters at that door, by which his Disciples must for ever follow after him; and indeed therefore he went in at that door of Baptism, that he might hallow, or sanctifie the entrance which himself made to the house he was now a Building. And for the difference they make betwixt *Christ's Baptism*, and *John's Baptism*: what's this to the purpose? we all know, that in Baptism are two parts, the outward part, and the inward part; you may call them (if you please) the outward Baptism, and the inward Baptism: the outward Baptism is of the Minister, but the inward Baptism is of Christ. But must we separate these? or rather Joyn them (if these in ordinary must be joined) as we find them in Christ, and as we desire they may be in us? I cannot see, but the Baptism we use, and the Baptism of *John* are in nature and substance one, and the very same. 1. *John preached the Baptism of Repentance for the remission of Sins*; they have therefore the same Doctrine; and the same Promise. 2. The Baptism Ministred by *John*, pertained to the fulfilling of all Righteousness; and *Luke* testifies, that the *Publicans* and People being Baptized of *John*, they Justified God; but the *Pharisees* despised the Council of God against themselves, and were not Baptized: only herein lies the difference, that *John* Baptized in Christ that should die and rise again: but we Baptize into the Name of Christ that is dead, and risen again; it is a difference in respect of Circumstance, but not of the Substance: Oh take heed of throwing away the Baptism of water, upon the pretence of Baptism, only with Fire! Christ (we see) hath joyned them together, and let no man separate them asunder: Christ himself was Baptized with fire, and yet Christ himself was Baptized with water.

Use.

Mark 1. 4.

Mat. 3. 15.

Luk. 7. 29, 30.

SECT. IV.

Of the Fasting and Temptation of Christ.

Mat. 4. 1, to 12.

3. **F**OR the Fasting and Temptation of Christ in the Wilderness. No sooner is Christ come out of the water of Baptism, but he presently enters into the fire of temptation; no sooner is the holy Spirit descended upon his head, but he is led by the same holy Spirit to be tempted in the wilderness; no sooner doth God say, *This my Son*; but Satan puts it to the question, *if thou be the Son of God*; all these are but Christs preparatives to his Prophetical Office; in the former Section, Christ was prepared by a solemn Consecration, and now he is to be further prepared by *Satans* Temptations; there is much in this particular, and therefore in the same method as the Evangelist layes it down, *Mat. 4. 1. 2, 3. to v. 12. I shall proceed. Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil, &c.* In the whole, we may observe these several Branches, as, First, the place where the Temptation was; to wit, *the Wilderness*. Secondly, the cause of Christ's going into the Wilderness; *the Spirits leading*. Thirdly, the end of the spirits leading Christ into the wilderness; *to be tempted of the Devil*. Fourthly, the time and occasion of the Devils onset; *at the end of forty dayes fast, and when he was an hungred*. Fifthly, the Temptations themselves which are in number three; to which are added as many Victories, which Christ had over the Tempter; who therefore left him, and so the Angels came, and ministered unto him. I shall begin first with the place where the Temptation was; to wit, *in the Wilderness*.

Mark. 1. 13.

This wilderness was not that same wilderness, or not that same place of the wilderness wherein John Baptist lived, *Mat. 3. 1.* For that wherein John Baptist lived, was a place inhabited; there was in that place Cities and Towns, and a number of people to whom John Preached; but this wilderness was devoid of men, full of wild beasts; so saith Mark, *He was tempted of Satan, and was with the wild Beasts.* As Adam in his Innocency lived with wild Beasts and they hurt him not; so Christ, the second Adam lives, here in a wilderness with wild Beasts, and he has no hurt at all; he is Adam-like in his safety and security; but above Adam in the resisting of temptation. Some say that in this wilderness, during his forty dayes abode, Christ was perpetually disturbed and assaulted with evil Spirits; however the last brunt is only expressed, because it was most violent; now whether they appeared in any horrid and affrighting shapes during that time, it is not certain; but 'tis most likely, that to a Person of so great sanctity, and high designation as Jesus was, they would appear more angelical and immaterial, and in representations intellectual, because Jesus was not a Person of those low weaknesses, to be affrighted or troubled with any ugly phantasmes; 'tis not much material to enquire of this; but in the wilderness (say they) Christ was perpetually tempted; and in this respect I know not, but the Devil had more advantage now he had Christ in a wilderness; solitariness is no small help to the speed of a Temptation; *Wo to him that is alone, for if he fall, there is not a second to take him up.* Others say, that in this wilderness, during his forty dayes abode, Christ was continually exercised in Prayer and Fasting; all that while he had his immediate Addresses and Colloquies with God; he knew he had a great work of Redemption to promote; and therefore his Conversation for this interval must be preparatory to it; in this respect I know not but the wilderness might be an advantage to Christ's Design: In this solitary place he could not but breath out more pure inspiration; Heaven usually is more open, and God usually is more familiar and frequent in his visits in such places. I know not what other experiences may be; but if I have found any thing of God, or of his Grace, I may thank a Wood, a Wilderness, a Desert, a solitary place, for its accommodation; and have I not a blessed Pattern here before me? *It was Solitude and Retirement in which Jesus kept his Vigils; the desert places heard him pray; in a privacy he was born, in the wilderness he fed his thousands, upon a Mountain apart he was transfigured, upon a Mountain he died, and from a Mountain he ascended to his Father*: I make no question but in these Retirements his Devotion received the advantage of convenient Circumstances, especially of time and place. And yet I dare not deny the first opinion; for I suppose both Christ and the Devil had their advantages of this Wilderness, the one is to pray, and the other to tempt.

2. The cause of Christs going into the Wilderness was the Spirits leading. *Then was Jesus*

Jesus led of the Spirit into the Wilderness; Christ was led by the good Spirit, to be tempted by the evil Spirit: O wonder! that same Spirit which was one with the Father and the Son; that same Spirit whereby Christ was conceived, now drives him or leads him into the wilderness to be tempted of the Devil: The manner of Christ's leading is a question; some think he was led or caught away from Jordan in some visible rapture towards the wilderness: But to leave that, and to come to Truths more necessary; Christ taught us to Pray unto his Father, *Lead us not into temptation*; and yet he himself is now led into the same temptation which we must pray against; surely this is for our instruction: we are not to thrust our selves upon temptation; Christ himself would not go into the Combat uncalled, unwarranted, how then should we poor weaklings presume upon any abilities of our own? who dares grapple with the Devil in his own strength? O take heed! if we are to pray not to be led into temptation, much more are we to pray not to run into temptation before we are led; and yet for the comfort of God's people, if it be so that we are led; if by divine permission, or by an inspiration of the holy Spirit, we are engaged in an action, or in a course of life that is full of temptations, and empty of comforts, let us look upon it as an issue of divine Providence in which we must Glorify God; but no argument of disfavour or dislove of God: and why? because Christ himself who could have driven the Devil away by the breath of his mouth, yet was, by the Spirit of his Father, led to a Tryal by the Spirits of Darkness. *My Brethren, count it all joy (saith James) when ye enter into divers temptations, knowing that the trial of your Faith worketh Patience.*

James 1. 2.

3. The end of the Spirits leading Christ into the wilderness, it was either immediate, or remote. 1. For the immediate end; it was to be tempted of the Devil: to this purpose was Christ brought thither, that Satan might tempt him. One would think it a very strange design that the Son of God should be brought into a wilderness to be set on by all the Devils in Hell; but in this also God had another remote end (i.e.) his own Glory, and our good. 1. His own Glory appeared in this; had not Satan tempted Christ, how should Christ have overcome Satan? The first Adam was tempted, and vanquished; the second Adam, to repay and repair that Foil, doth vanquish in being tempted; now herein was the Power of Christ exceedingly manifested: the Devil having the Chain let loose, he lets flie at Christ with all his might; and Christ, that without blows could not have got a Victory, by this furious assault of Satan, he both overcomes him, and triumphs over him. And herein were the Graces of Christ exceedingly manifested; how was the Faith, Patience, Humility, Zeal and Valour of Christ set forth, which they could not have been, if he had alwayes lain quietly in Garrison, and never had come into the Skirmish? Who could have felt the Odoriferous smells of those Aromatical Spices, if they had not been punned and bruised in this Mortar of Temptation? It was by this means that the Graces of Christ clearly shined forth to his eternal Praise. 2. As it was for his Glory, so also for our Good. Now we see what manner of Adversary we have, how he fights, and how he is resisted, and how overcome; now we see the dearer we are to God, the more obnoxious we are to a trial of temptation; now we see that the best of Saints may be tempted or allured to the worst of evils; since Christ himself is solicited to Infidelity, Covetousness and Idolatry: now we see that we have not a Saviour and High Priest, that cannot be touched with the feeling of our infirmities, but such a one as was in all things tempted in like sort, yet without sin; and therefore we may go boldly to the Throne of Grace, that we may receive Mercy, and find Grace of help in time of need.

Heb. 4.15, 16.

4. The time and occasion of the Devils Onset; it was at the end of forty dayes Fast, and when he was an hungred. Some say (as you have heard) that all those forty dayes, when Christ was in the Wilderness, he was tempted only invisibly: for Satan during that time, assumed not any visible or conspicuous shape, which at the end of forty dayes, (say they) he did: my meaning is not to controvert these points. Howsoever for his tempting, yet for his fasting forty dayes and forty nights, there is no controversy; and of that we had some Types before Christ came into the World; thus Moses fasted forty dayes at the delivery of the Law; and Elias fasted forty dayes at the restitution of the Law; and to fulfil the time of both these Types, Christ thinks it fit to fast forty dayes at the accomplishment of the Law, and the promulgation of the Gospel. In fasting so long, Christ manifests his Almighty Power; and in fasting no longer, Christ manifests the truth of his Manhood, and of his weakness: that he might approve that there was no difference betwixt him and us, but sin, he both fasted, and was an hungred;

hungred; we know well enough, that Christ could have lived without meat, and he could have fasted without hunger; it had been an easy matter for him to have supported his Body without any means of nourishment or Life; but to shew that he was man, as well as God, and so fit a Mediator betwixt God and Man, he would both feed and fast; make use of the Creature, and withall suffer hunger. — And now our Saviour is an hungred; this gives occasion to Satan to set upon him with his fierce and violent temptations; he knows well what baits to fish withall, and when and how to lay them; he hath Temptations of all sorts; he hath Apples to cozen Children, and Gold for Men; he hath the Vanities of the World for the intemperate, and the Kingdoms of the world for the ambitious; he considers the temper and constitution of the Person he is to tempt; and he observes all our exterior Accidents, Occasions, and Opportunities; but of this hereafter.

5. The Temptations themselves are in number three; whereof the first was this: *If thou be the Son of God, command that these stones be made bread.* What an horrible Entrance is this? *if thou be the Son of God*; no question Satan had heard the glad tidings of the Angel, he saw the Star, and the Journey, and the Offerings of the Sages; he could not but take notice of the gratulations of Zachary, Simeon, Anna; and of late he saw the Heavens open, and he heard the Voice that came down from Heaven, *This is my beloved Son in whom I am well pleased*: and yet now that he saw Christ fainting with hunger, as not comprehending how infirmities could consist with a Godhead, he puts it to the question, *if thou be the Son of God.* Oh here's a point in which lies all our happiness! how miserable were we, if Christ were not indeed and in truth the Son of God? Satan strikes at the root in this supposition; *If thou be the Son of God*: Surely all the work of our Redemption, and all the work of our Salvation depends upon this one necessary Truth, that Jesus Christ is the Son of God. If Christ had not been the Son of God, how should he have ransomed the world? how should he have done, or how should he have suffered that which was satisfactory to his Fathers wrath? how should his Life or Death have been valuable to the sins of all the world? If Christ be not the Son of God, we are all gone; we are lost, we are undone, we are damned for ever: O alas! farewell Glory, farewell happiness, farewell Heaven: If Christ be not the Son of God, we must never come there; well Satan, thou beginnest thy assault like a Devil indeed, *if thou be the Son of God*; but what then? *Command that these stones be made Bread.* He knew Jesus was hungry; and therefore he invites him to eat Bread only of his own providing, that so he might refresh his Humanity, and prove his Divinity: *Come, sayes he, break thy fast upon the expence of a Miracle; turn these stones into Bread, and it will be some Argument thou art the Son of God.* There is nothing more ordinary with our Spiritual enemy, than by occasion of want to move us to unwarrantable courses; *If thou art poor, then steal; if thou canst not rise by honest means, then use indirect means*: I know Christ might as lawfully have turned stones into Bread, as he turned water into Wine: but to do this in a distrust of his Fathers Providence, to work a Miracle of Satans choice, and at Satans bidding, it could not be agreeable with the Son of God: And hence Jesus refuseth to be relieved; he would rather deny to manifest the Divinity of his Person, than he would do any act which had in it the intimation of a different spirit. O Christians! it is a sinfull, impious, wicked care, to take evil courses to provide for our necessities: Come, it may be thou hast found a way to thrive, which thou couldst not do before; O take heed; was it not of the Devils prompting to change stones into Bread? sadness into sensual Comforts? if so, then Satan hath prevailed: alas, alas, he cannot endure thou shouldst live a life of austerity, or self-denial, or of mortification; if he can but get thee to satisfie thy senses, and to please thy natural desires, he then hath a fair field for the Battle; it were a thousand times better for us to make stones our meat, and tears our drink, than to swim in our ill-gotten Goods, and in the fulness of Voluptuousness.

But what was Christ's Answer? why thus; *it is written, man shall not live by Bread alone, but by every word that proceedeth out of the mouth of God.* 1. *It is written*] He easily could have confounded Satan by the Power of his Godhead, but he rather chuses to vanquish him by the Sword of the Spirit; surely this was for our Instruction; by this means he teacheth us how to resist and to overcome; nothing in Heaven or Earth can beat the Forces of Hell, if the Word of God cannot do it: O then how should we pray with David, *Teach me, O Lord, the way of thy statutes; and take not from me the words of truth, let them be my songs in the house of my pilgrimage;*

so shall I make answer to my blasphemers. 2. Man shall not live by bread, &c. While we are in Gods work, God hath made a promise of the supply of all provisions necessary for us; now this was the present case of Jesus, he was now in his Father's work, and promoting of our interest, and therefore he was sure to be provided for according to God's Word. Christians! are we in God's service? God will certainly give us bread; and till he does, we can live by the breath of his mouth, by the light of his countenance, by the refreshment of his promises, by every word that proceedeth out of the mouth of God; every word of God's mouth can create a grace; and every grace, can supply two necessities, both of the body, and of the Spirit: I remember one kept straitly in prison, and sorely threatened with famine, he replied, *That if he must have no bread, God would so provide, that he should have no stomach*; if our stock be spent, God can lessen our necessities: If a Tyrant will take away our meat, God our Father knows how to alter our faint, and feeble, and hungry appetites.

The second temptation is not so sensual; the Devil sees that was too low for Christ, and therefore he comes again with a temptation something more spiritual; *He sets him on a Pinnacle of the Temple, and saith unto him, if thou be the Son of God, cast thy self down, for it is written, he shall give his Angels charge concerning thee, &c.* He that was content to be led from Jordan into the Wilderness, for the advantage of the first temptation, he yields to be led from the Wilderness to Jerusalem, for advantage of the second; the Wilderness was fit for a temptation arising from want, and Jerusalem is fit for a temptation arising from vain-glory; Jerusalem was the glory of the World, the Temple was the glory of Jerusalem, the pinnacle was the highest piece of the Temple, and there is Christ content to be set for the opportunity of temptation. O that Christ would suffer his pure and sacred body to be transported and hurried through the air by the malicious hand of the old Tempter! But all this was for us, he cared not what the Devil did in this way with him, so that he might but free us from the Devil. Methinks it is a sweet contemplation of an Holy Divine: He supposed as if he had seen Christ on the highest Battlements of the Temple, and Satan standing by him, with this Speech in his mouth, *Well then, since in the matter of nourishment, thou wilt needs depend upon thy Father's providence, take now a further trial of that providence, in thy miraculous preservation; cast down thy self from this height; behold, thou art here in Jerusalem, the famous and holy City of the World; here thou art on the top of the Pinnacle of that Temple which was dedicated to thy Father; and if thou beest God, why now the eyes of all men are fixed upon thee, there cannot be devised a more ready way to spread thy Glory, and to proclaim thy Deity, than by casting thy self headlong to the Earth; all the World will say, there is more in thee than a man; and for danger (if thou art the Son of God) there can be none: what can hurt him that is the Son of God? and wherefore serves that glorious Guard of Angels, which have by Divine Commission taken upon them the Charge of thy Humanity? Come, cast thy self down; here lies the temptation, Come, cast thy self down (saith Satan) but why did not Satan cast him down? He carried him up thither; and was it not more easie to throw him down thence? O no, the Devil may perswade us to a fall; but he cannot precipitate us without our own act; his malice is infinite, but his power is limited; he cannot do us any harm, but by perswading us to do it our selves; and therefore saith he to Christ, cast thy self down.*

To this Christ answers, *Thou shalt not tempt the Lord thy God.* Though it is true, that God must be trusted in, yet he must not be tempted; if means be allowed, we must not throw them away upon a pretence of God's protection: we read of one Heron, an Inhabitant of the Desert, that he suffered the same temptation, and was overcome by it; he would needs cast himself down, presuming on God's promise, and he finfully died with his fall. Christ knew well enough that there were ordinary descents by stairs from the top of the Temple, and therefore he would not so tempt God to throw him himself headlong; What? To make trial of God's Power, and Justice, and Mercy, and extraordinary preservation, where there was no need: all the Devils in Hell could not so tempt Christ, as to make him tempt his God.

The third temptation is yet more horrid; the Temple was not high enough; so that now Satan takes him up to the top of an exceeding high mountain, and he shews him all the Kingdoms of the World, and the Glory of them, saying, *all these will I give thee, if thou wilt fall down and worship me.* Not to insist on those many Queries; how should all the Kingdoms of the World be presented to Christ's eye? Or if they were only presented to his imagination, why could not the Valley have served the Devil's turn, as

Ver. 3, 6.

Dr. Hall.

Ver. 7.

Ver. 8, 9.

well as an hill? or whether was not *Rome* the object that the Devil presented? because at that time, *Rome* was the top of all the Kingdoms of the world, and the Glory of them? For my part, I think, in this Temptation, the Devil united all his Power of stratagems, and by an angelical Power he drew into one center, the several *Species* and *Idea's*, from all the Kingdoms and Glories of the world; and he made an admirable Map of Beauties; and represented them to the eyes of Jesus; he thought Ambition more likely to ruin him, because he knew it was that which prevailed upon himself, and all those fallen stars, the Angels of darkness; and therefore, *come* (saith Satan) *all these will I give thee, if thou wilt fall down and worship me.* How? God worship the Devil? was ever the like Blasphemy since the first Creation? indeed now we have many fearful, execrable, cursed Blasphemies belched out, and Idolatry, I believe, is the spreading 'st sin in the World; but was ever the like Blasphemy, or Idolatry to this, that not only a Creature, but the Creator himself must fall down before the Devil, and give worship unto him? The Lamb of God, that heard all the former Temptations with patience; he could by no means indure this; our own injuries are opportunities of patience; but when the Glory of God, and his immediate Honour is the question, then our Zeal should be all on a flame; now Christ bids him *avoid*; as soon as he observes his demands so impudent and Blasphemous; he commands him away, and tellshim, *it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.* Now was the Devil put to flight, and in his stead the Angels came and ministred unto Jesus; (i.e.) after his Fast, they ministred such things as his necessities required of them.

Ver. 10.

Use.

O Christians! what shall we say to this? if Christ was thus tempted by Satan, what may we look for: Sometimes it cheers my heart to think that Christ was tempted; because thereby he knows how to succour those that are tempted; and sometimes it affrights my Soul to think that Satan durst be so bold with Jesus Christ: Oh what may he do with me? how easily may he prevail against my Soul? when he came to tempt Christ, he found nothing in him to join with him in the temptation, but in my heart is a world of Corruptions; and unless the Lord prevent, I am quickly gone. I may not here fall on the Doctrine of Temptations; only a few words. 1. Of Satans Stratagems. 7. Of some general means to withstand his Stratagems, and I have done.

1. His Stratagems are very many, and very dangerous; As, —

1. He observes, and fits his temptations to our dispositions; for example, if he find a man ambitiously affected, then he covers his hook with the Bait of Honours; and thus he tempted *Abimelech* to murder his Brethren, that he might obtain the Sovereignty; or if he find a man Voluptuously given, then he tempts him with the bait of Pleasures, and thus he allured *Noah* to Drunkenness; *David* to Adultery; *Solomon* to Idolatry: or if he find a man Covetously given, then he lets in the Golden hook; and thus he enticed *Balaam*, by offering him money to curse the people, whom God had Blessed; and thus he allured *Judas* for thirty pieces of Silver to betray his Master; but what need we Instances, when we see this day so many thousands intangled in this golden Net?

James 1. 14.

2. He observes, and fits his Temptations to our Complexions; and thus he tempts the cholerick to quarrels and brawls; the flegmatick to idleness and sloath; the melancholy to malice and revenge; the sanguine to pleasure and fleshly lusts; and hence it is that the Apostles tells us, that *whoever is tempted, he is drawn away by his own Concupiscence.* Satan never assaults us, but he is sure there is something within us, that will further him in his temptations.

3. He observes, and fits his temptations to our outward conditions; thus if we are in prosperity, then he tempts us to pride and forgetfulness of God, to contempt of our Brethren, to the love of the world, to coldness in Religion, carnal security, and the like: or if we are in adversity, then he tempts us to the use of unlawful means, to the distrusting of God's all-ruling providence, and never deceiving-promises; or, it may be, to despair, murmur, and repining against God; by this temptation he confidently presumed to have moved Christ to distrust God's providence, and to shift for himself, by turning stones into Bread.

4. He observes, and fits his temptations to our spiritual estate; thus, if we are notoriously wicked, then he tempts us to Atheism, contempt of God's worship, swearing, blaspheming, prophaining of the Lords dayes; to disobedience, murders, adulteries, drunkenness, theft, covertness, and all devilish practises; or if we are civilized, and run not with

with others into such an excess of riot and sin, why then he tempts us to a good opinion of such a condition, *I thank thee, O Father, that I am not as other men, &c. I deal justly and uprightly with all my Neighbours; I have a good meaning towards God, though I am ignorant of Scripture, and of the Principles of Religion: or if we are professors of God's Truth, and can tip our tongues with Glorious words of Religion, Holiness, Christ, why then he tempts us with resting on this: What needs more? If I can but outwardly perform the Duties of Piety, as the hearing of God's word, receiving of the Sacraments, publick and private calling on God; in this I am a true Protestant: that Charity, Love, good Works, and all the duties of the second Table can never justify me, or save me, but only Faith; I believe, and I make a profession of Religion, and I hope this will suffice: Or if we are sincere professors, and but weak in the Faith, why then he tempts us with sad thoughts of our sins; he sets before us their number, and nature, and odiousness in every aggravation; and if therewith he cannot overwhelm us, he adds (it may be) unto them some of his own sins; thus he casteth into our minds many outrageous Blasphemies, such Blasphemies as he propounded to Christ, to worship him for our God, to deny Jesus Christ as our God, our Lord, our Saviour, our Redeemer; to say in our hearts there is no God, but Nature; no Scripture, no Holy Ghost: many a pretious Soul feels these injections of Satan; and I cannot wonder at it, when I see the Devil tempting Christ himself to diffidence, presumption, vain-Glory, yea, and to the worshiping of the Devil himself; or if we are strong Christians, grown men, and still growing towards the fulness of Christ, why then he tempts us to sins of presumption against knowledg; or if he cannot so prevail, he will Transform himself into an Angel of light, and tempt us to the doing a less good, that we may neglect a greater; or to the doing of a greater good, but very unseasonably. When as some other duties in respect of present occasion are more necessary far; thus many times in the hearing of God's Word, he will cast into our minds meditations of this or that excellent subject, on purpose to distract our minds, and to make us hear without profit; and in Prayer to God, he will bring into our memories this or that profitable instruction, which we have heard at such, or such a Sermon, on purpose to disturb our Spirits in that holy exercise, and to keep us from lifting up our hearts wholly and purely unto God: I might add a thousand of these stratagems of the Devil, and yet not perhaps tell one of a thousand: the Apostle could say indeed, that he was not ignorant of his devices; and of some of his devices, you see, we are not ignorant; but alas! who can discover all his Methods, Wiles, Depths, fiery Darts? For my part I cannot do it, I am yet to learn.*

2 Cor. 11. 14.

2 Cor. 2. 12.
Eph. 6. 11.
Rev. 2. 24.
Eph. 6. 16.

2. The general means to withstand his Stratagems are such as these.—

1. A continual reminding of Christ's Commands in this very thing; *Be strong in the Power of his might: put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil; him resist in the Faith.*

Eph. 6. 10, 11.
1 Pet. 5. 8.

2. An avoiding of the first suggestions of Satan; if this gliding Serpent can but thrust in his head, he will easily make room for his body; and therefore we must nip, and bruise him in the head; *Give no place to the Devil.*

3. An objecting of Christ against all his temptations; for example, if Satan tell us that we are miserable sinners; we may answer, that *Christ came into the World to save sinners; and that he was wounded for our transgressions, and broken for our iniquities, and with his stripes are we healed:* If Satan tell us that we are subject to God's wrath; we may answer, that Christ did bear his Father's wrath, that he might make our peace: If he tells us, that we are subject to the Curse of the Law; we may answer, that *Christ hath redeemed us from the Curse of the Law, when he was made a Curse for us:* If he tell us, that we are his bondslaves, we may answer, that we were so indeed in times past; but Christ hath paid his Father the price of our Redemption, and hath set us free: if he tell us, that we are unjust, and therefore shall be condemned before God's judgment-seat, we may answer, that Christ, who was Innocent, was therefore condemned, that we, who are guilty, might thereby be acquitted; and that he that came to save us, will himself judg us, and therefore we need not doubt of mercy, if we plead the merits of Christ: or if Satan will not be thus answered by us; why then Christians! there's no other way, but to send him to Christ: to this purpose, we may tell him that Christ is our Advocate; and if he will needs dispute, let him go to Jesus; he is both able to plead our cause, and to answer to all the Suits that are made against us.

Eph. 4. 27.

Mat. 9. 13.
Isa. 53. 5.

Gal. 3. 13.

4. I may add hearing, reading, meditating on God's Word, holy Conferences, busie employment

Mat. 26. 41.

ployment in the works of our particular callings; living by Faith, I must not stay on all these means, only remember amongst the rest, that one of Christ: *Watch and Pray, that ye enter not into temptation*; Praying against it, is a denying of it, and a great part of the victory; for it is a disclaiming the entertainment of it; it is a positive rejection of the crime; it is a calling in auxiliaries from above, to make the victory more certain to us. Hence one sweetly adviseth, *If temptation sets upon thee, do thou set upon God; for he is as soon overcome as thou art; as soon moved to good, as thou art to evil; he is as quickly invited to pity thee, as thou art to ask him; provided thou dost not finally rest in the Petition, but pass into action, and endeavour by all means to quench the flame newly kindled in thy bowels, before it come to devour the marrow that is in thy bones: indeed a strong prayer, and a lazy, incurious, unobservant walking are contradictions in Religion; and therefore Watch and Pray, and pray and watch.*

SECT. V.

Of the first Manifestation of Christ.

John 1. 45.

1 Tim. 3. 16.

1 Pet. 1. 20.

John 2. 11.

1 John 1. 2.

4. **F**OR the first Manifestation of Jesus by his several witnesses; now it was time that the Sun of Righteousness should arise, and shine in the view of the world: and (because of unbelief which had blinded the world) that some especial witnesses should be chosen out, both to anoint our eyes, and to point to the light, saying, *This is he of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph*: to this purpose we read much of the manifestation of Jesus; God was manifest in the flesh. And Christ verily was fore-ordained before the foundations of the World, but was manifest in these last times for you. In that first Miracle that ever he wrought, this is written upon it, *he manifested forth his Glory*. And John the Divine, in his setting out of Jesus, he tells us, that the Life was manifested; and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us.

Tit. 2. 11.

Tit. 3. 4.

Isa. 65. 1.

1 John 3. 5.

1 John 3. 8.

John 20. 30.

31.

And there is reason for this manifestation. 1. Because every manifestation was an approbation of his Mission and Divinity. 2. Because in the manifestation of Christ, there was a manifestation of the Grace of God; and this was the Will of God, that he would not only act free Grace, but he would have it known, and published to all the world; this is the Glory of Grace, and sets it out: And therefore saith the Apostle, *The grace of God that bringeth salvation, hath appeared to all men. At the opening and discovery of Jesus Christ, the kindness, and pity, and love of God our Saviour towards man appeared*. 3. Because this manifestation hath something in it of the removal of sin; it is the voice of Christ unto such as are in sin, *Behold, me*; the first step towards the remission of Sins, is the beholding of Christ; now we cannot behold him that will not come into view: and therefore saith the Apostle, *ye know that he was manifested to take away our sins*. 4. Because this manifestation hath something in it to the overthrowing of Satan; for the while that Christ hid himself, Satan blinded the minds of men; but when once Christ the Image of God shone forth, then Satan, like Lightning fell down from Heaven; for this purpose the Son of God was manifested, that he might destroy the works of the Devil. 5. Because this manifestation tends to our believing in Christ, and by consequence to our Salvation through Christ: *Many signs Christ did in the presence of his disciples which are not written; but these are written, (saith John) that ye might believe that Jesus is Christ the Son of God; and that believing, ye might have life through his Name*.

John 8. 17.

John 8. 18.

John 8. 14.

Heb. 10. 19.

Mat. 3. 16.

John 5. 33.

John 1. 7.

Well, but wherein was this first manifestation of Jesus? I answer, in those several witnesses that held him forth: *It is written in the Law (saith Christ) that the testimony of two men is true*; but to manifest Christ, were many witnesses. As, 1. From Heaven the Father is witness; for see, saith Christ, *the Father that sent me, beareth witness of me*: and the Son is witness; for so saith Christ: *I am one that bear witness of my self; and though I bear record of my self, yet my record is true; for I know whence I came, and whither I go*: and the Holy Ghost is witness; so saith Paul: *The Holy Ghost also is a witness to us*: and to that purpose he descended like a Dove, and light upon him. 2. On Earth John the Baptist is witness: for so saith Christ; *ye sent unto John, and he bare witness unto the truth, — he came for a witness, to bear witness of the Light, that all men through Christ might believe*. No sooner was John confirmed by a sign from Heaven, that Jesus was the Christ, but he immediately manifests it to the Jews; and first to the Priests and

and Levites sent in legation from the *Sanhedrim*, he professed indefinitely in answer to their question, that himself was not the Christ, nor *Elias*, nor that Prophet, whom they by a special tradition expected to be revealed, though they knew not when; and secondly, to all the People he professeth definitely, wheresoever he saw Jesus Christ, *this is he*: yea, he points him out with his finger, *Behold the Lamb of God that takes away the sins of the World*. Then he shews him to *Andrew*, *Simon Peter's Brother*, and then to another Disciple with him, *who both followed Jesus, and abode with him all night*. *Andrew* brings his Brother *Simon* with him, and Christ changes his Name from *Simon* to *Peter*, or *Cephas*, which signifies a *Sone*. Then Jesus himself findes out *Philip* of *Bethsaida*, and bade him follow him; and *Philip* finds out *Nathanael*, and bids him come and see, for the *Messiah* was found; when *Nathanael* came to Jesus, Christ saw his heart, and gave him a blessed Character; *Behold an Israelite indeed, in whom there is no guile*. Thus we see no less than five Disciples found out at first, which must be as so many witnesses of Jesus Christ.

John 1. 29.

John 1. 39.

Ver. 42.

Ver. 43.

Ver. 44.

Ver. 47.

And yet we find more witnesses; *The works* (saith Christ) *that I do, in my Fathers name, they bear witness of me*. These Works or Miracles of Christ were many; but because we are speaking of his first manifestation, I shall instance only in his first work, which was at a Marriage in *Cana of Galilee*. The power of Miracles had now ceased since their return out of Captivity; the last Miracle that was done by man till this very time, was *Daniel's* tying up the mouth of the Lions; and now Christ begins. He that made the first Marriage in Paradise, bestows his first Miracle upon a Marriage-Feast: O happy Feast, where Christ is a Guest! I believe this was no rich or sumptuous Bridal; who ever found Christ at the magnificent Feasts, or Triumphs of the great? The state of a Servant (in which state Christ was) doth not well agree with the proud pomp of the World: This poor needy Bridegroom wants drink for his Guests; and as soon as the Holy Virgin hath notice of it, she complains to her Son: whether we want Bread, or Water, or Wine, Necessaries, or Comforts, whether should we go but to Christ? *The Lord is my Shepherd*; and if that be so, it will surely follow, *I shall not want*: But Jesus answered her, *Woman, what have I to do with thee? mine hour is not yet come*. This shews, that the work he was to do, must not be done to satisfy her importunity, but to prosecute the great work of divine designation. In works spiritual and religious, all outward relation ceaseth: Matters of Miracle concerned the Godhead only; and in this case, *O Woman, what have I to do with thee?* We must not deny Love, and Duty to Relations; but in the things of God, natural Endearments must pass into spiritual; and like Stars, in the presence of the Sun, must not appear. Paul could say, *Henceforth know we no man after the flesh*; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

John 10. 25.

Psal. 23. 1.

John 2. 4.

2 Cor. 5. 16.

At the Command of Jesus, the water pots were filled with water, and the water by his Divine Power is turned into Wine; where the different dispensation of God and the world is highly observable: *Every man sets forth good Wine at first and then the worse*: But Christ not only turns water into Wine, but into such Wine that at the last Draught is most pleasant: the world presents us with fair hopes of pleasures, honours, and preferences, but there's bitterness in the end: every sin smiles in the first address; but when we have well drunk, then comes that which is worse; only Christ turns our water into Wine; if we fill our water-pots with water; if with *David*, we water our Couch with our tears for sin, Christ will come with the Wine of gladness sooner or latter; and he will give the best wine at the last. O how delicate is that new Wine, which we shall one day drink with Christ in his Fathers Kingdom? These were the first manifestations of Jesus: you see he had several witnesses to set him forth; some from Heaven, and some on earth; the Father, Son, and Holy Ghost witnesses from Heaven; The Baptist, Disciples, and his works witness on earth; and there's no disagreement in their witness, but all bring in this testimony of Jesus, that he is the *Messiah*; that is being interpreted, the Christ.

John. 1. 41.

Ufe.

But what are those manifestations to us? or to that great design of Christ in carrying on our souls salvation? Much every way. For either must Christ be manifested to us even by these witnesses, in the preaching of the Gospel, and manifested in us by that one witness, his holy spirit, or we are undone for ever.

1. Christ must be manifested to us in the preaching of the Gospel: This mercy we have this day; nay, you see every Sabbath day all the witnesses speak in us: What do we, but in God's stead, in the Baptist's stead, in the Disciples stead, manifest Christ to you in

Mark 16. 15.

in every Sermon? It is the Commission which Christ hath given us of the Ministry, *Go, preach the Gospel to every Creature.* Observe but how open Christ's heart is towards you; he cannot contain his Love and Grace within himself, he cannot keep his own counsels that are for the good of your souls, but all must be manifest, and that in the openest way, by Preaching and Proclaiming them to the world, Christ must be laid out to open view: Christ will have nothing of his Love kept back; he wills and commands us of the Ministry, instead of all those former witnesses, to make all known what he is, and what he hath done and suffered for you. Oh Christians! how cheap are the mysteries of the Gospel to you-ward? you may know them, if you will but lend an ear, and listen to them: the word is nigh you, even in your mouths; Christ is proclaimed in your very streets; you may have him if you will, without money or money-worth: *Come, buy Wine, and Milk, without Money, and without Price:* Do you not hear? Christ is laid open for every man's good and profit: Christ deals not under-hand with you; he must be manifested, that you may see what you buy: if I should tell you the meaning of the Commission which Christ hath put into our hands, he bids me say thus to your souls, *Come poor Creatures, you that stand in need of Jesus Christ, here is Christ for you; take him and do with him in an holy manner what you will, he is of infinite use for wisdom, righteousness, sanctification, and redemption.* What is our preaching, but a manifesting of Christ in this manner? what is the sum of all our Sermons, but a discovery of this, that life and light is in Christ for you, that eternal Love waits and attends on you, that whatever may do you good, is provided and made ready for you? Oh will souls now refuse Christ, when thus and thus manifested? God forbid.

Isa. 55. 1.

Gal. 1. 16.
2 Pet. 1. 10.
Rev. 22. 16.

Mal. 4. 2.

John 1. 5.

Rev. 21. 2.

2. Christ must be manifested in us by his holy Spirit. Christians! look to your hearts; what manifestations of Christ are there? When Paul speaks of the Gospel in general, he adds in particular, *that it pleased God to reveal Christ in me.* And when Peter speaks of the Word of God, he adds that *we take heed thereunto,——until the day dawn, and the day-star* (that is, Christ, Rev. 22. 16.) *arise in our hearts;* till then, though we be circled with Gospel discoveries, our hearts will be full of darkness; but when Christ, whom the Prophet calls *the Son of Righteousness,* and Peter the *day-star* shall arise within us, we shall be full of light. Sometimes, I confess, I wonder that in these dayes there should be such glorious discoveries of the beauties, and sweetness, and excellencies of Jesus Christ, and yet that mens hearts are generally so full of darkness: but this takes off the wonder, hearts are carnal, *Light shines in darkness, but darkness comprehendeth it not:* Lead a blind man through a glorious City, and though there be such and such things in it, yet he tells you, he cannot prize them; he sees them not: though Jerusalem should come down from God out of Heaven (as John saw it in his Vision) prepared as a Bride adorned for her Husband; yet the natural man sees neither Walls, nor Gates, nor Streets; you may tell him, *all is Gold, and Jasper, and Precious Stones,* but for all this, he cannot prize them; alas, he sees them not: how many glorious Objects do the unregenerate slight? they see no beauty in Jesus Christ; they feel no sweet in Ordinances, the Sabbath is a trouble, and no delight to them; and whence all this? it is because there is no light, no manifestation of Christ within them; the Spirit of Christ hath not witnessed Christ, hath not manifested Christ within their souls, and therefore they remain in darkness.

SECT. VI.

Of Christ's whipping the Buyers and Sellers out of the Temple.

John 2. 13.

5. Concerning Christ's whipping the Buyers and Sellers out of the Temple: we read in the Gospel, *That the Jews Passover being at hand, Jesus went up to Jerusalem:* Thither, if we follow him, the first place that we find him in, is the Temple; where, by the occasion of the National Assembly, was an opportune Scene for Christ's transactions of his Father's business. In that Temple Christ first espies a Mart; there were divers Merchants, and Exchangers of Money, that brought Beasts thither to be sold for sacrifice against that great Solemnity; at the sight of which, Jesus being moved with Zeal and Indignation, he makes a Whip of Cords, and according to the custom of the Zealots of the Nation, he takes upon him the Office of a private inflictor of punishment, he drives them all out of the Temple, he overthrows the accounting Tables, and commands them that sold the Doves, to take them from thence; and being required to give

a sign of this fact; he only foretells the Resurrection of his Body, after three dayes death, expressing it in the Metaphor of the Temple, which was never rightly understood till it was accomplished.

In this heroical act, we may see how Christ is carried on with a Zeal for God, inso-much, that it brings to mind that saying of the Psalmist, *The Zeal of thine House hath eaten me up*; a Metaphor taken from Men that receive nourishment, which after its several concoctions, is assimilated into the nature of them that receive it. Zeal doth totally surprize us in what concernes God; in our Zeal we do so mind the things of God, as if we minded no nothing else. To what dangers, hazards, and censures, did Christ here in the exercise of the Zeal expose himself? His eminent Zeal appears, —

1. In the weakness of his means, whereby he did both attempt, and effect the work: we find him not armed with any weapons, that might carry dread and terrour with them; at most but with a Whip made of a few small Cords, which probably were scattered by the Drovers which came thither to sell their Cattel. — 2. In the strength that the opposite power did hold out, which makes the encounter so much the more dangerous: As, 1. A Garrison of Soldiers ready at hand, to appease occasional tumults. 2. The temper of those mens spirits with whom the business was; they were men set upon gain, the World's God. 3. The great Confluence of the people, it being the most solemn Mart of the Passover: O what a Zeal was this! that neither the weakness of the means, on the one side, to effect it, nor the greatness of the power, on the other side, to hinder it, did at all dismay him, or cause him to desist; seem he never so weak, or be they never so strong, he whips them out of the Temple, and bids them be gone.

This action of Christ fulfils that Prophecie of *Malachy*, *The Lord whom ye seek shall suddenly come to his Temple; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like Refiners fire, and like Fullers Sope; and he shall sit as a Refiner and Purifier of Silver, and he shall purifie the Sons of Levi, and purge them as Gold and as Silver, that they may offer unto the Lord an Offering in Righteousness*. Mal. 3.1, 2, 3.

From the main we may observe, that a perswasion of Christ's presence in our Church-assemblies, is a special means or motive to bring all into order.

But what is this presence of Christ in Church-assemblies? If by Christ's presence, we mean his bodily presence, it is true, that Christ in his Humanity, whipped the Buyers and Sellers out of the Temple of *Jerusalem*; then in his Manhood he was upon Earth, and accordingly he vouchsafed his bodily presence to their assemblies and publick places; but now his Manhood is in Heaven; and the *Heavens must contain him till the times of restitution of all things*: Now therefore we cannot expect his bodily presence, unless we will maintain the Doctrine of Transubstantiation, or of Consubstantiation; which far be it from us. Acts 3. 21.

2. If by Christ's presence, we mean his spiritual presence; then the question is, what is this spiritual presence of Christ? for if we say, it is his presence as he is God, I should then query, how God is said to be present with men in one place more than another? God in his essence is fully every where, and inclusively no where: Heaven is his Throne, and Earth is his Footstool, and yet nor Earth, nor Heaven, nor the Heaven of Heavens is able to contain him: whiles we speak spiritually of Christ's presence in the assemblies of his People, we cannot mean his Universal presence, but his especial presence; and therefore as yet I suppose we have not the meaning of it.

3. If by Christ's presence we mean the presence, of his Spirit either in himself, or especially in his workings, stirrings, actings and movings in our Spirit, I should then subscribe; only I think this is not all that is included in his especial presence; true it is that when Christ was upon Earth, he told his Disciples that he must go away; for if he went not away, the Comforter would not come unto them; *But if I depart (said he) I will send him unto you*; and accordingly, when that Church-assembly was convened at *Pentecost*, God sent the Holy Ghost; much people being then gathered at *Jerusalem*, that it might be divulged to all the World. To all the Assemblies of the Saints, Christ promised his Spirit, though not alwayes in a visible manner; *Where two or three are gathered together in my name (saith Christ) there I am in the midst of them*. Christ in his Spirit is in the midst of us, stirring and moving in our spirits: or the spirit of Unity is with united spirits. O he is a sweet Spirit, a Spirit of Love, and Concord, and Peace, and Glory; and therefore where should he be but with those that make harmony upon Earth? He is with them, and amongst them, and in them; *Know ye not that ye are the Temple of* John 16. 7.

Mat. 8. 20.

1 Cor. 3. 16.

of God, and that the Spirit of God dwelleth in you, and worketh in you?

4. If by Christ's presence, we mean the presence of his Angels, I shall then say, we have said enough; as a King is said to be where his Court is, where his Train or Retinue are, so Christ the King of Kings is there especially present, where the Heavenly Guard, the blessed Angels keep their sacred Station and Rendezvous, wheresoever it is. Now that this is Christ's special presence, it will appear in sundry Texts.

Gen. 28. 16, 17

1. When Jacob saw that vision in Bethel, of the Ladder reaching from Earth to Heaven, and of the Angels of God ascending and descending upon it, Surely (saith Jacob) the Lord is in this place, and I knew it not; and he was afraid, and said, how dreadful is this place? this is none other but the House of God, and this is the Gate of Heaven: He calls it God's House, where God and his holy Angels, who are of his Household are especially present; and he calls it the Gate of Heaven, Heaven's Guild-Hall, Heaven's Court, namely, because of the Angels; for the Gate, Guild-Hall, or Court was wont to be the judgment-Hall, and the place where Kings and Senators used to sit, attended by their Guard and Ministers. The Caldee addeth, This is no common or private place, but a place wherein God taketh pleasure, and over against this place is the Gate of Heaven.

Acts 7. 53.
Gal. 3. 19.
Heb. 2. 2.

2. When the Lord descended upon Mount Sinai to give the Law, some place the specification of God's presence in the Angels, to which purpose are alledged these Texts; Who have received the Law by the disposition of Angels, and have not kept it: and again, The Law was ordained by Angels in the Hand of a Mediator. Again, the Apostle calls the Law the Word spoken by Angels. I have already delivered my thoughts concerning these Angels; but some (I say) conclude from hence, that the special presence of the Divine Majesty consists in the encamping of his sacred Retinue, the blessed Angels; for that the Lord of himself, who filleth Heaven and Earth, could not descend, or be in one place more than another: There's yet another Text very pertinent to this. And he said, the Lord came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with ten thousands of his Saints, from his right hand went a fiery Law for them: the words translated ten thousand of his Saints, are in the Original ten thousands of Sanctity, or holy ten thousands, or holy Myriads; which in my apprehension, points to the Angels, rather than his Saints: and the Psalmist puts it out of question: The Chariots of God are twenty thousand, even thousands of Angels, the Lord is among them, as in Sinai, in the holy Place.

Deut. 33. 2.

Psal. 68. 17.

Isa. 6. 1, 2.

3. After the Law given, this presence of God was fixed to the Temple; and what that was, Isaiah describe thus; I saw also the Lord sitting upon a Throne, high, and lifted up, and his train filled the Temple; about it stood the Seraphims; They were God's Train, and they filled the Temple. And hence David addressee to God were said to be in the presence of Angels: Before the Gods will I sing praises to thee, I will worship towards thy Holy Temple. The Septuagint translates it thus: *πρὸς τὸν ἀγίον, before the Angels.* I know in the time of the Gospel, we do not so fix God's presence to our Temples, or places of publick assembling for the worship of his Name; but to our Church-assemblies in such places, why may we not? Were the Rudiments of the Law worthy of an attendance of Angels, and are the Churches of the Gospel destitute of so glorious a Retinue? Did the blessed Spirits wait upon the Types, and do they decline the Office at the ministration of the substance? Is the Nature of Man made worse, since the Incarnation of the Son of God? Or have the Angels purchased an exemption from their Ministry, since Christ became our Brother in the flesh? We have little reason to think so; the Apostle treating of a comely and decent demeanor to be observed in Church-assemblies, and in particular, of women's being covered or veiled there, he enforces it from this presence of Angels: For this cause ought the Woman to have a covering on her head, because of the Angels; namely, which are there present. Upon this ground, Chrysostome reproves the irreverent behaviour of his Auditory; The Church, (saith he) is not a Shop of Manufactures or Merchandize, but the place of Angels, and of Archangels, the Court of God, and the Image and Representation of Heaven it self.—I know thou seest them not; but hear, and know that Angels are every where, and especially in the House of God, where they attend upon their King, and where all is filled with incorporeal powers. By this time, I hope, we know what is the meaning of Christ's presence in Church-assemblies; to wit, the presence of his Spirit, and the presence of his Angels.

1 Cor. 11. 10.
Chrys hom. 16.
in 1 Cor. hom.
15. in Heb.

Use.

And if it be so, would not a perswasion of this presence of Christ in our Church-Assemblies, be a special means or motive to bring all into order? Sometimes I wonder at the irreverent carriage of some Hearers, Laughing, Talking, Prating, Sleeping, in our

Con-

congregations, what, is this a demeanour befitting the presence of Angels, and the Spirit of Christ? wouldst thou carry thy self thus in the presence of a Prince, or of some earthly Majesty? *If thou goest but into a Kings Palace (as Chrysostome speaks) thou com- posest thy self to a comeliness in thy habit, look, gait, and all thy guise, and dost thou laugh?* I may add, dost thou any way carry thy self undecently in God's Presence? some there are, that in the very midst of Ordinances the Devil usually rocks them asleep; but Oh! dost thou not fear that thy damnation sleeps not? how justly might Christ come against thee in his wrath, and whip thee out of the Temple into Hell? surely we should do well to behave our selves in such a presence with the thoughts and apprehensions of Heaven about us; our business here is an errand of Religion, and God himself is the object of our worship: how then should our actions bear at least some few degrees of a proportionable address to God, and Christ, and the Spirit of Christ? what? is Christ's Presence in his Spirit, and his Angels here? Oh let us *walk with God as Enoch did*, let us do all we do as in the Presence of Christ, and his Holy Angels. *And now was the first passover after Christ's Baptism; as it is writtten, and the Jews Passover was at hand, and Jesus went up to Jerusalem.*

Christ. *ibid.*

Gen. 5. 22.

John 2. 23.

This was the first year of Christs Ministry; whereof the one half was carried on by his Prodromus, or fore-runner, John the Baptist: and the other half (betwixt his Baptism, and this first Passover) was carried on by himself. And now hath Christ three years to his death; according to the method propounded; I shall come on to the second year, and to his actings therein in reference to our Souls Salvation.

CHAP. II. SECT. I.

Of the second Year of Christs Ministry, and of his Acts in general for that Year.

NOW was it that the Office of the Baptist was expired; and Christ beginning his Prophetical Office, he appears like the Sun, in succession of the Morning-Star; he takes at John, and preacheth the Sum of the Gospel, Faith and Repentance: *Repent ye, and believe the Gospel*, Mark 1. 15. Now, what this Gospel was, the sum and series of all his following *Sermons* expressed and declared: it is fully contained in the new Covenant, of which we have spoken, for what is the Gospel but a Covenant of Grace, wherein all the imperfections of our works are made up by the perfection and Grace of Jesus Christ? the Gospel is not a Covenant of works (*i.e.*) it is not an agreement upon the stock of innocence, requiring strict and exact obedience without any allowance of Repentance; no, no, *be Holy*, saith the Gospel, and where that fails, Repent, and believe. By this time the work in his hand was grown high and pregnant, and Jesus saw it Convenient to chuse more Disciples; with this Family he goes up and down the whole *Galilee*, Preaching the Gospel of the Kingdom, healing all manner of Diseases, curing Demoniacs, cleansing Leapers, giving strength to Paraliticks, and to lame People.

It is not my purpose to enlarge on all the *Sermons*, Miracles, Conferences, or Colloquies of Christ with men; I am not for large Volumes, and I suppose with John, that if all the Acts of Christ should be written with Commentaries on them, that even the world

John. 2. 25.

is self could not contain the Books that should be written. In this year therefore I shall contract and limit my self to the Consideration of Christ in these two particulars. As first to his Preaching. 2. To his Miracles; both these relate to the use and exercise of his Prophetical Office.

SECT. II.

Of Christ's Sermons this Year.

1. **H**is Preaching this year was frequent, and amongst others his Sermons; now it is at hand.

John 3. 4.

2. Now was it that he delivered that spiritual and mystical Sermon of Regeneration, at which *Nichodemus* wonders, *how can a man be born when he is old? Can he enter the second time into his Mothers womb and be born?* But Jesus takes off the wonder, in telling him, this was not a work of flesh and blood, but of the Spirit of God, *for the Spirit bloweth where it listeth*; and is as the wind certain and notorious in the effects, but secret in the Principle, and manner of production. Then Christ proceeds in his Sermon, telling him yet of higher things, as of his descent from Heaven, of his Passion and Ascension, and of the Mercy of Redemption, which he came to work and effect for all that believe; of the Love of the Father, the Mission of the Son, the Rewards of Faith, and Glories of Eternity: and this was the Sum of his Sermon to *Nichodemus*, which was the fullest of mystery and speculation that ever he made, except that which he made immediately before his death.

Luke 5. 1, 2,
3. 4

3. Now was it that the throng of Auditors forcing Christ to leave the shore, he makes *Peter's* ship his Pulpit; never were there such Nets cast out of that Fisher-boat before; whiles he was upon land, he healed the Sick bodies by his touch; and now he was upon Sea, he cured the sick souls by his Doctrine; he that made both Sea and Land, causeth both to conspire to the opportunities of doing good to the souls and bodies of men.

Luke 4. 18.

4. Now it was that he Preached that blessed Sermon on that text, *The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the Poor*: no question but he Preached both to poor and rich, Christ Preached to all: but for the Power and Fruit of his Preaching, it was only received and entertained by the poor in spirit. In the following particulars, his Office is set out still in an higher tenour, *To heal the broken hearted, to Preach deliverance to the Captives, and recovering of sight to the blind*, or as it is in *Isa. 61. 1. the opening of the Prison to them that are bound*; a sad thing to be in captivity, but sadder to be bound in chains, or lockt up in a prison there; but 'tis most sad of all to be imprisoned, having ones eyes put out; as it was the case of *Sampson* and *Zedekiah*: Now the Evangelist willing to render the Prophet to the highest comfortable fence that might be, he useth an expression that meets with the highest mystery; that is, when a man is not only shut up in a blinded Prison, when he himself also hath his eyes put out; and to such Christ should Preach; Preach what? not only deliverance to the Captives, but also restoring of Light to Captive Prisoners, nay yet more, *recovering of sight to blinded Prisoners*, as the Evangelist renders it.

Luke. 4. 48.

5. Now it was that he delivered the admirable sermon, called *The Sermon upon the Mount*. It is a breviary of all those Precepts which are truly called Christian; it contains in it all the moral Precepts given by *Moses*, and opens a stricter fence, and more severe exposition than the *Scribes* and *Pharisees* had given; it holds forth the Doctrines of meekness, poverty of spirit, Christian mourning, desire of Holy things, mercy, and purity, peace, and patience, and suffering of injuries; he teacheth us how to pray, how to fast, how to give Alms, how to condemn the world, and how to seek the Kingdom of God, and its appendent righteousness.

And thus Christ being entred upon his Prophetical Office; in these and the rest of his sermons he gives a clear testimony that he was not only an interpreter of the Law, but a Law-giver; and that this Law of Christ might retain some proportion at least with the Law of *Moses*, Christ in his last sermon went up into a Mountain, and from thence gave the Oracle. I cannot stand to paraphrase on this, or any other of his sermons, but seeing now we find Christ in the exercise of his Prophetical Office, let us observe first his Titles in this respect. 2. The reasons of his being a Prophet. 3. The Excellency of Christ above all other Prophets, and then we have done.

SECT. III.

Of Christ's Prophetical Office.

1. **T**He Titles of Christ in respect of his Prophetical Office were these: 1. Sometimes he is called Doctor, or Master, *Be ye not called Masters, for one is your Master, even Christ.* The word is *Καθηγούμενος* which signifies a Doctor, Moderator, teaching-Master, a guide of the way. 2. Sometimes he is called a Law-giver, *There is one Law-giver, who is able to save and to destroy;* the Apostle speaks of the internal Government of the Conscience, in which case the Lord is our Judge, *The Lord is our Law-giver, the Lord is our King, he will save us:* we must hear no voice in our Consciences but Gods, no Doctrine in the Church but Christs; No Offices, institutions, and worship must be allowed, but such as he hath appointed; and therefore when men brought in Foreign Doctrines, it is said *that they did not hold the head.* 3. Sometimes he is called a Councillor, and *his name shall be called Wonderful, Counsellor; Counsel is mine and sound Wisdom,* saith Christ, *I am understanding, and I have strength.* Christ by his Office counsels men how to fly sin, and how to please God, and how to escape Hell, and how to be saved. 4. Sometimes he is called the Apostle of our profession, *Wherefore holy brethren, partakers of the Heavenly calling, consider the Apostle, and High Priest of our profession, Christ Jesus.* God sent him as an Embassador to make known his will; he came not unsent, the very word imports a Mission, a sending, *How shall they preach except they be sent?* let all those who run before they be sent, take notice of this, for this would not Christ do; he was sent, he was the Apostle of our profession. 5. Sometimes he is called the Angel of the Covenant, *even the Angel of the Covenant whom ye delight in.* Christ was the publisher of the Gospel-Covenant, he declared the Gracious purpose of God towards the Elect held forth in the Covenant; and in this respect he is called a Prophet, *Acts 3. 22. and the Prophet, John 7. 40. and that Prophet, John 6. 14. this is of a truth that Prophet that should come into the World;* whose Office it was to impart Gods will unto the Sons of Men, according unto the name, *Angel.* 6. Sometimes he is called the Mediatour of the New-Covenant, *for this cause he is the Mediatour of the New-Testament,* saith the Apostle; now, a Mediatour is such a one as goes betwixt two parties at variance, imparting the mind of the one to the other, so as to breed a right understanding, and thereby to work a compliance betwixt both: and thus Christ is a Mediatour betwixt God and us. By him it is that the mind and will of God is imparted to man, *no man hath seen God at any time; the only begotten Son, which is in the bosome of the Father, he hath declared him:* and by him it is that we impart our mind unto God, *The smoke of the incense which goes with the prayers of the Saints, ascends up before God out of the Angels hand.* This was typified in Moses, *I stood between the Lord and you at that time, to shew you the Word of the Lord.* The Vulgar renders it thus, *Ego sequestor & medius,* I was a Mediatour, a Midler betwixt God and you: and so Christ Jesus he is a Mediatour, a Midler, an Interpreter, an Intermessenger betwixt God and his People.

2. The Reasons of Christs being a Prophet, were these: 1. That he might reveal and deliver to his people the will of his Father. 2. That he might open and expound the same being once delivered. 3. That he might make his Saints to understand, and to believe the same being once opened.

1. As a Prophet he delivers to the people his Fathers will, both in his own Person, and by his Servants the Ministers. In his own Person when he was upon earth as a *Minister of the Circumcision;* and by his Servants the Ministers from the beginning of their mission till the end of the World; Thus the Gospel is called, *A great Salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.* Christ in his own personal preaching is said *but to have begun to teach,* *Acts 1. 1. and the consummate publication was the sending of the holy Ghost to these Select Vessels, who were to carry abroad this Treasure unto all the world; it was begun by the Lord, and it was confirmed by them that were the Disciples of the Lord.* In this respect we cannot look on the publishing of the Gospel to the world, but as very glorious; was there not a resemblance of state and glory in the preaching of Christ? You have heard how a *forerunner was sent to prepare his way, as an Herald to proclaim his approach, and then was revealed the glory of the Lord;* but because the publication was not consummate

Mat. 23. 10.

James 4. 12.

Isa. 33. 22.

Col. 2. 19.

Isa. 9. 6.

Prov. 8. 14.

Heb. 3. 1.

Rom. 10. 15;

Mal. 3. 1.

John 6. 14.

Heb. 9. 15.

John 1. 18.

Rev. 8. 4.

Dent. 5. 5.

Rom. 15. 8.

Heb. 2. 3.

Eph. 4. 8. till afterwards, Christ carries it on in greater state afterwards than he did before; When he ascended up on high, he then led captivity captive, and gave gifts unto men, as Princes in time of their solemn inauguration do some special Acts of magnificence and Honour; they proclaim Pardons, open Prisons, Create Nobles, fill Conduits with wine; so Christ to testify the glory of his Gospel, at the day of his instalment, and solemn readmission into his Fathers glory, he proclaims the Gospel, gives gifts unto men for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.

Ver. 12. 2. As a Prophet he opens and expounds the Gospel. Thus being in the Synagogue
 Luke 4. 17, on the Sabbath-day, he opened the book, and he found the place where it was written, the
 18, 21. Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, &c.
 Luke 24. 27. and then he closed the book—and said, this day is this Scripture fulfilled in your ears. And thus joyning himself with two of his Disciples, going towards Emmaus, he began at Moses, and all the Prophets, and he expounded unto them in all the Scriptures the things concerning himself; the Prophecies of Christ were dark and hard to be understood, and therefore Christ came down from Heaven to discover such truths; No man hath ascended up to Heaven, (i. e.) to be acquainted with Gods secrets, but he that came down from Heaven; the gracious purpose of God towards lost mankind, was a secret locked up in the breast of the Father; and so it had been even to this day, had not Christ who was in the bosom of the Father, and one of his Privy Council, revealed it unto us; hence Christ is called the Interpreter of God, no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him, by his interpretation.

3. As a Prophet he gives us to understand, and to believe the Gospel. Then opened
 Luke 24. 45. he their understanding, that they might understand the Scriptures; and thus was the Case
 Acts 10. 14. of Lydia whose heart the Lord opened; he that first opens Scriptures, at last opens hearts; He is that true light which enlighteneth every man that cometh into the world: he enlightens every believer, not only with a common natural light, but with a special supernatural light, of saving, spiritual, and effectual knowledge; now there is no Prophet can do this save only Jesus Christ, he only is able to cause our hearts to believe, and to understand the matter which he doth teach and reveal; other Prophets may plant, and water, Paul may plant, and Apollo may water, but he, and only he can give the increase; other Prophets may teach and Baptize, but unless Christ come in by the powerful presence of his Spirit, they can never be able to save any one poor soul. We as lively stones are
 1 Pet. 2. 5. built up a spiritual house, saith Peter; but except the Lord do build this house, they labour
 Psal. 127. 1. in vain that build it. O alas, who is able to breath the Spirit of life into these dead stones, but he of whom it is written. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live? Who can awaken a dead soul out of a dead sleep? And who can give light unto these blind eyes of ours, but he of whom it is written, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

3. The Excellencies of Christ above all other Prophets are in these respects.—

1. Other Prophets were but Types and shadows of this great Prophet; even Moses himself was but a figure of him; A Prophet shall the Lord God raise up unto you of your brethren like unto me: saith Moses; these words, Like unto me] do plainly shew that Moses was at the best but an image and shadow of Christ; now as substances do far excel shadows, so doth Christ far excel all the Prophets; they were but shadows and forerunners to him.

2. Other Prophets revealed but some part of Gods will, and only at sometimes. God (saith the Apostle) at sundry times, and in divers manners spake in time-past unto the Fathers by the Prophets; (i. e.) he let out his light by little and little, till the Day-star and Sun of Righteousness arose; but in these last dayes he hath spoken by his Son, (i. e.) he had spoken more fully and plainly; in this respect saith the Apostle, the heirs of Life and Salvation were but children before Christs incarnation. As now we see but through a glass darkly, towards what we shall do in the life to come; so did they of old in comparison of us; their light in comparison of ours, was but an obscure and glimmering light; Christs discovery of himself then was but a standing behind the wall, a looking forth of the window, a shewing of himself through the lattice.

3. Other Prophets spake only to the ears of men, but Christ spake, and still speaks to the heart; He hath the Keyes of David, that openeth, and no man shutteth, that shutteth, and no man openeth; it is a similitude taken from them that keep the Keyes of a City, or Castle,

Castle, without whom none can open or shut; no more can any man open the heart or break in upon the Spirit, but Christ; he only is able to open the eyes of the mind by the secret, kindly, and powerful working of his own Spirit.

4. Other Prophets preached wisdom unto men, but only Christ preacheth men wise; other Prophets warned men by telling them of their sins, and denouncing the judgments of God, but Christ reclaimed them and turned them from sin; hence it is said, *that he taught as one having Authority, and not as the Scribes*; it came daily and coldly from them, but it came from him as being full of conviction and reproof, full of the evident demonstration of the Spirit, and of power. John 5. 25.
1 Cor. 2. 4.

5. Other Prophets might not preach themselves; the Apostle inveighs against self-commenders, *We dare not (saith he) make our selves of the number, or compare our selves with some that commend themselves*. Yea, Christ himself relating to himself, as a meer man, saith, *that his witness is not true if he bear witness of himself*. But in another place, relating to himself as Mediator, he speaks clean contrary, *Though I do bear record of my self, yet my record is true*. Here then is a wide difference betwixt other Prophets in respect of their Office and Christs; they might not preach themselves, but he bears witness of himself, because he hath not a greater in the point of our Justification, Sanctification, and Salvation, to bear witness of them himself. And hence are those self-predications of his which we find in Scriptures, as, *Look unto me, and be ye saved all the ends of the earth. Come unto me all ye that labour, and are heavy laden*. And conferring with the two Disciples, it is said, *that beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself*. Surely it commends to us the Prophecie of Christ, that he might preach and commend himself without any blot of Arrogancy, or taking too much upon him. 2 Cor. 10. 12.
John 5. 31.
John 8. 14.
Isa. 45. 22.
Mat. 11. 28.
Luke 24. 27.

6. Other Prophets had their Commission and Authority from him, *The words of the wife are as goads and as nails fastened by the Masters of the Assemblies, which are given from one Shepherd, (i.e.) the words of the wife are divine and Heavenly instructions*; the Masters of Assemblies are Gospel-Ministers, and Christ is that one Shepherd from whom these words are given, and from whom these Masters have their Authority; are they not called *Embassadors for Christ*? and doth not Ezekiel tell us, that he must drop his words towards the South? Now what is the meaning of that dropping? It is a phrase borrowed from rain; as the clouds, from whence the rain descends, have not their water Originally and natively in themselves, but from the Sea; so have not the Prophets a spirit of Prophecie of themselves, but all is drawn up out of Christ, as out of a full Sea of all excellent Wisdom and knowledge. *In him are all the Treasures, a Sea, an Ocean of knowledge*, and from him all the Prophets derived whatsoever they had. Eccles. 12. 11.
2 Cor. 5. 20.
Ezek. 20. 46.

SECT. IV.

Of Christs Miracles.

2. **T**He Miracles of Christ this year were many; now what were these Miracles, but a pursuance of the Doctrines delivered in Christs Sermons? One calls them *Avivification of Christs Doctrine, a signal of Christs Sermons*; If we observe, we shall find him to work most of his Miracles in actions of mercy; indeed once he turned water into wine, and sometimes he walked upon the waters, but all the rest were actions of relief according to the design of God, who would have him manifest his power, in shewing mercy and relief to men.

Amongst all his Miracles done this year, now was it that at Cana, where he wrought the first Miracle, he does a second; *a certain Noble man, or Courtier, or little King (as some would have it) came to Jesus, and besought him to come down to his house, and to heal his Son, who was at the point of Death*. We do not find Christ often attended with Nobility, but here he is; *Not many wise men after the flesh, not many mighty, not many noble are called*, yet God forbid but that some are, and may be; this noble Ruler listens after Christ in his necessity; happy was it for him that his Son was sick, for else he had not been so well acquainted with his Saviour; O we are loth to come to Christ till we see a need, a necessity for it, and hence it is that Christ sends weakness, sicknesses, infirmities, oppositions, and many afflictions, that he may be sought unto: Come then, are we afflicted? whither should we go but to Cana to seek Christ? whither should we go

John 4. 47.

1 Cor. 1. 26.

John 4. 48.

Ver. 50.

Ver. 51.

Ver. 53.

Mat. 8. 5, 6.
* If I mistake
not in the
year, I shall
not contend,
because in
this year on-
ly I shall men-
tion his mira-
cles.

Ver. 7.
Acts 10, 34,
35.

Ver. 8.

Ver. 9.

Ver. 10.

Cant. 4. 7, 9.

Luke 7. 11.

go but to that *Cana* of Heaven, where our water will be turned into wine, where our Physician lives that knows how to cure souls, and bodies and all; that we may once say, *It is good for me that I was afflicted.* The first answer Christ gives this Nobleman is a word of reproof, *Except ye see signs and wonders ye will not believe:* Incredulity was the common disease of the Jews, which no receipt could cure but wonders, *A wicked and Adulterous generation seeks after signs;* the Doctrine of Christ, and all the Divine words that he spake, must be made up with Miracles, or they will not believe; it was a foul fault, and a dangerous one, *Ye will not believe.* What is it that condemns the world but unbelief? Here's a Noble Capernaite that probably had heard many a Sermon of Jesus Christ; and yet here is Taxed with unbelief; if such as we that live under the clear Sun-shine of the Gospel shall not believe, O what a sin is this? Christs next answer to this Nobleman is a word of comfort, *Go thy way, thy Son liveth:* Oh the meekness and mercy of Jesus Christ! when we would have looked that he should have punished this Sutor for not believing, he condescends to him that he may believe: as some tender mothers that give the breast to their unquiet children instead of the rod; so usually deals Christ with our perverseness, *Go thy way, thy Son liveth;* with one word doth Christ heal two Patients, the Son and the Father; the Sons seaver, and the Fathers unbelief; we cannot but observe here the steps of Faith, he that believed somewhat ere he came, and more when he went, he grew to more and more faith in the way, and when he came home he enlarged his faith to all the skirts of his family. *And the man believed the word that Jesus had spoken unto him,* and he went his way; and in the way one meets him and tells him, *Thy Son liveth;* which recovery he understands to be at the same time that Christ had spoken those Salutory and healing words, and himself believed and his whole house.

2. * Now was it that a Centurion came unto Christ, beseeching him, and saying, my servant lyeth at home sick of the palse grievously Tormented. Many Suitors come to Christ, one for a Son, another for a daughter, a third for himself, but I see none come for his servant but this one Centurion; and if we observe Christs answers to his suit, we see how well pleased is Christ with his request; *And Jesus saith unto him, I will come and heal him.* When the Ruler entreated him for his Son, *Come down ere he dye,* Christ stirr'd not a foot, but now this Centurion complains only of his servants sickness, and Christ offers himself, *I will come, and heal him;* he that came in the shape of a servant, would rather go down to the sick servant than to the Rulers Son: *He is no respecter of persons, but he that feareth him, and worketh righteousness, is accepted of him:* It may be this poor sick servant had more grace, or very probable it is he had more need, and therefore Christ (to chuse) will go down to visit this poor sick servant. Nay sayes the Centurion, *I am not worthy Lord, that thou shouldst come under my roof,* q. d. Alas Lord, I am a Gentile, an Alien, a man of blood, but thou art holy, thou art omnipotent; and therefore only say the word, and my servant shall be whole; Mark this, O my soul, it is but a word of Christ, and my sins shall be remitted, my soul healed, and body raised, and soul and body glorified forever. The Centurion knew this by the command he had over his own servants, *I say to this man go and he goes, and to another come and he comes, and to a thjrd do this and he doth it:* In way of Application; Oh that I were such a servant to my heavenly Master. Alas, every of his commands sayes, *Do this, and I do it not;* every of his inhibitions sayes, *Do it not, and I do it:* He sayes, *Go from the world, and I run to it;* He says, *Come to me, and I run from him.* Wo is me, this is not service, but enmity; Oh that I could come up to the faith and obedience of this exemplar, that I could serve my Christ as these Souldiers did their Master! *Jesus marvels at the Centurions faith;* we never find Christ wondering at Gold, or Silver, or costly and curious works of humane Skill, yea when the Disciples wondered at the Magnificence of the Temple, he rebuked them rather, but when he sees the grace or acts of Faith, he so approves of them that he is ravished with wonder; he that rejoiced in the view of his Creation, rejoiceth no less in the reformation of his Creature, *Behold thou art fair my love, behold thou art fair, there is no spot in thee: my sister, my spouse, thou hast wounded my heart, thou hast wounded my heart with one of thy eyes,* Cant. 4. 7, 9. To conclude, he that both wrought this faith, and wondered at it, doth now reward it; *Go thy way, and as thou hast believed, so be it unto thee, and his servant was healed in the self same hour.*

3. Now it was, even the day after, that Jesus goes into the City of Naim. The fruitful clouds are not ordained to fall all in one field, Naim must partake of the bounty of Christ as well as *Cana*, or *Capernaum.* Thither come, he no sooner enters in at the gate of

of the City, but he meets a funeral; a poor widow, with her weeping friends, is following her only Son to the grave; Jesus observing her sad condition, he pities her, comforts her, and at last relieves her: here was no Solicitor but his own compassion; in his former Miracles he was sought and sued to; his Mother at the Marriage-feast begged a supply of Wine, the Ruler came to him for a Son, the Centurion came to him for a servant, but now Christ offers a cure, to give us a lesson, that *whiles we have to do with the Father of mercies, our miseries and afflictions are the most Powerful Suitors.* Christ sees and observes the Widow's sadness, and presently all parts of Christ conspire her good, his heart melts into Compassion of her, his tongue speaks cheerfully and comfortably to her, *Weep not*; his feet carry him to the Bier, his hand toucheth the Coffin, and he said, *young man I say unto thee, arise*; see how the Lord of Life speaks with Command; the same voice speaks to him, that shall one day speak to us, and raise us out of the dust of the earth; neither sea, nor death, nor hell can detain their dead, when he charges them to be delivered; we see not Christ stretching himself on this dead Corpse, as *Elisha*, and *Elisha* upon the Sons of the *Shunamite*, and the Widow of *Sarepta*; nor see we him kneeling down and praying, as *Peter* did for *Dorcas*; but we hear him so speaking to the dead, as if the dead were alive, and so speaking to the dead, that by the word he speaks, he makes him alive, *Young man, I say unto thee, arise, and he that was dead sat up, and began to speak.* So at the sound of the last Trumpet, by the Power of the same voice, we shall arise out of the dust, and stand up Gloriously; *This mortal shall put on immortality, and this corruptible shall put on incorruption.* And least our weak faith should stagger at the assent of so great a difficulty, by this he hath done; Christ gives us tastes of what he will do; the same Power that can raise one man, can raise a thousand, a million, a world; Christ here raised a Widows Son, and after *Jairus's* Daughter, and then *Lazarus*; and lastly at his resurrection he raised a many at once; he raised one from her Bed, another from his Bier, another from his grave, and many at once from their rottenness, that it might appear no degree of death can hinder the efficacy of his Almighty Power.

ver. 14.

ver. 15.

4. Now it was that in the Synagogue he finds a man that had a Spirit of an unclean Devil. This, I take it, is the first man that we read of as possessed with a Devil. And he cried let us alone, what have we to do with thee? &c. In these words the devil dictates, the man speaks; and whereas the words are plural, *Let us alone*, it is probable he speaks of himself, and the rest of the men in the Synagogue with him. So high and dreadful things are spoken concerning the coming of Christ, (*Mal. 3. 2. Who may abide the day of his coming? and who shall stand when he appeareth?*) that the Devil by this takes opportunity to affright the men of the Synagogue with the presence of Christ; he would dissuade them from the receiving of Christ, by the terrors of Christ, as if Christ had come only to destroy them: *Thou Jesus of Nazareth, art thou come to destroy us? I know thee who thou art, the holy one of God.*

Luke 4. 34.

ver. 34.

Mal. 3. 2.

Ver. 34.

Ver. 35.

And Jesus rebuked him, saying, hold thy peace, and come out of him. The word hold thy peace, is in the original *quiesce*, be muzzled; it was not a bare command of silence, but there was such Power in it, that it cast a muzzle upon the mouth of Sathan, that he could speak no more; and when the unclean Spirit had torn him, not with any gashes in his flesh, or dismembering of his Body, for he hurt him not, but with some Convulsion fits (as it is supposed) then he threw them in the midst, and made an horrid cry, and so came out.

Mark 1. 26.

Ver. 35.

From this Miracle, they all take special notice of the Doctrine attested by so great a Miracle, *What a word is this?* or as the other Evangelist, *What a thing is this? what new doctrine is this?* surely this was the great design of all the Miracles of Christ, to prove his mission from God, to demonstrate his Power unto men, to confirm his Gospel, to endear his Precepts, to work in us faith to help us Heaven-ward: *These signs are written that we might believe, — and that believing we might have Life through his Name.*

Ver. 36.

Mark 1. 27.

I have given you several instances of the Miracles of Christ in this second year of his Ministry; only a few words on this Doctrine of Miracles for our information, as

John 20. 31.

U/e.

1. What they are?
2. Why they are?
3. Whether they are chained and continued in this great transaction of our souls salvation? and I have done.

For

For the first, what they are? Miracles are unusual events wrought above the course or possibility of Nature; such were the Miracles of Christ, and such were the Miracles of the Prophets, and of the Apostles of Christ; for what they did was above Nature; and all the difference betwixt their Miracles and the Miracles of Christ was only in this, viz. they wrought them not in their own Name and Power as Jesus Christ did; Thus when *Elisha* with twenty loaves and some full ears of corn fed an hundred men, Give unto the people (sayes he) that they may eat; and his servitor said, what should I set this before an hundred men? He said again, give the people that they may eat, for thus saith Lord, they shall eat and shall leave thereof.

2 Kings 14.
42, 43.

And when Peter cured *Aeneas*, which had kept his Bed eight years, and was sick of a Palsie, Peter said unto him, *Aeneas*, Jesus Christ maketh thee whole. And when he cured that man that was lame from his Mothers womb, whom they laid daily at the gate of the Temple, Silver and gold have I none, (said Peter) but such as I have give I thee; in the Name of Jesus Christ of Nazareth, rise up, and walk. But our Saviour comes in an higher strain to the dead damosel, I say unto thee, arise: and in an higher strain to the stormy Winds and Seas, Peace, and be still: and in an higher strain to the raging Devil in the possessed, Be muzzled, and come out of the man. Heres the difference betwixt the Lord and his servants; but in this they agree, their miracles were not *miranda*, but *miracula*; not only wonders, but miracles indeed; they were unusual events wrought above nature, or the course of nature.

Act. 9. 34.

Acts. 3. 6.

Mark 5. 41.

Mark 4. 39.

Luke 4. 35.

For the second, why they are? Many Reasons are given, of which I hinted before, but in reference to Scriptures, (which is the great controversie) this is the main and the only true Reason; *Miracles are wrought for the grounding or confirming of some divine truth or doctrine at its first setting.* To this purpose Miracles were as the Trumpets or Heralds, by which the Gospel was first commended unto us; as the Law of *Moses* was first authorized by manifold Miracles wrought in *Sinai*, and in the Desert, which afterward ceased when they came to, and were settled in the promised Land; so the Gospel of Christ was first authorized by manifold Miracles, but the sound thereof having now gone through all the world, these Miracles cease: if new additions of Miracles for the confirmation of Scriptures should be expected in every Age, the former Miracles of Christ and his Apostles would be slighted of all; indeed, Christ tells us of great signs and wonders that shall be in the last dayes; but withall, he tells us of false Christs, and false Prophets, that must work them; it may be disputed, whether those are true miracles, or meer deceptions and magical pretences, but because they are such as the People cannot discern them from miracles really such, therefore it is all one as to them; here then is Christ's Rule, Believe them not, — behold I have told you before; he that foretold us of the man, foretold us also of the imposture, and commanded us not to trust him; in this respect it had been more likely for Antichrist to have prevailed upon Christians by doing no miracles, than by doing any; for if he had done none, he might have escaped without discovery; but by doing miracles, or wonders, he both verified the Wisdom and preience of Christ, and he declared to the Elect that he was the very enemy of Christ. As all the Prophets that speak of Christ, bade us believe him for his Miracles; so all that foretold of Antichrist, bade us disbelieve him for his Miracles; which occasioned *Augustine* to say, Against such Miracle-mongers God hath armed me to take heed. Go not forth unto such, saith Christ, *Matth. 24. 26.* and therefore Brethren stand fast, saith *Paul*, *2 Thes. 2. 15.* The great Beast deceiveth them that dwell on the earth, by means of miracles; these are the words of *John*, *Rev. 13. 14.* but if any man have an ear let him hear (i.e.) let him beware, *Rev. 13. 9.* True miracles that proceed from God, are wrought for the grounding of Doctrine at the first setting; but being once grounded, and settled, and a plat-form described for the right continuing of it, then we are left to the Scripture, and are not to expect any new miracles for the confirming of it.

Contra mirabilarios istos cautum me fecit Deus meus, Aug. in Joan. tract. 3.

For the third, whether they are chained and continued in this great transaction of our souls salvation? I answer, yea; in this respect miracles cease not; it's without controversie that Jesus Christ in carrying on our souls Salvation is adding miracle to miracle; there is a chain of miracles in the matter of our salvation from first to last: As. —

1. It was a miracle that God in his Eternity, before we had a being, should have once thought of us; especially that the Blessed Trinity should sit in council, and contrive that most admirable and astonishing plot of the Salvation of our souls: Oh what a miracle was this!

2. It was a Miracle that God for our sakes should create the world, and after our fall in Adam, that God should preserve the world, especially considering that our sin had unpin'd the whole frame of the Creation; and that God even then sitting on his Throne of Judgment, ready to pass the doom of death for our first Transgression, should unexpectedly give a promise of a Saviour, when justly he might have given us to the devil, and to Hell, according to his own Law, *In the day that thou eatest thereof thou shalt dye the death.* Gen. 2. 17.

3. It was a Miracle that Gods Son should take upon him our nature, and that in our nature he should Transact our peace; that he should Preach Salvation to us all if we would believe; and to the end that we might believe, that he would work so many signs and Miracles in the presence of his Disciples, and of a world of men: was not Christs Birth a Miracle? and Christs Life a Miracle? and Christs Death a Miracle? and Christs Resurrection a Miracle? and Christs Ascension a Miracle? was not Christs Ministry a miracle? and was it not a miracle, that Christs Word should not be credited without a world of miracles to back it, and confirm it to the Sons of men? *Without controversie great is the miracle, as well as mystery of godliness, God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into glory.* 1 Tim. 3. 16.

4. It was a Miracle that God should look upon us in our blood; what a sight was it for God, when *thy navel was not cut, when thou wast not salted at all, nor swaddled at all when thou wast cast out in the open field to the loathing of thy person?* yet that then, even then the Lord should pass by thee, and see thee polluted in thy own blood, and should say unto thee when thou wast in thy blood, live; yea, say unto thee when thou wast in thy blood, live. O miracle of mercies! If creation cannot be without a miracle, surely the new creature is a miracle indeed. So contrary is our perverse natures to all possibilities of Salvation, that if Salvation had not marched to us all the way in a miracle, we should have perished in the ruins of a sad eternity. Election is a miracle, and Creation is a miracle, and Redemption is a miracle, and Vocation is a miracle; and indeed every man living in the state of grace, is a perpetual miracle; in such a one his reason is turned into faith, his soul into spirit, his body into a Temple, his earth into heaven, his water into wine, his Aversations from Christ into intimate Union with Christ; and Adhesions to Christ. O what a Chain of Miracles is this? Why Lord, if thou wilt, thou canst make me clean; say thus, you that are yet in your blood, why Lord, if thou wilt thou canst make me clean. O Lord I believe, help thou my unbelief. Ezek. 16. 4, 5, 6.

After this there was a feast of the Jews, and Jesus went up to Jerusalem: Some would have this feast to be Pentecost; and to speak truly, the most of our Commentaries run that way: others take this for the feast of the Pasover, and the rather, because the Evangelist John reckons the time of Christs publick Ministry by the several Pasovers; now if this feast were not a Pasover, we cannot find in the Gospel so many Pasovers as to make up Christs Ministry three years and an half. On this ground I joyn with the latter Opinion; and so here I end the second year of Christs Ministry, and come to the third, and to his Actings therein in reference to our souls Salvation. John 5. 39

CHAP. III. SECT. I.

Of the third year of Christs Ministry, and generally of his Actings in that year.

Hitherto all was quiet; neither the Jews, nor the Samaritans, nor Galileans did as yet malign the Doctrine or Person of Jesus Christ; but he preached with much peace on all hands till the beginning of this year. I shall not yet speak his sufferings; neither shall I speak much of his doings: many things were done and spoken this year, which I must pass, lest I be too prolix; only such things as refer more principally to the main business of our souls Salvation, I shall touch in these particulars. As. 1. In the Ordination of the Apostles. 2. In his Reception of Sinners. 3. In the easiness of his yoke, and the lightness of his burthen which he imposeth on men.

SECT. II.

Of Christs Ordination of his Apostles.

Luke 6.12,13.

IN the Ordination of his Apostles, are many considerable things, the Evangelist Luke layes it down thus. *And it came to pass in those dayes that he went out into a mountain to pray, and continued all night in prayer to God; and when it was day he called unto him his Disciples, and of them he Chose Twelve, whom also he named Apostles.* Till now Christ taught alone, but because after his Ascension he must needs have a Ministry till the end of the world, in the first place he choseth out some whom he would have on purpose to wait upon him all the time of his Ministry, till he was taken up into Heaven. In this Election, or Ordination, here is first the person by whom they are Chosen, Jesus Christ. 2. The place where they are chosen, viz. in a mountain. 3. The time when they were Chosen, after his watching and praying all night, and when it was day. 4. The company out of whom they were Chosen, they were his Disciples, and out of them he makes this Election. 5. The number of them that were Chosen, they were Twelve, nor more, nor less. 6. The end to which they were chosen, it was to an Apostleship, he Chose Twelve, whom he also named Apostles.

1. The person by whom they are Chosen is Jesus Christ. They Chose not themselves, but were chosen of Christ; this call was immediate, and therefore most excellent; but now we look not after such calls, and therefore I shall not insist on that; only by the way, Ministers of the Gospel must be Ministers of Christ, either immediately, or mediately called.

Mat. 5. 11,12.

2. The place where they were chosen, it was on a mountain; mountainous places have their situation nearest to Heaven; which shews that they were called to high and heavenly things: mountains are open and in view, which shews their Ministry must be publick; they cannot lye hid in a mountain, a City that is set upon a hill is exposed to the view of all: Again, mountains are subject to Winds and Tempests, which shew their Callings must meet with many oppositions; and this occasioned Christ to hold up their hearts with Cordials, *Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake*——for so persecuted they the Prophets which were before you. The Ministers of Christ are sure of opposition, the Disciple is not above his Master, nor the servant above his Lord; if they have called the Master of the house Beelzebub, how much more shall they call them of his household?

Matth. 14.23.

Matth. 6. 6.

3. The time when they were chosen, when it was, and after he had continued all night in prayer to God; he goes not to Election, but first he watches, and prays all the night before; this shews the singular care that Christ had in this great employment: what? to set men apart to witness his Name, and to publish to the world the Gospel of Christ? this he would not do without much prayer. Sometimes we find Christ praying alone, as elsewhere, *He went up into a mountain apart to pray*; and here on this mountain without any of his Disciples, or Domesticks about him, he prays alone; thus, *When thou prayest enter*

enter into thy closet (saith Christ) and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Sometimes we find Christ praying at night: In the daytime he was teaching in the Temple; and at night he went out and abode in the Mount, that is called the mount of Olives: See Christ in the exercise of his double Office, he preacheth all day, and prays all night; this Text tells us, *He continued all night in prayer.* Night prayers have their special, spiritual advantages. 1. It is a time fitter for compunction, and heart-contrition, *All the night make I my bed to swim, I water my Couch with my Tears.* As some things are by heat parched in the day, but cooled in the night; so many sins contracted in the day, are seasonably repented at night; night-tears are as sweet dews that cool the heat and pride of our spirits. 2. It is a time of silence and free from distraction; then all Tumults cease, and in the secret of our souls we may silently go and speak with our heavenly Father. In this respect we have a blessed example of Christ praying at night, and especially now; O he was about the great work of sending his Ministers through all the world, and therefore now he spends all the night long in prayer to his Father; *A great and extraordinary work is not to be set upon, without extraordinary prayer.*

Luke 21. 37

Psal. 6. 6.

4. The company out of whom they are chosen, *He called unto him his disciples, and out of them he chose twelve:* A Disciple of Christ is one thing, and an Apostle of Christ is another thing; those were Christs Disciples that embraced Christs Doctrine of Faith and Repentance; it was not material to the constituting of a Disciple of Christ, whether they followed Christ as many did, or they returned to their own homes, as some others did. The man out of whom the Legions of devils was cast, *besought Christ that he might be with him, but Jesus sent him away, saying, return to thine own house, and shew how great things God hath done to thee.* I make no question but Christ at the Election of his Apostles had many Disciples both waiting on him, and absent from him; and out of them that waited on him his Apostles were chosen, *Christs Ministers should be first Disciples.* O how unfit are any to take upon them the Ministry of Christ that were never yet the Disciples of Christ? first the grace of God within us, and then must that grace of God be discovered by us.

Luke 8. 38,
39.

5. The number of them that were chosen; they were *Twelve*: very propable it is that there was some peculiar reason in this account, the number (say some) was figured out to us in many particulars, as in the *Twelve Patriarchs*, in the *Twelve Wells of Elim*, in the *Twelve precious stones* on the breast of the Priest, in the *Twelve Tribes of Israel*, in the *Twelve hours of the day*; Christ tells them of *sitting on Twelve Thrones, and judging the Twelve Tribes of Israel*; but I delight not curiously to descant on these things. This I am sure, that the doings of Christ were done in weight, measure, and number.

Gen. 35. 22.
Exod. 15. 21.

Mat. 19. 28.

6. The end to which they were chosen, it was to an Apostleship (*i. e.*) that they might be Christs Legates to the Sons of men, that they might be sent up and down the world to persuade men to Salvation. *The dispensers of Gods Word must look to their mission, they must not intrude upon so sacred a business before they are sent.* Now this mission is either extraordinary by immediate instinct, and revelation from God, which is ever accompanied with immediate and infused gifts, and this was the case of the Apostles; or ordinary, by imposition of hands and Ecclesiastical designation: and in this likewise is required fidelity, and ability. 1. Fidelity, it is required of Stewards, that a man be found faithful, that he defraud not Christ of his purchase, which is the souls of men, nor men of their price and priviledge, which is the blood of Christ; that he watch as a Seer, that he speaks as an Oracle, that he feed as a Shepherd, that he labour as an Husbandman, that he be instant in season and out of season, to exhort, rebuke, instruct, to do the work of an Evangelist, to make full proof of his Ministry, because he hath an account to make. 2. Ability both for right information of the consciences of men, and for the seasonable application of truth to particular Circumstances, which is that which makes a wise builder. Ah! *Who is sufficient for these things?* How should we but detest the presumption of those men, who run before they be sent, who leap from their manual trades into this sacred and dreadful office, unto which heretofore the most learned and pious men have trembled to approach?

2 Cor. 2. 16.

This may inform us of our duty: and this may inform you of your happiness. 1. Here's our duty; I mean ours of the Ministry, Christ ordained his Apostles to preach the Gospel; and Paul's motto may be ours, *Wo unto me, if I preach not the Gospel:* what though I preach the Gospel, I have nothing to glory of, for a necessity is laid upon me.

Use.

1 Cor. 9. 16.

Mat. 10. 7. This day Christ sent me on this errand, *Go preach, saying, Repent, for the Kingdom of Heaven is at hand.* Surely the Lord hath put this message into my mouth, *Repent, swearers, repent drunkards, repent sinners, for the Kingdom of Heaven is at hand; Gospel-discoveries are made every day, Christ is arising and shining in our Horizon more and more clearly, that great design of Gods love to our souls is manifested in every Sermon, on every Sabbath: is not this Gospel-preaching? what is the Gospel, but the Treasure of Gods love in Christ opened to us? Oh it is a pleasant work in this respect to be a Minister of the Gospel to be alwayes searching into the Treasures of love, and to make them known to poor souls for the gaining of them unto God. 2. Here is your Happiness, Christ hath not erected any standing Sanctuary, or City of refuge for men to fly to for their Salvation, but he hath appointed Ambassadors to carry this Treasure unto mens houses, where he invites them, and entreats them, and requires them, and commands them, and compels them to come in. Oh the unsearchable riches of Christ!*

1. In respect of the Messengers, 2. In respect of their Message.

1. In respect of the Messengers; they were first Apostles; now Ministers, poor Earthen Vessels. Had Christ himself come in his glorified body, attended with his Angels, it might in some measure have represented his Majesty: but alas! how would this have dazzled your weakness? or if Christ had made use of his Angels, as he did at his birth, to preach his Gospel; had they continually come in state and proclaimed Salvation to the Sons of men, this would have shewed more glory; but alas, how unsuitable had this been to your weak conditions? here then is the riches of his grace, that earthen vessels should carry this treasure, that salvation should come out of the mouths of sinful creatures, that hearts should be broken, souls should believe, life should be infused by the ministerial breath of a weak worthless man; *We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; Gods power is more Honoured this way, than if an Angel had come in person; it may be in that Case a sinners Conversion would have been attributed to the power and Efficacy of the Angel; but to prevent this, and to preserve the glory of his power and grace, Christ takes the Treasure, and he puts it into Earthen Vessels; it is in the Original vessels of shell, as precious Pearls are found in Shells, so the Pearl is the Gospel, and the Shell or Mother of Pearl are the Apostles and Pastors; it is true, they are Vessels of small price, and subject to many knocks and falls, yet in them is the most excellent Treasures of the Wisdom of God, and of the Gospel of Christ. And it is in them on purpose, that the excellency may reflect on God, and not on them.*

2. In respect of the Message; O the unsearchable riches of Christ! What is the message of these men? what is the Treasure they bring, but the Blood of Christ, the Promises of the Gospel, the Word of Grace? I might sum up all in one word, *They bring unto men an invitation from heaven, to heaven; Observe it Christians; the Gospel is a message, the Lord sends his Son up and down, carries him from place to place; he is set forth before mens eyes, he comes, and stands, and calls, and Knocks at their doors, and beseecheth them to be reconciled: O the free grace of God! O that mercy, pardon, preferment, eternal life and Salvation should go a begging, and suing for acceptance! O the love of sin, and madness of folly in wicked men, to Trample on such Pearls, and to neglect so great Salvation when it is tendered unto them! O what a heavy charge will it be for men at the last day, to have the mercy of God, the humility of Christ, the entreaties of the Spirit, the proclamations of pardon, the approaches of Salvation, the dayes, the years, the ages of peace, the Ministry of the Word, the Book of God, the great Mystery of Godliness, to rise up in judgment, and to testify against their souls? O the condescensions of Christ! who are ye, that the Lord should send after you? what need hath God of you? suppose you should go on in the wayes of death, and perish everlastingly, what shall God lose by it? Christ might say, *If you will go on, go on and perish; if you love sin so well, take your pleasure in it, and be damned evermore.* Ah no, saith the mercy of God, and the mercy of Christ, before that be, message after message, Precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. This was the design of Christs chusing his Apostles, *Go ye into all the world, and preach the Gospel unto every Creature, that poor sinners may turn from sin, and be saved.**

IIa. 28. 10.

Mark 16. 15.

SECT. III.

Of Christ's Reception of sinners.

2. **F**OR Christ's Reception of sinners; I cannot limit this only to one year of Christ's Ministry, but I shall only mention it this year. Now this will appear, 1. In the Doctrine of Christ. 2. In the Practice of Christ.

1. In his Doctrine, Christ layes it down expressly, *Come unto me all ye that labour and are Heavy laden, and I will give you rest.* It is no more but come, and welcome. The Gospel shuts none out of Heaven, but those that by unbelief lock the door against their own souls. Again, *All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out;* here is laid down the full intent and purpose of God and Christ to pardon and receive sinners; the Father is willing, and the Son is willing.

1. The Father is willing, *This is the Fathers will which hath sent me, that of all which he hath given me, I should lose none;* the Father is engaged, in that first he sent Christ on that errand, to receive sinners. Secondly, in that he gave unto Christ all that he would have to be saved by Christ, with a charge to lose none. Sinners were given to Christ by his Father as so many Jewels to look to, and to save. 2. The Son is willing, *for he that cometh unto me (saith Christ) I will in no wise cast out.* Christ is so willing to receive sinners, as that he sets all his doors open, *he keeps open house,* and he casts out none that will but come in; and why so? *For I came down from heaven not to do mine own will, but the will of him that sent me.*

1. *I came down from Heaven,* it was a great journey from heaven to earth, and this great journey I undertook for no other purpose but to save sinners. Great actions (as one sayes well) must needs have great ends; now this was the greatest thing that ever was done, that the Son of God should come down from Heaven; and what was the end, but the Reception and Salvation of sinners? *For the Son of man is come to seek, and to save that which was lost:* had not Christ come down, sinners could not have gone up into Heaven, and therefore that they might ascend, he descends. 2. *I come down from Heaven, not to do mine own will, but the will of him that sent me;* his Father had sent him on purpose to receive, and to save sinners; and to this purpose, he is called the *Apostle of our profession,* — *who was faithful to him that appointed him, as also Moses was faithful in all his house:* His Father could not send him on any errand, but he was sure to do it; his Fathers mission was a strong demonstration, that Christ was willing to receive those sinners that would but come to him.

Again, *Jesus stood and cried, saying, if any man thirst, let him come unto me and drink:* the very pith, heart, and marrow of the Gospel is contained in these words: the occasion of them was thus: on that last day of the Feast of Tabernacles, the Jews were wont with great solemnity to draw water out of the fountain of *Siloam*, at the foot of Mount *Sion*, and to bring it to the Altar, singing out of *Isaiah*, *With joy shall ye draw water out of the wells of Salvation;* now Christ takes them at this Custom, and recalls them from earthly to heavenly waters, alluding to that of *Isaiah*, *Ho every one that thirsteth, come ye to the waters.* — *Incline your ear, and come unto me, and your souls shall live.* The Father saith come, the Son saith come, the Spirit saith come, yea, the Spirit and the Bride say come, and let him that heareth say come, and let him that is a thirst come, and whosoever will, let him drink of the water of life freely. All the time of Christs Ministry we see him trying himself in going about from place to place, upon no other errand than this, to cry at the markets, *Ho every one that thirsteth, come ye to the waters!* if any sinners love life, if any will go to heaven, let them come to me, and I will shew them the way to my Fathers bosom, and endear them to my Fathers heart.

Again, hither tend all those Arguments of God and Christ, to draw souls to themselves. Thus God draws, 1. From his equity, *Hear now O house of Israel, is not my way equal? or are not your wayes unequal? q. d.* I appeal to your very consciences, is this equal, that sinners should go on in sin, and Trespass against him that is so willing to receive and save poor sinners? 2. From our ruine, in case we go on in sin, *Cast away from you all your Transgressions, whereby ye have Transgressed, and make you a new heart, and a new Spirit, for why will ye dye, O house of Israel?* 3. From his own dislike and displeasure at our ruine, *I have no pleasure in the death of him that dyeth, saith the Lord God*

Mat. 11. 28.

John 6. 37.

John 6. 39.

John 6. 38.

Luke 19. 10.

Heb. 3. 1, 2.

John 7. 37.

Isa. 12. 3.

Isa. 55. 1, 3.

Rev. 22. 17.

Ezek. 18. 25.

Ezek. 18. 31.

Jer. 32. 1.

- God, wherefore turn your souls, and live ye. 4. From his mercy and readiness to pardon sinners, *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* 5. From the freeness of his love, *I will love them freely, and God so loved the world, so fully, so fatherly, so freely, that he gave his only begotten Son, &c. and I will give unto him that is athirst of the fountain of the water of life freely.* 6. From the sweetness of his Name, *The Lord, the Lord, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, Transgression and sin.* 7. From the benefits that would follow, *O that thou hadst hearkened to my commandments, then had thy peace been as a River, and thy righteousnesses as the waves of the Sea; thy seed also had been as the Sand, and the off-spring of thy bowels like the gravel thereof.* 8. From his Oath; *As I live, saith the Lord, I desire not the death of a sinner; but rather that he should turn from his wickedness and live: O happy creatures (saith Tertullian) for whom God swears! O unbelieving wretches, if we will not trust God swearing!* 9. From his expostulations, *Turn ye, turn ye from your evil wayes, for why will ye dye, O house of Israel? — O my people, what have I done to thee? and wherein have I wearied thee? testify against me, — what could I have done more for my vineyard than I have done? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?* 10. From his appeals, *Judge now, O ye inhabitants of Judah and Jerusalem — and hear O ye mountains the Lords controversie: and ye strong foundations of the earth, for the Lord hath a controversie with his people, and he will plead with Israel.* 11. From his groans, *Oh that there were such an heart in them that they would fear me, and keep my commandments alwayes, that it might be well with them, and their children for ever. And oh that they were wise, that they understood this, that they would consider their latter end.* 12. From his loathness to give men up, *How shall I give thee up, Ephraim? how shall I deliver thee O Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together. O the goodness of God!*

- And as God the Father, so God the Son draws Arguments to win souls to himself, 1. From his coming; it was the very purpose and design of his coming down from Heaven to receive sinners, *This is a faithful saying (sayes Paul) and worthy of all acceptance, that Christ Jesus came into the world to save sinners.* 2. From his fair demeanour and behaviour towards sinners; this was so open and notorious, that it was turned to his disgrace and opprobry, *Behold a friend of Publicans and sinners: And the Scribes and Pharisees murmured at him, and his Disciples, saying, Why do ye eat and drink with Publicans and Sinners?* 3. From his owning of sinners, and answering for them in this respect, *And Jesus answering said unto them, they that are whole need not a Physician, but they that are sick; I came not to call the righteous but Sinners to repentance.* 4. From his rejoycing at sinners conversion: indeed we never read of Christs Laughter, and we seldom read of Christs joy; but when it is at any time recorded, it is at the Conversion of a poor soul; he had little else to comfort himself in, being a man of sorrows: but in this he rejoyced exceedingly, *In that hour Jesus rejoyced in Spirit; it was in that hour when he saw an handful of the fruit of his Disciples Ministry, as an earnest of the many thousands that should afterwards come in; And I am glad for your sakes that I was not there (said Christ when Lazarus was dead:)* But why was he glad? It follows, *so the intent ye might believe.* He rejoyced if any of his got faith, a little more faith, more and more faith. 5. From grief in case of sinners not repenting; witness his tears over Jerusalem, and those speeches of his; *And when he was come near, he beheld the City, and wept over it, saying, if thou hadst known, even thou at least in this thy day the things which belong unto thy peace; but now they are hid from thine eyes? Look as it is with a man carrying to be buried, his wife weeps, his children weep, his friends weep, so our Saviour follows Jerusalem to the grave, and when he can do no more for it, he rings out this doleful passing-bell, O that thou hadst known, &c.* 6. From his wishes, groanings; *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as an hen gathers her Chickens under her wings; and ye would not? In this Argument, before we pass it, observe we the several passages; here's first, the groan; Oh! this Aspiration argues a compassionate pang of grief; it ran to the very heart of Christ, that Jerusalem had neglected their souls salvation, Oh Jerusalem! Secondly, here's an ingemination, or a double calling on Jerusalem, O Jerusalem, Jerusalem! the name doubled expresseth great affection in the speaker, as when*

when David doubled the name *Absholom*, it is said; *the King was much moved*, and so he cried, *O my Son Absholom, my Son, my Son Absholom*; thirdly, here's the monstrous sin where with the Lord charges *Jerusalem*, *Thou that killest the Prophets, and stonest them which are sent unto thee*; *Jerusalem* was the very slaughter-house of the Prophets, in so much that very few of the Prophets had been murdered elsewhere, and so comparatively Christ speaks, *it cannot be that a Prophet perish out of Jerusalem*. Fourthly, here's Christ's willingness to save *Jerusalem*, which he discovers. 1. In his frequent applications to it, how often? *q. d.* not once, nor twice, nor thrice, but many and many a time have I come to *Jerusalem*, and spoke to *Jerusalem*, and wooed *Jerusalem*, how often? 2. In the acting, exercising, and putting forth of his will, how often would I have gathered thy children together? The will of Christ was serious, though not absolute: I know his divine will absolutely considered could not have been resisted; but this was *not his absolute will, but only a will of divine complacency; and so he would not have the death of any, but that all should live; or he speaks here of his humane ministerial will (say some) and not of his divine: many a Sermon had he preached, and many an Exhortation had he dropped, and every Sermon, every Exhortation proclaimed his willingness, *I would, yea, that I would have gathered thy children together*. 3. In resemblance of his willingness, Christ would have gathered *Jerusalem's* children as the hen gathers her chickens under her wings; in the metaphor Christ's care is admirably displayed. 1. As the hen with her wings covers the unfeathered chickens. 2. As the hen provides for their food, not eating her self till they are filled. 3. As the hen defends her chickens from the ravenous birds, so that to blood she will fight in their defence; so hath Christ's care been for *Jerusalem*. No bird (saith *Austin*) expresseth such tender love to her young ones as the hen doth; no fowls so discover themselves to be mothers, as hens do; other birds we know to be mothers, when we see them in their nest, but no other way; only the hen discovers her self to be a mother, when her chickens do not follow her; for then her feathers stand up, her wings hang down, she clocketh mournfully, and goeth feebly; now in respect of this singular love, Christ compares himself to an hen; *As an hen gathers her chickens, so would I have gathered Jerusalem*. 4. In that he adds so dolefully, *but ye would not*; I would, but ye would not; *q. d.* in me no care so great as to save your souls, in you no care so little as your souls Salvation; I strove towards you in acts of love, and you strove towards me in acts of ingratitude; I would have done you good, but you would not receive it; *I would, yea how often would I? but ye would not*.

2. Christ's reception of sinners appears yet more in his practise. How welcome were all sorts of sinners unto him? He casts out none that acknowledged him for the Messiah, he turned none away that gave up their souls to be saved by him in his own way. This he manifests: 1. Parabolically. 2. Really.

1. Parabolically, especially in those three Parables, of the lost Groat, and of the lost Sheep, and of the lost Son; I shall instance in this last, which may well serve for all the rest. — *When the Prodigal was yet afar off, his Father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him*. In these words, observe, 1. His Father sees him before he sees his Father; no sooner a sinner thinks of Heaven, but the Lord spies him and takes notice of him. 2. The Lord sees him whiles he was yet a great way off; he was but in the beginning of his way: his Father might have let him alone till he had come quite home to his house, and it had been a singular mercy to have bid him welcome then; but he takes notice of him yet a great way off: sinners may be far off from God in their own apprehensions, and yet the Lord even then draws near, whiles thus they apprehend. 3. His Father had pity or compassion on him; the Lord's bowels even yearn, and work, and stir within him at the sight of his returning prodigals; when *Ephraim* had bemoaned himself, *Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke*; why then cries God; *Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord*. — 4. His Father run: there is much in this: As, 1. It had been mercy though his Father had stood still, till his Son had come. 2. What a mercy is this, that his Father will go, and give his Son the meeting? 3. But above all, oh what abundant mercy call we this, that the Father will not go, but run? If he would needs meet his Son, might he not have walked towards him in a soft slow pace? O no, if a sinner will but come, or creep towards Christ, mercy will not go a foot-pace, but run to meet him; bowels full of mercy

2 Sam. 18. 32.

Luke 13. 33.

* There is voluntas absoluta efficax, decernens, & infallibiliter producens effectum volitum: & voluntas conditionata, revelata approbationis, & symbolica complacentia. August. tract. 15. in John

Luke 15. 20.

Jer. 31. 18, 19 ver. 20.

cy out-pace bowels pinched with hunger ; Gods mercy is over all his works, and so is over all our needs, and over all our sins. 5. He ran, and fell on his neck ; (*i.e.*) he hugged and embraced him ; O wonder ! who would not have been loth to have touched him ? was he not in his loathsome stinking rags ? smelt he not of the hogs and swine he lately kept ? would not some dainty stomachs have been ready to have cast all up upon such embracements ? we see mercy is not nice, *When I passed by (saith God) I saw thee polluted in thy own blood, and I said unto thee when thou wast in thy blood, live ; yea, I said unto thee when thou wast in thy blood, live ;* that very time of her blood, was the time of love ; then the Lord spread his Spirit over her, and covered her nakedness, and swore unto her, and entred into a Covenant with her, and she became his. 6. He ran, and fell on his neck, and kissed him ; who would have brooked a person in so filthy a pickle ? what ? kists those lips that have been so lately lapping in the hogs-trough ? those lips that had so often kissed those base, and beggarly, and abominable Harlots ? one would think he should rather have kicked, than kissed him : there is a passage somewhat like this, and *Esau ran to meet Jacob, and he embraced him, and fell on his neck, and kissed him ;* before he had thought to have killed him, but now he kissed him ; its not to tell how dear the Father was to his Prodigal Son, when he ran, and fell on his neck, and embraced, and kissed him. The scope of the Parable is this, that Christ is willing and glad to receive sinners : *Turn ye, turn ye, from your evil wayes ; for why will ye dye O house of Israel ?*

2. Christ manifests this willingness in his practice really ; amongst many instances I shall insist only on one, a notable instance of this year : One of the Pharisees named Simon invited Christ to eat with him : into whose house when he had entred, a certain woman that was a sinner abiding there in the City, heard of it ; a widow she was, and prompted by her wealth and youth to an intemperate life : she came to Jesus in the Pharisees house, and no sooner come, but she layes her burthen at Jesus's feet, and presents him with a broken heart, and weeping eye, and an Alabaster Box of Oynment. *She stood at his feet behind him weeping, and began to wash his feet with her tears, and to wipe them with the hairs of her head ; and she kissed his feet, and Anointed them with Oynment.* 1. *She stands at his feet,* a sign of her humility : O what a change ! She that was before married to a Noble personage, a Native of the Town & Castle of Magdal, from whence she had her name of *Magdalen* ; and she that now was a widow, and therefore took her liberty of pride and lust, who so proud and vile as *Mary Magdalen* ? at this time she comes in remorse and regret for her sins, and throwing away her former pride, the stoops, and waits, and humbly stands at Jesus feet. 2. *She stood at his feet behind him ;* a blushing sign of faith ; it comprehends in it a Tacite confession of her Sins, she knew her self unworthy of Christs prefence ; she durst not look him in the face, but believingly she waits behind him : her shame speaks her repentance ; and her waiting on him, and not flying from him, bespeaks her faith. 3. *She stood at his feet behind him weeping,* her grief burst out in tears : she heeds not the feast, or feaster, though usually they are accompanied with joy, and mirth, and musick ; and such feasts attended with such vanities the many a time had probably observed, yet now she comes in trembling to this feast, and falling down before Christ, she weeps, and weeps bitterly for her sins. 4. *She began to wash his feet with tears ;* her tears were not feigned, but fruitful ; she wept a shower of tears ; one considering her tears, cries it out, *Terra rigat calum, the very earth bedews heaven ;* her eyes that before were abused to lust, are now fountains of tears ; she poures out a flood, great enough to wash the feet of her blessed Jesus ; this was the manner of the Jews, to eat their meat lying down, and Leaning on their Elbows ; or if many eat together, leaning in the bosoms of one another ; thus at the Pasover it is said that *there was leaning on Jesus bosom one of his disciples whom Jesus loved ;* And in this posture Jesus sitting or lying at meat, *Mary* had the convenience to weep on his feet, which he had cast behind his fellow ; and O how she weeps a main ! the Tears so Trickle, that she begins to wash Christs feet ; she not only waters them, but washes them ; that which *Jeremy* wished, *Oh that my head were waters, and mine eyes a Fountain of Tears !* *Mary* fulfills ; for her head is waters, and her eyes are fountains ; *Rivers of Tears run down her eyes ;* O she had pierced Christ with her sins, and now she weeps over him whom she had pierced ; crying out as we may imagine, *O my sins ! and O my Christ ! O foul sins ! and O sweet Jesus !* 5. *She wipes his feet with the Hairs of her Head ;* her hair added to her beauty, sometimes in curling rings, or in seemly shreds, she made it a snare for men ; but now she consecrates it to her Lord, and makes it a Towel to wipe Christs feet withall : O here's a worthy fruit of serious repentance,

penance, the Apostle calls it *an holy revenge*. 6. *She kissed his feet*; in token of her new chioce, and new love, and new affection; her kisses had formerly been to wantons, but now she bestows them on the feet of Christ. 7. *She anointed them with ointment*; which expression was so great an extasie of love, and sorrow, and adoration, that to anoint the feet of the greatest Monarch was long unknown, and in all the pomps of Roman prodigality, it was never used till *Otho* taught it *Nero*. When *Simon* observed this sinner so busie in the expresses of her Religion, he thought within himself that Christ was no Prophet, that he did not know her to be a sinner; for although the Jews Religion did permit harlots to live, and to enjoy the priviledges of the Nation, save that their oblations were refused; yet the Pharisees who pretended to a greater degree of sanctity than others, would not admit them to civil usages, or to the benefits of ordinary society: and hence *Simon* made an objection within himself, which Jesus knowing (for he understood his thoughts as well as words) first he makes her Appology, and then his own; the scope giveth us to understand, that Christ was not of the same superciliousness with the Pharisees, but that repenting sinners should be welcome unto him; and this welcome he publisheth first to *Simon*, *Her sins which are many are forgiven*; and then to the woman, *Thy sins are forgiven thee, thy faith hath saved thee, go in peace*.

2 Cor. 7. 11.

Ver. 47.

Ver. 48.

Ver. 50.

Use.

I have been long in the proof: but a word of use, and I have done. What? is Christ most willing to receive sinners? O then be exhorted! who would not come to Jesus Christ? methinks now all sinners of all sorts should say, though I have been a drunkard, a swearer, an unclean person, yet now I hear Christ is willing to receive sinners, and therefore I will go to Jesus Christ. This is my exhortation, *O come unto Christ, come unto Christ!* behold here in the name of the Lord I stand, and make invitation to poor sinners; O will ye not come? how will ye answer it at the great day, when it shall be said, the Lord Jesus made a tender and offer of mercy to you, and you would not accept of it? Oh come to Christ, and believe on Christ; as Christ is willing to receive you, so be you willing to give up your souls to him; the motives to this I may lay down in these particulars.

1. The Doctrine of Christ, *Come unto me*, — and him that cometh unto me, I will in no wise cast out. All the arguments of God and Christ, of which you have heard, the practice of Christ whiles he was upon earth, and the heart of Christ now in Heaven; lay these together, and apply them to your own souls. Oh what work will they make!

2. The calls of God, and Christ; as they are frequent in Scriptures; consider that Text, *Ho, every one that thirsts, come ye to the waters!* Isa. 55. 1. [*Ho*] he begins proclamation-wise; we usually say, vocations, interjections speak very affectionate motion towards the distressed; certainly Christ's love is a very affectionate love, he layes his mouth to the ears of those that are spiritually deaf, and cryes aloud, *Ho [every one]* Christ invites all: *As many as ye shall find, bid them to the Marriage*, Matth 22. 9. As the Heavens are general in their influence, not one grass on the ground but 'tis bedewed; so are Christs invitations to his feast, not one man in the world but he is invited? *Ho, every one that thirsteth*] so the Apostle, *Let him that is athirst come, and whosoever will, let him take the water of Life freely*, Revel. 22. 17. A thirst and a will is one and the same, it is your will that makes up the match; if you will but sit down at God's Table, if you will but have the honey-comb with the honey, if you will but drink his Wine with his milk, if you will drink, yea drink abundantly of the flaggons of the new wine of his Kingdom; why then come, *Come ye to the waters; come unto me and drink*. Christs arms are spread abroad to receive sinners; he calls and knocks; and calls and waits; and calls and beseeches; every word here hath so much sweetness and dearness in it, as it plainly speakes him free and willing to receive you, if you will but come.

3. The wooings of Christ to gain your hearts; consider him bowing the Heavens, and coming down, and laying aside his Robes of Majesty, and putting on your filthy garments; consider him going about from place to place, on no other errand, but to gain your hearts, and win your Souls; and whoever spake such effectual words as Christ spake when he was upon the earth? who ever gave such precious jewels to a Bride, as Christ gave to his Spouse? whoever put on such apparel, as Christ did when he wooed his Church? the Prophet wonders at it; *Who is this that cometh from Edom, with dyed garments from Bozrah?* — *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the Wine Fat?* Isa. 63. 1, 2. Whoever gave such a love-token, as Christ gave when he laid down his Life? Oh consider him living, or dying, and say, *Ne-*

Isa. 63. 1, 2.

ver like Love to this. Ah poor sinner, see your Jesus hanging on the Cross, dropping out his last blood, breathing out his last breath, stretching out his dying armes to incircle sinners; and come, Oh come and throw your selves into his bleeding armes! away with all prejudicate opinions! who shall say, Christ is not willing to save him, and not blaspheme eternal love? speak truth; corrupt hearts speak truth; say not Christ is unwilling, but you are unwilling; *I would, but ye would not.*

4. The weepings of Christ if he cannot prevaile. Thus we find him in the Gospel expressing himself, not only in words, but in tears. And when he was come near Jerusalem, he beheld the City and wept over it, *Luke 19. 41.* Christ coming to the City and seeing it, and foreseeing the desolation that should come upon it, his bowels yearned within him towards the People, and he mourned secretly within himself. *q. d.* O Jerusalem, thou hast had many Priests to advise thee, and many Prophets to instruct thee in the wayes of life, but now those dayes are gone and past; nay, the great Prophet of the World is come to woo thee, but yet thy heart is hardened, and thou wilt not receive the things belonging to thy peace, and therefore I will turn my preaching into mourning and sighing. *O that thou hadst known, even thou, at least in this thy day, the things belonging to thy peace—and then his heart even breaks, and he weeps again, but now are they hid from thine eyes!* sinners, suppose Christ should come and weep over you, as he did over Jerusalem, saying, *O ye sinful souls, had but you known, even you in this your day, the things belonging to your peace!* and suppose that you should see one tear trickling down after another; what? Christ to weep for you, over you? Methinks if you had hearts of stone, it should melt your hearts; surely it is no light matter that makes Christ weep; Children weep often, but Wise-men seldome, yet here the wisest of men weeps for them that would not weep for themselves; *O Jerusalem, Jerusalem.*

SECT. IV.

Of Christ's easie Yoak, and light Burthen.

3. **F**Or the easiness of Christs Yoak, and the lightness of Christs burthen, Christ delivers it in these words, *Take my Yoak upon you and learn of me,—for my Yoak is easie, and my Burthen is light.* See the actings of Christ this year in reference to our souls health. 1. He commissionates his Apostles to call sinners in. 2. He stands ready to receive them if they will but come in. 3. He sweetens the way of Christianity to them when they are come in. Many fears and jealousies are in the hearts of men, of the difficulty, austerity, and severity of Christs institutions; and therefore to remove that objection, he tells them plainly, there is no such thing, but rather clean contrary, *For my Yoak is easie, and my Burthen is light.*

My Yoak (i. e.) my Commandments, so the Apostle John gives the interpretation, His Commandments are not grievous. *My Yoak is easie; (i. e.) my Commandments are without any inconvenience; the trouble of a Yoak is not the weight, but the uneasiness of it, and Christ speaks suitably, My Yoak is easie, and my Burthen (i. e.) my institutions; the word primarily signifies the freight or ballast of a Ship, which cuts through the Waves, as if it had no burthen; and without which burthen there were no safety in the Ship: οπεριον ηαυα τοποςου, a ferendo, a burthen which either is laid upon the shoulder, or rather which is put into a Ship, that it may go steadily and safely.* *My Burthen is light, the Yoak of the Law was heard, and the Burthen of the Pharisees was heavy, but Christs Yoak is easie, and his Burthen is light, every way sweet, and pleasant.*

Christian Religion, and the practise of it, are full of sweetness, easiness, and pleasantness; My Yoak is easie, and my Burthen is light.

The Prophets prophesying of this, say thus, *Every Valley shall be exalted, and every Mountain and Hill shall be laid low; the crooked shall be made straight, and the rough places plain; the meaning is, that the wayes of Christianity should be levelled and made even; and that all lets and impediments should be removed out of the way; that so we might have a more easie and convenient passage unto Heaven; to the same purpose is that other prophesie, And an high-way (or causway) shall be there; and a way, a causway, and a way; (that is, a way cast up) Isa. 62. 10. and it shall be called the way of holiness, (or a way for the Saints of God, and not for the wicked, Matth. 7. 14. The unclean shall not pass over it, but it shall be for those: (or he shall be with them, or be a guide unto*

unto them by his Word and Spirit, *Iſa. 30. 21.*) *The Wayfaring men though fools shall not erre therein*; Chriſts way is ſo eaſie that the ſimpleſt ſo conducted by his Word and Spirit ſhall not miſs of it, *The meek will be guide in Judgment, and the meek will he teach his way.*

Pſal. 25. 9.

The Apoſtles are yet more clear; *For this is the love of God, that we keep his Commandments, and his commandments are not grievous. And the Law of the Spirit of life in Chriſt Jeſus hath made me free from the Law of ſin and Death. And now are we delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſs of Spirit, and not in the oldneſs of the letter.* Chriſt Jeſus came to break off from our necks thoſe two great yokes, the one of Sin, by which we are kept in fetters and priſons; the other of Moſes Law, by which we are kept in pupillage and minority; and now Chriſt having taken off theſe two, he hath put on a third; he quits us of our burthen, but not of our duty; he hath changed the yoke of ſin, and the yoke of the Law ſtrictly taken, into the ſweetneſs of his Fatherly Regiment, whoſe very precepts carry part of their reward in hand, and aſſurance of Glory afterward.

1 John. 5. 3.
Rom. 8. 2.
Rom. 7. 6.

The reaſons of the ſweetneſs, eaſineſs, and pleaſantneſs of Chriſtian Religion, and the practice of it, I ſhall reduce into theſe heads.

1. Chriſtian Religion is moſt rational. If we ſhould look into the beſt laws that the wiſeſt men in the World ever agreed upon, we ſhall find that Chriſt adopted the quinteſſence of them all into this one Law; the higheſt pitch of reaſon is but as a ſpark, a taper, a leſſer light, which is involved and ſwallowed up in the Body of this great light, that is made up by the Son of Righteouſneſs. Some obſerve that Chriſt's diſcipline is the Breviary of all the wiſdom of the Beſt men, and a fair copy and tranſcript of his Fathers wiſdom; there is nothing in the laws of Chriſtian Religion, but what is the perfective of our Spirits, rare expedient of obeying God, and of doing duty and benefit to all capacities and orders of men. Indeed the Greeks, whom the World admired for their humane wiſdom, accounted the Preaching of the Goſpel fooliſhneſs, and thereupon God blaſted their wiſdom, as it is written, *I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the Prudent,* 1 Cor. 1. 19. the Goſpel may be as fooliſhneſs unto ſome, but unto them which are called—*Chriſt the Power of God, and the wiſdom of God.*

1 Cor. 1. 19.

1 Cor. 1. 24.

2. Chriſtian Religion hath leſs trouble and ſlavery in it than ſin, or any thing that is contrary to it; as for inſtance; he that propounds to himſelf to live a low, a pious, an humble and retired life, his main employment is nothing but fitting Religiouſly quiet, and undiſturbed with variety of impertinent affairs; but he that loves the world entertains a thouſand buſineſſes, and every buſineſs hath a world of employments: how eaſie a thing is it to reſtore a pledg? but if a man means to defeat, or to cozen him that truſts him, what a world of arts muſt he uſe to make pretences? as firſt to delay, then to excuſe, then to object, then to intricate the buſineſs, then to quarrel; and all the way to palliate the crime, and to repreſent himſelf an honeſt man: the wayes of ſin are crooked, deſert, rocky, and uneven wayes: the Apocriphal Book of Solomon brings in ſuch men, as if in hell they were ſpeaking this language, *We wearied our ſelves in the way of wickedneſs, yea we have gone through deſerts, where there lay no way; but as for the way of the Lord we have not known it.* Wicked men are in thralldom, but where the Spirit of the Lord is, there is freedom. O the pains, troubles, expences that men are at to ſerve their ſenſuality! ſee how the ambitious man riſeth early, and goes to bed late; ſee how he flatters, diſſembles, ſolicites to obtain nothing but a little wind, a puff, a breath of vain mens mouths! ſee how the covetous man toyls, as if he were tied in a gally by the leg with a chain to ſerve by rowing for ever; ſo I have heard, that *Turks* uſe ſome Chriſtians; but this is a thouſand times worſe ſervitude, for ſuch a one is in ſervitude to a more baſe Creature than a *Turk*, and he lies bound not only by the feet, but alſo by the hands, eares, eyes, heart, and all; only the Chriſtian is at liberty; only Chriſtian Religion and the practice of it ſets men at liberty; *If ye continue in my word, (ſaith Chriſt) then are ye my diſciples indeed, and ye ſhall know the truth, and the truth ſhall make you free.*

Wisd. 5. 7.

2 Cor. 3. 17.

John. 8. 31, 32.

3. Chriſtian Religion is all compoſed of peace; her wayes are the wayes of pleaſantneſs, and all her paths are peace, *Prov. 17. 3.* Chriſt framed all his Laws in compliance of this deſign of peace; peace within, and peace at home, and peace abroad; 1. It holds forth a certain Heavenly peace, and tranquility within; *Great peace have they which love thy Law, and nothing ſhall offend them.* But on the contrary; *The wicked*

Pſal. 119. 165.
Iſa. 57. 20, 21.

Pfal. 55. 9.

are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace saith my God to the wicked: their passions were never yet mortified; and such passions usually range in wicked men as are most contrary, and demand contrary things; the desire of honour cries *spend here*, but the passion of avarice cries, *hold thy hands*; lust cries, *venture here*; but pride saith, *no such thing*, it may turn to thy dishonor; anger cries, *revenge thy self here*, but ambition sayes, *it's better to dissemble*. And here is fulfilled that of the Psalmist, *I have seen violence and strife in the City*; the vulgar renders it, *I have seen iniquity and contradiction in the self-same City*: First, Iniquity, for all the demands of these passions are unjust; And, 2. Contradiction, for one passion cries out against another. But now great peace have they that love thy Law; for by the aid of Christ and his Grace, their passions are in some sort subdued: and they pass on their life most sweetly and calmly, without any perturbations much troubling their Spirits; they have that Peace which passeth all understanding, which the World can neither give nor taste of,

John. 14. 27.

as Christ affirmeth.

2. It holds forth peace at home; the Laws of Jesus teach us how to bear with the infirmities of our Relatives, and indeed whosoever obeys the Laws of Jesus Christ, he seeks with sweetness to remedy all differences, he throws water upon a spark, he lives sweetly with his Wife, affectionately with his Children, discreetly with his Servants; and they all look upon him as their Guardian, Friend, and Patron; but look upon an angry man, not subject to these Christian Laws, and when he enters upon his threshold, it it gives an alarm to his house, every little accident is the matter of a quarrel, and every quarrel discomposes the peace of the house, and sets it on fire, and no man can tell how far it may burn. O the sweetness, easiness, pleasantness of Christian Religion! where that is embraced and followed, the man is peaceable, and charitable, and just, and loving, and forbearing, and forgiving; and how should there be but content in this blessed Family?

3. It holds out peace abroad, it commands all Offices of kindness, gentleness, love, meekness, humility, lowliness of mind towards others; and such sweet dispositions are usually received with fondness, and all the endearments of the neighbourhood; it prescribes an austere, and yet a sweet deportment; it commands all those labours of love, as to relieve the stranger, to visit the sick, to wash the feet of the poor; it sends us upon charitable embassies, to unclean prisons, nasty dungeons, and in the cause of Christ to lay down our lives one for another; it teacheth us how to return good for evil, kindness for injuries, a soft answer for the rough words of an Enemy; Oh when I think of this, I cannot but think of him who said, *That either that this was not the Christian Religion, or we were not Christians*. For my part I am easily persuaded, that if we would but live according to the discipline of Christian Religion, one of those great plagues that vexeth the world (I mean the plague of war) would be no more; certainly this was one of the designs of Christianity, that there should be no wars, no jars, no discontents amongst men; and if all men that are called Christians, were indeed charitable, peaceable, just, loving, forbearing one another, and forgiving one another, what sweet peace should we have? how would this world be an Image of Heaven, and of the society of Saints and Angels above in Glory?

4. Christian Religion affords to us all assistances both outward and inward. In some respects, I know the duties of Christianity are hard and heavy; but whatsoever Christ hath imposed as heavy and hard, he hath made it light in aids: I shall shew the helps in these particulars. As—

1. The holy Scriptures be our helps; this was the very scope and aim for which the sacred Volume was sent from Heaven, viz. that we might decline from evil, and do good, that we might die to old Adam, and live to Christ; that we might crucify sin, and follow Virtue; what are the Scriptures but the Registers of God's Will, the letters of God's Love to invite us to Grace, and to dehort us from vice? O the persuasion, directions and commands of God that we might become holy; and O the dissuasions, diversions, threatnings, and terrifying of God that we might fly profaneness!

Eph. 4. 12.

2. The Ministers of Christ be our helps: thou hast the Scriptures; but it may be thou canst not read, or thou canst not understand the sense and meaning thereof; Christ therefore for thy help hath set up a ministry for the edifying of the Body of Christ. These are the watchmen over the house of Israel to cry like trumpets, and to blazon the sins of the house of Israel; these are the suitors of God and Christ to speak out his good will in thine ears; they call, they cry, they wait, they woo, they Pray you in Christ's stead, that you will be reconciled unto God.

2 Cor. 5. 20.

3. The

3. The lives of Saints be our helps; we have not only Teachers in word, but the Saints in all Ages, as so many Stars, have given us light how to walk in the darkness of this life. The examples of the godly are very drawing, and much for our imitation, and therefore the Psalmist bids us, *Mark the perfect man, and behold the upright, for the end of that man is peace.* O it's a blessed help to a Christian life to read over, much more to mark, and observe the holy and godly lives of the Saints of God; how doth their Zeal condemn our coldness, their diligence our negligence, their watching and prayer, our sluggishness and indevotion? And how are they as spurs to quicken us forwards in our spiritual voyage towards Heaven? Psal. 37. 37.

4. Christs Ordinances be our helpers; as the Word, and Sacraments, and Prayer, and Meditation, and Conference, &c. What are they but Fountains of grace, conduits and conveyances of the blood of Christ? To what end were they instituted, but for the watering of our souls to the encrease of grace, and to the supplanting of sin and vice, and all manner of evil?

5. The encouragements of reward be our helps. Now in the practise of Christian Religion there is a double reward. 1. The reward of duty, *In the keeping of thy Commandments there is great reward;* he saith not, *for keeping them,* but *in keeping them there is great reward,* there is a grace, a beauty, an excellency in every gracious acting. 2. The reward according to the duty; to this exercise of Religion Christ hath annexed many sweet and gracious Promises both for this life, and that to come; and these Promises may be used as helps; *He had respect unto the recompence of reward.* To this purpose are the glorious things of Heaven set open before us, that we may have an eye to them, and be encouraged by them. *So run that ye may obtain.* Psal. 19. 11.

6. The openings and discoveries of the pains of Hell are as helps to restrain us from sin, and to keep us in the way to Christ. This, some call legal, but Christ in the Gospel tells us of this; in the Gospel we find a description of hell-pains, set out by *weeping, and wailing and gnashing of teeth;* by *a worm never dying, and a fire never going out;* Oh when I think of those unquenchable flames, those remediless torments, without hope of recovery, remission, or mitigation; when I think of that privation and loss of the sight of Gods face, prepared only for those that serve him in holiness, how should I but look about me, and prepare for my reckoning? Nay how easie should I think any pains in comparison? Some persons in affrightment have been seen to carry burthens, and to leap ditches, and climb walls, which their natural power could never have done; and if we understood the sadness of a cursed eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, if we continue in sin, it would be able to create feares greater than a sudden fire, or a mid-night alarm. Heb. 11. 26.

7. A principle of love (wheresoever it is planted) is our help; be the Yoak never so uneasie, yet love will make it light; *Solomon* compares the estate of the Church to a chariot, and it is described to have *Pillars of Silver, and a Bottom of Gold, and a Covering of Purple, the midst thereof being paved with Love;* a strange expression, that the midst of a Chariot should be paved with love; but 'tis plain, the Chariots wherein Christ carries his people up and down in the World, and brings them to himself, is such a Chariot as the midst thereof is paved with love; in this case if there were neither Heaven, nor Hell, yet a soul would be in the duties of Christianity. I remember how *Ivo*, Bishop of *Chartres*, meeting a grave Matron on the way with fire in one hand, and water in the other, he asked her what those symboles meant? and what she meant to do with her fire and water? she answered, *My purpose is with the fire to burn Paradise, and with the water to quench the flames of Hell, that men may serve God* (said she) *without the incentives of hope and fear, and purely for the love of God, and Jesus Christ.* Surely it was an high expression; for my part I dare not separate those things which God hath joyned together; only this I say, that where true love is, there is an excellent help in our way Heaven-wards. 1 Cor. 9. 24.

8. The Angels be our helps; *They are ministering spirits, sent forth to minister for them who shall be heirs of Salvation,* Heb. 1. 14. and the kind of their ministration is excellently set forth by the Psalmist, *They shall keep thee in all thy wayes, they shall bear thee up in their hands, lest thou dash thy foot against a stone,* Psal. 91. 11, 12. in this place the Angels are compared to Nurses that have a charge over weak Children to keep them and guard them; so the Angels do all the offices of a Nurse, or Mother; they keep us, guard us, instruct us, admonish us, correct us, comfort us, preserve us from evil, and provoke us to good. Matth. 8. 12, Mark 9. 44.

Ira. 30. 21.

Rom. 8. 14.

Gal. 5. 24.

Rom. 7. 24.

Ver. 23.

2 Cor. 12. 9.

Phil. 4. 13.

Rom. 8. 37.

Psal. 119. 32.

9. The Motions, Inspirations, blessed Influences of the Spirit of Christ be our helps; many a time the Spirit cries, and calls on our hearts, saying, *This is the way walk therein*: as the evil Spirit, or Devil in wicked men is continually moving, and inclining them to all evil thoughts, affections, and desires; so the good Spirit of God in good men doth incline, and move them to good thoughts, good affections, good actions; and hence they are said to be led by the Spirit; there are indeed several acts of the Spirit, as sometimes, there is a breathing or stirring; sometimes a quickening, or enlivening; sometimes a powerful effectual inclining, or bending of our hearts unto good things; now in some of these works the Spirit is most-what, for in the progress of sanctification, we need a continual help, and influence, from Gods holy Spirit; and when we obey these conducts, we are said to walk in the Spirit; and as all these are helps in the wayes of Christianity, so by these helps and assistance of Christ's Holy Spirit, Christianity is made very easie unto us.

10. The Grace of God is our help; many feeling the strength of corruption cry out with Paul, *O wretched man that I am, who shall deliver me from this body of death?* O I find a law in my members warring against the law of my mind; but they consider not the comfortable saying of Christ to Paul, *My grace is sufficient for thee*; by the assistance of grace Paul could do any thing; *I can do all things through Christ that strengtheneth me*; yea, *In all these things we are more than conquerors through him that loved us*: the Psalmist hath a notable expression to this purpose, *I will run the way of thy Commandments, when thou shalt enlarge my heart*; this enlargement of heart was by the grace of God; grace is compared to oyl: as a dry purse is softened and enlarged by anointing it with Oyl, so the heart drawn together by sin, is opened and enlarged by the pouring of grace into it; and if grace be present, then saith David, *I will run the way of thy Commandments*; not walk, but run; it is an allusion to a Cart-Wheel, which crieth and complaineth under a small burthen being dry, but when a little Oyl is put into it, it runs merrily, and without noise; and if David could say thus in his time, how much more should we that live in these Gospel-times, when grace in greater measure is effused, and poured out? by the grace of Christ (should we say) we will walk, and run, and fly in the way of his Commandments.

Use.

Well then, is Christian Religion and the practice of it, full of sweetness, easiness, and pleasantness? in the first place for conviction, this may take away the cavils of some men; what is said in way of objection I shall reduce to these particulars.—

1. They object that Christ himself confesseth it to be a Yoke, and a burthen; but no that we answer with Christ, *his Yoke is easie, and his Burthen is light*. Certainly there are burthens which grieve not the bearers at all, as the burthen of feathers upon a Birds back; it is nothing grievous to her, but rather bears her up; and a burthen of Gold and Jewels upon a mans back (supposing it the reward of his portage, and the hire of his labour) it is nothing grievous to him, but rather cheers him up. Men, Brethren, and Fathers, if we will but come and close with Christ, the Spirit is given to enable us, and Heaven is promised to encourage us; the one gives power, and the other stirs up our affections, and how then should we complain of pressure? O it is a sweet burthen! sweetned by his Grace, and sweetned by his Spirit, and sweetned by a principle of love, *O how I love thy Law?* and sweetned by a principle of delight, *Thy Law is my delight*; and sweetned with a promise of reward, *In the keeping of thy Commandments there is great reward*.

Psal. 119. 97.

174.

Psal. 19. 11.

2. They object; we feel no such thing; you tell us of sweetness, easiness, pleasantness; but if we must speak out our own experiences, *O what a weariness is it?* when will the New-moon be gone, that we may sell Corn? and the Sabbath, that we may set forth wheat? We feel a sweetness in these present enjoyments of the World, but as for Holiness, Grace, Religion, the Discipline of Christ, we wonder where the sweetness is, we can find no such secret golden Mines in these spiritual diggings.

Mal. 1. 13.

Amos 8. 5.

I answer, 1. This indeed is the speech of carnal and prophane men, they feel no sweetness, easiness, pleasantness in Gods wayes; *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned*: but he that is spiritual judgeth or discerneth all things. Poor souls! till God speak to your hearts you cannot understand this hidden Manna: It is observed that God never sent the pleasant Manna unto Israel so long as their Flower and Bread of Egypt lasted; so never will you tast how good the Lord is, so long as you doat on sin and vanity.

1 Cor. 2. 14,

15.

2. Though

2. Though you feel not these things for the present, yet in time you may do; yea certainly if you belong to God, in time you will do; O but when? you will say, when? I answer, the first tast of this sweetness is usually at the first taking of Christs yoke upon us; as Merchants desire us to sell their waters, are content in the first place to let you see, and handle, and tast, thereby to induce you to buy: so Jesus Christ willing (as it were) to part with Heaven, he is content in the first place to impart a certain tast before hand, and to sweeten the wayes of holiness unto us; *Behold, I will allure her* (saith God) *and bring her into the wilderness, and speak comfortably unto her.* What is it that God means by alluring of his people? I answer, it contains these things. As,——

Hos. 2. 14.

1. A discovery of the beauty of holiness; when God first effectually calls the soul home to himself, he sets open the beauty of his service; naturally the heart is possessed with much prejudice against the wayes of Religion, Oh what a strict rule is this to carnal men, to pull out their right eyes, to cut off their right hands, to hate Father, and Mother, and Wife, and Lands, and Life for the Name of Christ, to cross their own desires, to deny their own selves, to mortifie their earthly members, to follow the Lamb through evil report and good report, through afflictions, and persecutions, and manifold temptations whithersoever he goeth, to war with principalities, and powers, and spiritual wickednesses in high places? and hence it is that the Lord is forced to set forth the wayes of Christ as beautiful, even under crosses and afflictions; thus when the watchman smote the Church, and wounded her, and took away her vail, yet she still acknowledged Christ (for whose sake she suffered) to be *white and ruddy, the fairest of ten thousands.* Christ sets forth himself and his wayes in all the grace, and goodness, and beauty, and sweetness, and loveliness that possibly may be; *q. d.* by these I will allure them that belong unto me.

Cant. 5. 7, 10.

2. An out-bidding of all the temptations of other Lovers; before Christ come, souls go a whoring from Christ, their hearts are allured by other lovers; the world, the flesh, and the Devil come in, and they proffer Souls such and such contentments; but when Christ comes, he deals with souls in a more Powerful way, and he out-bids all their former lovers, *q. d.* Did their lovers proffer them comfort? I will bid more comfort; Did their lovers proffer gain? I will bid more gain; Did their lovers proffer honour and respect? I will out-bid them in that also. And indeed, then hath the Gospel a true, and full, and gracious work upon the heart, when it yields to the proffers of the Gospel, as finding that all that the World can bid is now out-bidden; you know, when one comes to offer so much for a commodity, and another out-bids him, he carries it away; so when the World, and lust, and sin proffer to the soul such and such contents, then comes Christ and out-bids all, and so the bargain is made up, and Christ carries the heart away; sinners, it may be as yet you feel none of these things, but in time you may do, and in the mean time you see here is a word for it, *Behold I will allure her, &c.*

3. They object, the Saints themselves feel no such things, for ought appears to the World; whose spirits are more heavy and sad? as it is said of Christ himself, that he never laughed, and as David said of himself, *Why art thou cast down O my soul, and why art thou disquieted within me?* So it may be said of some Christians, if they are strict, that they are seldom merry, or pleasant.——

Psal. 42. 5.

But I answer——1. Christians that keep indeed close to the rule, are for the most part serious, and the word may suppose them, as sad.

2. It may be they are not in their element, in the acts of Religion, and therefore they cannot express their spiritual cheerfulness; a fish cannot delight it self on the Earth, but when it is in the water; a Bird doth not sing on the ground, but when it is got up into the air; Gods people cannot rejoyce in sin, as drunkards and revellers do; but when their hearts are in Religious exercises, and in communion with God, they are merry and pleasant.

3. It may be they are in such company as may make them sad: the men of the World object against Saints, that they are heavy, and sower, and melancholy men; but in the mean time they consider not that their swearing, revelling, and dishonouring of God hath made them so pensive. Why sinners! your carriage grieves the very Spirit of God, *Thou grieve God at the heart,* as it is expressed, *Gen. 6. 6.* and therefore no wonder if the godly cannot rejoyce in your sinful society; you are the cause of their sadness; but admit them once into the company and fellowship of the Saints, and they know how to be joyful.

Gen. 6. 6.

Rom. 7. 24.

4. If it be so, that usually they are penfive and sad, it is not because of Religion, but because they are not more Religious; because they find so much want of godliness in their own hearts; this was the cause of Pauls heaviness, *O wretched man that I am, who shall deliver me from this body of death?* And yet know, that all these sadnesses are true preparatives to joy; and therefore in the very next words, the Apostle breakes out into that sweet Doxology, *I thank God, through Jesus Christ our Lord.* Never was true sorrow for sin, but it ended in rejoycings, and praises, and thanksgiving to God,

Prov. 3. 17.

Use 2.

Psal. 1. 1, 2.

Psal. 119. 1.

Psal. 40. 8.

Why then be convinced; Ah deceived souls! say not that God is an hard Master, reaping where he sowed not, and gathering where he strawed not; say not that his wayes are tedious, and irksome, and uncomfortable wayes; but rather taste, and see, and try how good the Lord is; experience the truth of these words, *My Yoak is easie, and my Burthen is light*: What is lighter than that Burthen, which instead of burthening Cheers up the party on which it is laid? Just like those burthens of Cinnamon, that refresh those that carry them through the deep sands of Arabia. An holy Divine once endeavouring to convince men of the sweetness and pleasantness of Gods wayes by his own experiences; *I call Heaven and Earth to Record* (saith he) *that these things are truths of God; they are not notions, or conceits, but certain realities*: Another flies somewhat higher; *If men would in earnest* (sayes he) *abandon the Devils service, and give up their names to Christ in truth; and try, I dare assure them in the Word of Life and Truth, they would not exchange the saddest hour of all their life afterward, with the prime and flower of all their former sensual pleasures, might they have ten thousand worlds to boot; her wayes are wayes of pleasure,* saith Solomon.

Quest. 1.

Answ.

2. You that are so convinc'd, I beseech you carry on the work of God sweetly, comfortably, and with delight: the Psalmist sayes, *Blessed is the man that delights in the Law of the Lord.* And *Blessed are the undefiled in the way, who walk cheerfully in the Law of the Lord.* And *blessed is the man that delighteth greatly in his Law.* And it is written upon the heart of Christ, *I delight to do thy will O my God, yea they Law is within my heart*; as God loves a cheerful giver, so a cheerful server; *Come take my Yoak upon you,* saith Christ, *for my Yoak is easie*; it is not an Iron Yoak of Bondage, but a Chain of heavenly Pearls to adorn your souls.

Oh, but how should we carry on the Work, the Yoak, the Duty, the Practise of Piety, and of Religion pleasantly? I answer.

1. Be sure to keep the heart right and upright within; let all we do be in sincerity, and let all we are in respect of the inner man be at peace within; sence and reason can tell us, that according to the tempter within, so there is the relishing of things without; he that acts in sincerity, and hath peace within, can easily go through the duties that are required without, with joy and comfort.

Rom. 8. 26.

† συναγισματα

Βασιλει.

John 14. 26.

and 15. 26.

2. Exercise faith in the work and office of the Holy Ghost; I mean that work and office to which the Holy Ghost is designed, by the Father, and the Son, both to help his people, and to be the Comforter of his people. 1. The holy Ghost is designed to help his people; *Likewise the Spirit helpeth our infirmities*; the word in the Original † doth properly imply such an help, as when another man of strength and ability steppeth in, to sustain the burthen that lyeth upon weak shoulders; why, this makes Christs Burthen light, we do not bear all the weight, for the holy Ghost puts under his shoulder. 2. The Holy Ghost is designed to comfort his People. Christ calls him *the Spirit, the Comforter*; because he brings in a kind of spiritual joy, and spiritual comfort. Mark, it is not a natural, but a spiritual joy; Oh what a vast difference is there betwixt the comforts of a carnal heart, and the comforts of the godly? The one comes from a little meat, or drink, or creature vanity; but the other comes from the exercise of Faith, about the office of the Holy Ghost, who is designed to this work? surely here is the way to carry on duty sweetly, and comfortably, and with delight (*i. e.*) to be in the exercise of faith on the work and office of the Holy Ghost, as he is our Helper and Comforter, 1 Pet.

1 Pet. 2. 9.

2. 9.

3. Understand what is in Christian Religion, and in the practise of it to cause delight. As.—

1. In every duty and gracious acting of it, there is more of the Glory of God, than in the whole frame of Heaven and Earth besides; *Herein is my Father glorified, that you bear much Fruit,* John. 15. 8. Oh, if we but thus looked at the

the profession and practice of Christian Religion, we could not but take pleasure in it.

2. In every duty and gracious acting of it, there is the seed of glory, and eternal life; sometimes there breaks out in the very exercise of duty a joy in the Holy Ghost, a foretast of Glory; but howsoever there is the seed of Glory; and though the seed of Glory be not seen, but lye as it were under ground dead, and unseen, yet in time it will spring up unto eternal life: why, thus look at the practice of Religion, and it will be sweeter to us than Honey and the Honey-Comb, it will be more precious than Gold, yea than much fine Gold.

But how should we know the difference betwixt the natural pleasantness, and this spiritual pleasantness in Religion? I know Christians may put a lustre upon the wayes of God by their natural pleasantness, and chearfulness of spirit; but because we speak of a spiritual joy, and comfort, and not of a natural, wherein lies the difference? I answer.

Quest. 2.

1. If it be a spiritual pleasantness, it will be serious; *I have said of laughter it is mad, and of mirth what doth it?* There is much lightness and vanity in such breakings out of natural pleasantness, but in spiritual pleasantness all is grave, and sober, and exceeding serious.

Ans.

Eccles. 2. 2.

2. If it be a spiritual pleasantness, it can stand with repentance, and humiliation, and the fear of God, *rejoyce with trembling*, saith the Psalmist; spiritual rejoycing may consist with trembling: And *blessed is the man that feareth the Lord, that delighteth greatly in his Commandments*; the fear of God may consist with these spiritual delights in the Commandments of God.

Psal. 2. 11.

Psal. 112. 1.

3. If it be spiritual pleasantness, it is our strength; *The joy of the Lord is our strength*, saith *Nehemiah*; nothing animates souls more in duties than joy doth; it carries on the soul more fully: it is as oyl that causeth the wheels of Christian practice to go on more freely: we may be naturally pleasant, and then coming to spiritual duties our hearts are dead; but if our pleasantness be spiritual, our hearts will be strengthened in the wayes of God.

Nehem. 8. 10.

4. If it be a spiritual pleasantness, it will bear up the heart in want of all outward pleasantness; *Although the Fig-Tree shall not Blossome, neither shall fruit be in the Vines, the labour of the Olive shall fail, and the fields shall yield no meat, the Flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoyce in the Lord, I will joy in the God of my salvation*. When all is dark abroad in the World, the soul in this frame will rejoyce in God alone; on the contrary, the soul that hath only a natural pleasantness of Spirit, when affliction comes, it is all amort, and down; I appeal to you that have the most delightful spirits, when you have friends, and means, and all you like, you are jocund and merry; but when affliction comes, how quickly are your spirits down? surely your pleasantness is not spiritual, for if so, it would bear up your hearts joyful in affliction.

Heb. 3. 17, 18.

And now again the Passover, a Feast of the Jews was nigh: our English Annotations on these words can tell us, that this seems to be * the third Passover after Christ's baptisme. And therefore here I conclude the third year of Christ's Ministry; there is but one year more before Christ's death, to which now I come, and to some passages therein, most observable in reference to our Souls salvation.

John 6. 4.
* So Aretius,
and others.

CHAP. IV. SECT. I.

Of the fourth Year of Christ's Ministry, and generally of his Actings in that Year.

THis was the last year of Christ's ministry, in which were thousands of passages: The Evangelist *John* relates more of Christ this year than in all the former; and if I studied not brevity, we might dwell more on his actings for us this year, than hitherto we have done from the beginning of his ministry. Now it was that he was transfigured; now it was that he instituted that Sacrament called the Lords Supper; now it was that after supper he made his farewell Sermon, rarely mixt of sadness and joyes, and studed with mysteries as with Emeralds; now it was that after Sermon he blessed his Disciples, and prayed for them, and then having sung an Hymn, he went out into the Mount of *Olives*, where in a Garden he began his sufferings. On these passages I had thought to have enlarged, but I see the Book swells under my hands, and now that I am drawing near Christ's sufferings, I shall only touch one point, which hitherto I have pretermitted, and is the most comprehensive of any passage I can touch.

Many Questions are about the *Holiness, or Righteousness, or Obedience of Christ*. As whether it belong to us? And whether it be the matter of our justification? And whether Christ was bound to observe the law of works as a Mediator, or only as a meer man? And whether we are not justified by the passive Righteousness of Christ only? and seeing now we are discovering Christs actings in reference to our souls salvation, we cannot pass this main business, whereof much relates to Christ's life, as well as to his conception, or birth, or death, or sufferings.

SECT. II.

Of the distinctions, or several divisions of Christ's Righteousness.

FOr the better understanding of Christ's Righteousness, we usually distinguish, that Christ's Righteousness is either that righteousness inherent in him, or performed by him; the righteousness performed by him, is either his fulfilling the Commandments, or his satisfying the curse of the Law. The same distinction is given by others in these terms. Christ's Righteousness is either his original conformity, or his active and passive obedience unto the Law: his original conformity, is that gracious inherent disposition in Christ from the first instant of his conception, whereby he was habitually conformable to the Law; and this original righteousness answered for our original unrighteousness; his active obedience is his doing of legal obedience unto the command, and his passive obedience is his suffering of punishment due unto us for our sins.—I shall yet a little further enlarge this distinction of the righteousness of Christ, and give it in thus; viz. The righteousness of Christ is either negative (if I may so speak) or positive; by the negative I understand the absence of all sins and vices, forbidden in the Law; by the positive, I mean both a presence of all virtues, and duties, required to the perfect fulfilling of the Law, as also a voluntary suffering of the penalty, to satisfy the commination and curse of the Law.

1. The negative righteousness is that which we call the innocency of Christ: we read often in Scriptures that he was both blameless and spotless. 1. Blameless, free in himself from all imputation of sin; to this purpose Christ challenged the Jews: *Which of you convinceth me of sin?* In all his life he was unblameable and unproveable; and therefore now towards the end of his life he asks the people with whom he had conversed, *Which of you convinceth me of sin?* Spotless, free from all infection of sin; *Peter* calls him a *Lamb without blemish, and without spot*; and *Paul*, an *high Priest, Holy, Harmless, and Undeified*; one who never did evil, nor spake evil; *he did no sin* (saith the Apostle) *neither was guile found in his mouth*; one who never offended so much as in thought but was absolutely and in all respects *χωρίς ἀμαρτίας*, with out all sin.

John. 8. 46.

1 Pet. 1. 19.
Heb. 7. 26.

2 Pet. 2. 22.

Heb. 4. 15.

2. The

2. The positive Righteousness of Christ is twofold, his perfect fulfilling of all things commanded, and his perfect satisfying of the punishment threatned: The former is the holiness of Christ; this also is twofold, the holiness of his nature, and the holiness of his life and conversation; the former is that we call his habitual Righteousness, the latter is that we call his actual obedience. And thus much of the distinction of the Righteousness of Christ.

SECT. III.

Of the Holiness of Christ's Nature.

NOW in the first place, for the holiness of his Nature, the Psalmist tells us, *Thou art fairer than the Children of men, and grace is poured into thy lips. Which is all one with that description of Christ by the Spouse, My beloved is white and ruddy, the chiefest of ten thousands.* As in the fairest beauty, there is a mixture of these two colours, white and ruddy, so in Christ there is a gracious mixture, and compound of all the graces of the Spirit; there is in him a sweet temper of gentleness, purity, righteousness, meekness, humility; and what not? *In him are hid all the treasures of Wisdom, and Knowledge; and I may add, of all other gifts and graces; not a grace but it was in Christ, and that in an higher way than in any Saint in the World; and therefore he is called fairer than all the children of men.* Observe, *There was more habitual grace in Christ than ever was, or is, or shall be in all the Elect, whether Angels or Men.* He received the Spirit out of measure; there was in him as much as possibly could be in a creature, and more than in all other creatures whatsoever. As the Sun is the Prince of Stars, as the Husband is the head of the Wife, as a Lion is the King of the Beasts, so is this Sun of Righteousness, this Head of the Church, this Lion of the Tribe of Judah, the chiefest of ten thousands; if we look at any thing in Heaven or Earth, that we observe as eminently fair, by that is the Lord Jesus in respect of his inward beauty set forth in Scriptures, he is the Sun of Righteousness, the bright Morning-Star, the Light of the World, the Tree of Life, the Lilly and the Rose; fairer than all the Flowers of the Field, than all the precious Stones of the Earth, than all the Lights in the Firmament, than all the Saints and Angels in Heaven.

Psalm. 45. 2.

Cant. 5. 10.

Col. 2. 3.

You will say, What's all this to us; Certainly much every way; the Apostle tells you, *That the Law of the Spirit of Life which is in Jesus Christ, hath freed me from the Law of sin & of Death;* let us enquire into these words, *the law of the Spirit of life;* the Spirit of life is here put for life, as else where, *After three dayes & an half, the Spirit of life coming from God shall enter into them.* Now life is that whereby a thing acteth and moveth it self, and it is the cause and beginning of action and motion: and this Spirit of life, or life it self, being here applied to Christ, it is that in Christ which is the beginning and cause of all his holy actions; and what was that but his Original holiness, or the holiness of his humane Nature? But why is the holiness of Christ's nature called the Spirit of life? I answer, 1. Because it was infused into his manhood by the Spirit of God, *The holy Ghost shall come upon thee—therefore also that holy thing which shall be born of thee, shall be called the Son of God.* 2. Because it is a most exact, and absolute, and perfect holiness; the Scripture-phrase setting out things in perfection or fulness, usually adds the word Spirit unto them; as the Spirit of pride, the Spirit of truth, and the Spirit of error; so then the meaning of the Spirit of life is all one with the most absolute and most perfect purity, and holiness of the nature of Christ. It is briefly, as if the Apostle had said, *the law of the Spirit of life, or the power of the most absolute and perfect holiness of the nature of Christ, hath freed me from the law of sin and death; hath acquitted me from the power of my sinful nature, and from the power of death due to me in respect of my sinful and corrupt nature.* We might draw from hence this conclusion, that—*The benefit of Christ's habitual righteousness infused at his first conception, is imputed to believers to their justification.* As the obedience of his life, and the merit of his death, so the Holiness infused at his very conception, hath its influence into our justification: it is by the obedience of his life that we are accounted actually holy, and by the purity of his conception (or habitual grace) that we are accounted personally holy. But I must not stay here; Thus much of the Holiness of Christ's Nature.

Rom. 8. 2.

Rev. 11. 11.

Luke 1. 35.

SECT. IV.

Of the Holiness of Christ's Life.

Rom. 5. 19.

Matth. 5. 17.

John 8. 29.

Acts 3. 14.

Phil. 2. 8.

John 6. 9, 10,

11.

Matth. 15. 32.

John 6. 15.

Mar. 7. 26, 27.

Matth. 16. 19.

Gen. 1. 26.

Matth. 16. 21.

FOR the holiness of Christ's life, the Apostle tells us, that *by the obedience of one many shall be made righteous*; here's the obedience of Christ, and its influence on us. 1. The obedience of Christ is that whereby he continued in all things written in the book of the Law to do them: Observe, *Christ's life was a visible commentary on Gods Law*, For proof, *Think not that I am come to destroy the Law, or the Prophets* (saith Christ) *but to fulfil them. And, the Father hath not left me alone* (saith Christ) *for I do alwayes those things that please him.* Hence Christ in Scripture is called *Holy and Just*, and the *Holy One*, Acts 2. 27. *The most Holy*, Dan. 9. 24. by his actual holiness Christ fulfilled in act every branch of the Law of God; he walked in all the Commandments of God; he performed perfectly both in thought, word, and deed whatsoever the Law of the Lord required. — I do not, cannot limit this obedience of Christ to this last year of his Ministry, for his whole life was a perpetual course of obedience, he was obedient unto death, saith the Apostle *ὑπακούσας θανάτῳ*, even until his death; and yet because we read most of his holy actings this year, and that this was the year wherein both his active and passive obedience did most eminently shine, and break forth; the year wherein he drew up all the dispersions of his precepts, and cast them into actions, as into sums total; therefore now I handle it, and I shall make it out by the passages following, only in this one year. As —

1. Now he discovered his charity in feeding the hungry, as at once five thousand men, with five Loaves and two Fishes, John 6. 9, 10, 11. and at another time four thousand men with seven Loaves, and a few small Fishes, Matth. 15. 32.

2. Now he discovered his self-denial, and contempt of the World, in flying the offers of a Kingdom; when the people were convinc'd that he was the Messiah from that miracle of feeding five thousand men with five Loaves, presently they would needs make him a King; but he that left his Fathers Kingdom for us, he fled from the offers of a Crown and Kingdom from them, as from an enemy, *When Jesus perceived that they would come and take him by force, to make him a King, he departed again into a Mountain himself alone.*

3. Now he discovered his mercy, in healing the Womans Daughter that had an unclean spirit; the Woman was a Greek, a *Syrophœnician by Nation*; and in that respect Christ called her a *Dog*, and yet Christ gave her the desire of her soul: O the rich mercy of Christ, that he would admit a Dog to his Kingdom! O grace! O mercy! that Christ should black his fair hands in washing foul and defiled Dogs! what a motion of free mercy was this, that Christ should lay his fair, spotless, and chaste love, upon the black, defiled, and whorish souls? O what a favour, that Christ maketh the Leopard and Ethiopian white for Heaven?

4. Now he discovered his bounty, in giving the *Keyes of the Kingdom of Heaven* to his Apostles, and to their Successors; this was a power which he had never communicated before; it was a gift greater than the great Charter of Nature, and the Donative of the whole Creation. Indeed at first God gave unto man a *dominion over the Fish of the Sea, and over the Fowl of the Air, and over the Cattel, and over the Earth*; but till now Heaven it self was never subordinate to humane Ministrations; herein was the acting of Christ's bounty, he gives unto his Ministers the Keys of Heaven, that *Whatsoever they shall bind on Earth, shall be bound in Heaven, and whatsoever they shall loose on Earth, shall be loosed in Heaven.*

5. Now he discovered his patience, in suffering all injuries; from hence forward to the death of Jesus, we must reckon his dayes like the Vigils, or Eves of his Passion; for now he began, and often did ingeminate those sad predictions of the usage he should shortly find, that he should be *rejected of the Elders, and chief Priests, and Scribes, and suffer many things at Jerusalem, and be killed, and be raised up the third day*, and in the mean time he suffers both in word and deed; they call him a Glutton, a Drunkard, a Deceiver, a Sinner, a Mad-Man, a Samaritan, and one possed with a Devil; sometimes they take up stones to stone him, and sometimes they lead him to an Hill, thinking to throw him down headlong, and all this he suffereth with patience; yea with much patience he possesseth his soul.

6. Now

6. Now he discovered his glory, in being transfigured on the Mount; however the Person of Christ was usually depressed with poverty, disgrace, ignominy; so that neither Jews nor Gentiles, nor the Apostles themselves could at first discern the brightness of his Divinity; yet now Christ gave an excellent probation of that great Glory, which in due time must be revealed to all the Saints; For taking with him Peter, James and John, he went up into the Mountain to pray, and while he prayed, he was transfigured before them, and his face did shine like the Sun, and his garments were white and glistening, and there appeared talking with him Moses and Elias, speaking of the decease which he should accomplish at Jerusalem; the embassage of Christs death was delivered in forms of Glory, that so the excellency of the reward might be represented together with the sharpness of his sufferings. Now if ever, whiles he was upon Earth, was the beauty of Christ seen at height, Peter saw it; and was so ravished at the sight, that he talked he knew not what. In respect of this glorious beauty, his face is said to shine like the Sun. I cannot think, but his shine exceeded Sun, and Moon, and Stars; but the Sun is the brightest thing we know, and therefore it is spoken to our capacity; Here's one strain of exaltation, though mostly all Christ's life was a state of humiliation; it learns us to be content with, yea to expect most humiliation, little exaltation here; we may have a taste, but no continued comforts till we come to Heaven.

Luke 9. 28, 29,
30, 31.

7. Now he discovered his meekness in riding upon an Ass, and a colt the foal of an Ass; which was according to the Prophecie, Behold thy King cometh unto thee meek; and especially in rebuking the furious, intemperate zeal of James and John, who would fain have called for fire from Heaven to have consumed the Inhabitants of a little Village, who refused to give Christ entertainment. Ah, saith Christ, Ye know not of what spirits ye are of: q. d. you must learn to distinguish the spirit of Christianity, from the spirit of Elias; why, Christ came with a purpose to seek and to save mens lives, and not to destroy them: it were rashness indeed to slay a man on some light displeasure, whose redemption cost the effusion of the dearest heart-blood of the Son of God. See here the meekness of Christ, in opposition to the fury and anger of his own Disciples.

Math. 21. 7.

Luke 9. 55.

Ver. 56.

8. Now he discovered his pity and compassion, in weeping over Jerusalem; And when he was come near, he beheld the City, and wept over it, saying, if thou hadst known, even thou, &c. We read of Joseph, that there was in him such a brotherly and natural compassion, that his bowels yearned upon his Brethren, and he could not refrain himself before all them that stood by him: his love was like an hot Furnace: now Jesus Christ hath the same heart and bowels of a man; and I conceive as Christ was a man void of sin, so the acts of natural vertues (as to pity the afflicted, to compassionate the distressed) were stronger in him than possibly they could be in any other man; sin blunteth natural faculties, especially such as incline to laudable and good acts, as to love, and pity, and compassionate, the miserable; in this respect Joseph was nothing to Christ; when Christ saw Jerusalem, he wept, and wept; his compassion strangled, and enclosed within him, it must needs break out; it may be in some measure it eased Christ's mind, that his bowels of mercy found a vent; we read that pity kept within Gods bowels, pains his very heart; so that it must needs come out, Mine heart is turned within me, my repentings are kindled together.

Luke 19. 41,
42.

Gen. 43. 30.

Gen. 45. 1.

Hof. 11. 8.

9. Now he discovered his humility, in washing his Disciples feet; Supper being ended, he laid aside his garments, and took a towel, and girded himself, and poured water into a basin, and began to wash his Disciples feet, and to wipe them with the towel wherewith he was girded. In this ceremony, and in the discourses following he instructs them in the Doctrine of humility; yea, he imprints the lesson in lasting Characters, by making it symbolical. But why would he wash their feet, rather than their hands, or heads? I answer, it is probable on this account, that he might have the opportunity of a more humble posture. See how he layes every thing aside, that he might serve his servants; Heaven stoops to Earth, on abiss calls one another, the miseries of man which were next to infinite, are excelled by a mercy equal to the immensity of God. It is storied of one Guericus, that upon the consideration of this humility of Christ in washing his Disciples feet, he cried out, Thou hast overcome me, O Lord, thou hast overcome my pride, this example hath mastered me.

Joh. 13. 4, 5.

10. Now he discovered his obedience to his Father, in preaching the Gospel up and down. He foresaw that the night drew on in which no man could work, and therefore now he hastned to do his Fathers business, now he pours out whole Cataracts of holy Lessons; and still the people drew water from this Fountain, which streamed out in continual

tinual

tinual emanations; he added wave to wave, and line to line, and precept to precept; and at last he gave them his farewell Sermon, which is the most spiritual and comfortable piece that ever was uttered, it comprehends the intentions of his departure to prepare places for his Saints in Heaven; and in the mean while he would send them the holy Ghost, to supply his room, to furnish them with proportionable comforts, to enable them with gifts, to lead them into all truth, and to abide with them for ever. In conclusion of all, he gave them his blessing, and prayed for them, and then having sung an hymn, he goes away and prepares for his sufferings.

Rom. 5. 19.

Rom. 10. 4.

Rom. 8. 4.

2. Hitherto of the obedience of Christ; what was it but a visible commentary of Gods Law? but now for its influence on us, *By the obedience of one, many shall be made righteous.* Observe, *The righteousness of the Law fulfilled, and fully accomplished in the person of Christ, is as truly ours, if we believe in Christ, as if it were in our selves, or as if the Law had been fulfilled in our own persons.* Thus Christ is the end of the Law (saith the Apostle) *for righteousness to every one that believeth.* Christ hath not only determined, and put an end to the Ceremonial Law, but he is also the end of the moral Law, he hath perfectly in his own person accomplished the Moral Law, and that not for himself, but for righteousness to every one that truly believes in him. *And God sent his Son—that the righteousness of the Law might be fulfilled in us:* These words *in us*] much trouble Interpreters, for though we believe, yet are we imperfectly holy, how then should the Law be fulfilled in us? But 'tis answered, that the righteousness of the Law is fulfilled in us, not by inhesion, or sanctification, but by imputation, and application; (*i. e.*) in our nature which Christ took upon him; it was in Christ, and is imputed unto us, and so the righteousness of the Law is fulfilled in us. It is well observed of Beza, that the Apostle saith not, *That the Righteousness of the Law might be fulfilled by us, or of us, or by any Righteousness inherent in our own persons, but in us because it is to be found in Christ, whose members we are, who walk not after the Flesh, but after the Spirit.* The point is sweet, but I cannot stay on it. In reference to what I have spoken of the righteousness of Christ, habitual and actual, a great controversy is risen in our dayes; of which in the next Section.

SECT. V.

Of the great controversy, whether we are not justified by the passive righteousness of Christ only, without any consideration had to the righteousness of Christ either inherent in him, or performed by him.

Argu. 1.

Rom. 10. 5.

FOR my part I am for the negative, upon these well known grounds.
1. By what alone the Law is not fully satisfied, by that alone we are not justified; but by the passive obedience of Christ alone, the Law is not fully satisfied, therefore by his passive obedience only we are not justified. Thus far I grant that the Law is fully satisfied by his passive obedience in respect of the penalty therein threatned, but not in respect of the Commandment for the obtaining of the blessedness therein promised; and the righteousness of the Law is thus described, that *the man which doth these things shall live by them.*

Against this are divers exceptions of the Adversaries. As, 1. That the Law is satisfied either by doing that which is commanded, or by suffering the punishment which is threatned. *Answ.* It is true in respect of the penal Statutes of men, but not in respect of the Commandments of God, in which there is not only a penalty threatned, but a blessedness promised: if man had continued in his integrity, the Law might have been satisfied by obedience only; but being fallen into a state of disobedience, two things are necessarily required to the fulfilling of the Law, (*i. e.*) the bearing of the penalty, and the performing of the Command; the one to escape Hell, and the other to obtain Heaven. 2. They except that whosoever are freed from Hell, are also admitted to Heaven. *Answ.* The reason thereof is because Christ who did bear the punishment to free us from Hell, did also fulfil the Commands to bring us to Heaven; but howsoever these two benefits of Christ do alwayes concur in the party justified, as the causes thereof concurred in Christ, who not only did both obey and suffer, but in obeying suffered, and in suffering obeyed; yet both the causes between themselves, and the effects between themselves, are carefully to be distinguished; for as it is one thing to obey the Com-

Commandment, and another thing to suffer the punishment; so it is one thing to be freed from Hell by Christ his suffering the penalty, and another thing to be intitled to Heaven, by Christ his fulfilling the Commandments. 3. They except, that God is a most free Agent, and therefore he may if he will, justifie men by the passive righteousness of Christ only, without fulfilling of the Law. *Answ.* What God may do, if he will, I will not dispute; but sure I am, that he justifieth men according to his will revealed in his Word; and there we find, that as we are justified from our sins by the Blood of Christ, so also we are made just by the active (though not only by the active) obedience of Christ; *For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.* And if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life: by his life which he lived before his death, and by his life which he lived, and doth live after his death; by the acts of his life before his death meritoriously, and by the acts of his life after his death (as by his resurrection, ascension, session, and intercession) effectually. Christ is made unto us of God (saith the Apostle) both redemption and righteousness: redemption to deliver us from sin; and righteousness to bring in everlasting righteousness. 4. They except, that if we are justified by Christ his fulfilling the Law, then we are justified by a legal righteousness, but we are not justified by a legal righteousness, but by such a righteousness as without the Law is revealed in the Gospel. *Answ.* The same righteousness by which we are justified, is both legal and evangelical in divers respects; legal in respect of Christ, who being made under the Law, that he might redeem us who were under the Law, perfectly fulfilled the Law for us; and evangelical in respect of us unto whom his fulfilling of the Law is imputed. And herein stands both the agreement and difference betwixt the Law and the Gospel; the agreement, in that both require the perfect fulfilling of the Law unto justification; the difference, in that the Law requireth perfect obedience to be performed in our own persons; but the Gospel accepts of perfect obedience performed by Christ our surety, and imputed to us; and so it is all one as if it had been performed in our own persons.

2. If Christ by his conformity to the Law fulfilled the Law for us, then are we justified by his habitual and actual righteousness, and not merely by his passive; but Christ by his conformity to the Law, fulfilled the Law for us; for so we read, *He was born for us*, Luke 2. 11. *He was made subject to the Law for us*, Gal. 4. 4, 5. and *for our sakes he sanctified himself*, John 17. 19. and for our sakes he did the Will of God, *Then said I, loe I come to do thy will O God; by the which Will we are sanctified*, Heb. 10. 7, 10.

Against this are divers exceptions: As, 1. That Christ obeyed the Law, or conformed to the Law (as need was) for himself, Christ (say they) as he was a man, was bound to obey the Law for himself. *Answ.* This Assertion detracts from the merit of his obedience, and from the dignity of his Person. 1. From his merit, for if his obedience were of duty, then it were not † meritorious, Luke 17. 10. and if this be true, then have we no title to Heaven. 2. From the dignity of his Person, as if he needed either to obey for himself, or by his obedience were any way bettered in himself. O that these men would remember that the Person who did obey the Law was, and is, not only man, but God also; Christ fulfilled the Law not only as man, but as God-man, Mediator; and therefore as his blood was Gods blood, so his obedience was the obedience of God, Who being in the form of God, thought it no robbery to be equal with God—And being found in fashion as a man, he humbled himself, and became obedient unto death, or until death. We find him here God-man; and from hence we conclude, that all the legal actions of Christ from his Incarnation to his Passion inclusively, were the actions of Christ God-man, Mediator, and Surety for us in a way of covenant; and consequently they were not performed of duty, nor for himself. 2. They except, that if Christ obeyed the Law for us, that by his obedience we might be justified, then shall not we our selves need to obey the Law; but the Consequent is absurd, therefore the Antecedent. *Answ.* We need not to obey the Law to that end, that we may be justified thereby, for this is impossible to us by reason of the flesh, and therefore our Saviour fulfilled it for us; and yet it follows not but that we may endeavour to obey the Law for other ends; as to glorifie God, to obey his Will, to testifie our thankfulness, to edifie our Brethren, to assure our selves of our justification, and so to make our calling and election sure: in this Study and Practice of Piety consisteth our new obedience, which we must therefore be careful to perform, though Christ as to justification hath performed it for us. 3. They except, that if Christ by his active obedience fulfilled the Law for us, and that so we are justified

Rom. 5. 19.

Rom. 5. 10.

1 Cor. 1. 30.

Dan. 9. 24.

Luke 2. 11.

Gal. 4. 4, 5.

John 17. 19.

Heb. 10. 7, 10.

† *Debitum non est meritum.*

Acts 20. 28.

Phil. 2. 6, 8.

justified from all kind of sin both original and actual, then Christ's suffering was in vain. *Answ.* Christ's active obedience is an essential part of our justification, but not all our justification; the material cause of our justification is the whole course of the active and passive obedience of Christ, together with his original righteousness, or habitual conformity unto the Law; I say together with his original righteousness, because many Authors express no more, but only Christ's active and passive obedience; but they are to be understood, as asserting his original righteousness implicitly, the act presupposing the habit. And here observe the difference betwixt the Law in case of innocency, and the Law in case of sin; the Law in case of innocency required only doing, but the Law in case of sin cannot be satisfied without doing and suffering, *Gal. 3. 10. Gen. 2. 17.* Original justice and active obedience was sufficient to justify man in his innocency, but not to justify man fallen; and therefore we do not separate these, the original, the actual, and the passive righteousness of Christ, as to the matter of justification, but we imply all.

Argu. 3.

Rom. 5. 9, 19.

Rom. 8. 2.

Heb. 9. 15.

3. We read in Scripture of two parts of justification, *viz.* the absolving of a believing sinner from the guilt of sin, and death; and the accepting of a believing sinner as righteous unto life. The former is wrought by the sufferings of Christ imputed as a full satisfaction for sin, the other by imputation of Christ's perfect obedience, as a sufficient merit of eternal life; by the former we are freed from Hell, by the latter we are entitled to the Kingdom of Heaven, of them both the Apostle speaks, *We are justified by his blood, Rom. 5. 9. and we are made righteous by his obedience, Rom. 5. 19.* Our Adversaries deny these two parts of justification, saying that it consists wholly in remission of sin. But we reply in every mutation, though it be but relative, we must of necessity acknowledge two terms, *terminum a quo, & terminum ad quem*, the denomination being commonly taken from the latter: as in justification there is a motion or mutation from sin to justice, (from which term justification hath its name) from a state of death and damnation, to a state of life and salvation; but if justification be nothing else but bare remission of sins, then is there in it only a not imputing of sin, but no acceptation as righteous; a freedom from Hell, but no title to Heaven.—They say indeed, that to whom sin is not imputed, to them righteousness is imputed; and we grant that these things do always concur; but yet they are not to be confounded, for they differ in themselves, and in their causes, and in their effects. 1. In themselves; for it is one thing to be acquitted from the guilt of sin, and another thing to be made righteous, as we see daily in the pardon of Malefactors. 2. In their causes, for the remission of sin is to be attributed to Christ's satisfactory sufferings, and acceptation as righteous unto life to Christ's meritorious obedience. 3. In their effects, for by remission of sin we are freed from Hell, and by imputation of Christ's obedience we have right unto Heaven. I will not deny but that to Christ's habitual and actual righteousness is sometimes attributed freedom from Sin and Hell, as in *Rom. 8. 2. The Law of the Spirit of life which is in Christ Jesus hath made me free from the Law of Sin and Death*; and on the contrary side to Christ's passive obedience is sometimes attributed a right unto Heaven, as in *Heb. 9. 15. That by means of his death,—they which are called might receive the promise of eternal inheritance*; but such places as these, are to be understood by a *Synechdoche*, which puts only one part of Christ's obedience for the whole obedience of Christ. But I must recal my self, my design in this work was not for controversies; I leave that to others; See *Downham, Burges, Norton, &c.* for my part I am sure I have before me a more edifying work, which is to take a view of this *Jesus*, not only for intellection, but for devotion, and for the stirring up of our affections.

John 13. 1.

Thus far I have held forth Jesus in his life, or during the time of his Ministry, till the last Passover, and now was it that *Jesus knew his hour was come, and that he should depart out of this World unto the Father*; but of that hereafter; our next business is to direct you in the Art or Mystery, how we are to look unto Jesus in respect of his Life.

CHAP. V. SECT. I.

Of knowing Jesus, as carrying on the great work of our Salvation in his Life.

FROM the Object considered, that we may pass to the Act.—

1. Let us know Jesus, carrying on the great work of our salvation during his life. We have many Books of the lives of men, of the lives of heathens, of the lives of Christians, and by this we come to know the Generations of old; Oh but above all, read over the Life of Jesus, for that is worth thy knowing. To this purpose we have four Evangelists, who in Blessed harmony set forth his life; and to this purpose we have the *Book of the generation of Jesus Christ*. Now these should be read over and over; *Then shall we know* (saith the Prophet) *if we follow on to know the Lord*. Ah my soul! that which thou knowest of Christ already, it is but the least part of what thou art ignorant of; *We know but in part*, saith Paul of himself and others; the highest knowledge, which the most illuminate Saints have of Jesus Christ, is but defective and imperfect. Come then, and follow on to know the Lord: still inquire after him; imitate the Angels who ever desire to stoop down, and to pry into the actings of Christ for us men, and for our Salvation; it is their study, yea it is their delight and recreation; Paul seemed to imitate them, when he said, *I determine not to know any thing among you, but Jesus Christ*: if there be any thing in the world worth the knowing, this it is. And for thy better knowledge that it may not be confused, but distinct; 1. Study over those passages in the first year of Christ's ministry; as the preaching of John, the Baptisme of Christ, his fasting and temptation in the Wilderness, his first manifestation by his several Witnesses, his whipping of the buyers and sellers out of the Temple. 2. Study over those passages in the second year of Christ's Ministry; as those several Sermons that he Preached; and because his Miracles were as signals of his Sermons, study the several Miracles that he wrought: thou hast but a few Instances in comparison of all his Miracles, and yet how fruitful are they of spiritual instructions? 3. Study over those passages in the third year of Christ's Ministry: as his commissionating his Apostles to call sinners in, his readiness to receive them that would but come in; and his sweetning the wayes of Christianity to them that are come in; *For his yoke is easie, and his burthen is light*. 4. Study over those passages in the last year of his Ministry; as the holiness of his nature, and the holiness of his Life, which appeared especially in the exercises of his Graces, of Charity, and self-denial, and mercy, and bounty, and meekness, and pity, and humility, and obedience. O what rare matter is here for a Christians study! Some have took such pains in the study of these things, that they have writ large volumes; men have been writing and preaching a thousand six hundred years of the Life of Christ, and they are writing, and preaching still; O my soul! if thou dost not write, yet study what is written; come with fixed thoughts, and beat thy brains on that blessed subject, that will make thee wise unto Salvation; Paul accounted all things but dung, or dogs meat, *for the excellency of the knowledge of Christ Jesus our Lord*; if thou didst truly understand the excellency of this knowledge, thou couldst not but account all things loss in comparison of this one necessary thing. Mat. 1. 1.
Hof. 6. 3.
1 Cor. 13. 9.
1 Pet. 1. 12.
1 Cor. 2. 2.
Phil. 3. 8.

SECT. II.

Of Considering Jesus in that Respect.

2. **L** Et us consider Jesus carrying on the great work of our Salvation during his Life. It is not enough to study and know, but we must muse and meditate, and consider of it, till we bring it to some profitable issue. By meditating on Christ we may feel or find a kind of insensible change, we know not how; as those that stand in the sun for other purposes, they find themselves lightened and heated; so in holy meditation our souls may be altered and changed in a secret insensible way; there is a virtue goes along with a serious meditation; a changing, transforming virtue; and therefore look further, O my soul, have strong apprehensions of all those several passages of the Life of Christ.

1. Consider the Preaching of *John Baptist*, we talk of strictness, but shew me among all the Ministers or Saints of this Age, such a pattern of sanctity and singular austerity; the sum of his sermons was *repentance, and dereliction of Sin, and bringeth forth fruits worthy of amendment of life*. In the promoting of which Doctrine, he was a severe reprover of the Pharisees, and Saduces, and Publicans, and Souldiers, and indeed of all men, but especially of those that remained in their impenitency; for against them he denounced judgment, and fire unquenchable; Oh, he had an excellent zeal, and a vehement Spirit in Preaching; and the Commentary upon all his Sermons was his own life; he was clothed in Camels hair, his meat was locusts and wild honey; he contemned the world, resisted temptations, despised to assume false honours to himself, and in all passages was a rare example of self-denial, and mortification; and by this means he made an excellent, and apt preparation for the Lord's coming. O my Soul, that thou wouldst but sit a while under this Preacher; or that thou wouldst but ruminate, and chew the cud; think over his Sermons of *repentance, and righteousness, and temperance, and of the judgment to come*; and see what influence they have; when *Paul* preached such a Sermon to *Felix*, it is said that *he trembled*; a Sermon of the *chaffs burning with unquenchable fire*, is enough to make thy heart tremble, if Powerfully delivered, and affectionately received; but see, what effect doth it work on thy heart and life? dost thou feel in thee a Spirit of mortification? dost thou with the Baptist die to the world? dost thou deny thy will of all its natural sinful desires; dost thou abstain from pleasures, and sensual complacencies, that the Flesh being subdued to the Spirit, both may join in the service of God? dost thou kill the lusts of the flesh, by taking away the fuel and incentives of Lusts? this is the work of meditation; it first employes the understanding in consideration of things, and then the will in the reception of things; and both these in order to Grace and a pious conversation: that meditation which determines in notions, or speculations of knowledg, is like the winter Sun that shines, but warms not: O my Soul, consider: and so long consider on the preaching of this *prodromus*, or forerunner of Christ, till thou feelest this consideration to have some warmth in thy heart, and influence on thy life in order to holiness, self-denial, and mortification.

Acts. 24. 25.

Matth. 3. 15.

2. Consider of the Baptism of Christ; he that never sinned was made sin for us, and so it was proper enough for Christ to take upon him the Sacrament of sinners, or of repentance for sin; but especially he was baptised, that in the symbole he might purifie our nature, whose stains and guilt he had undertaken. Consider of this, O my soul, and bring it home to thy self, surely every soul that lives the life of Grace, is *born of water, and the Spirit*: and to this purpose Christ, who is our life, went down into the waters of Baptism, that we who descend after him might find the effects of it; as pardon of Sin; adoption into the Covenant of Grace, and holiness of life. Had not Christ been Baptised, what virtue had there been in our Baptism? As it became him to fulfil all righteousness, and therefore he must needs be baptized; so he fulfilled it not for himself, but for us; Christ's obedience in fulfilling the Law, is imputed to all that believe unto righteousness, as if themselves had fulfilled; so that he was Baptized for us, and the virtue of his Baptism is derived unto us; O the sweet of this meditation! Christ was Baptized; and when Baptized, the *Heavens were opened, and the Holy Ghost descended*, and a voice from Heaven proclaimed him to be the *Son of God*, and one

one in whom the Father was well pleased; and the same ointment that was cast upon the head of our High Priest, went unto his beard, and thence fell to the borders of his garment; for as Christ our Head felt those effects in manifestation, so through Christ do we believe the like effects in our very Baptism; the Heavens then (as it were) opened unto us, and the holy Ghost then descended upon us, and then were we consigned to the inheritance of Sons, in whom the Father through his Son is also well pleased. O my soul! what a blessing is there in the Baptism of Christ? and how mayest thou suck and be satisfied, if thou wilt put thy meditation to the right use? the Baptism of Christ is as a field of flowers, wherein is a world of privileges, as justification, adoption, regeneration, sanctification, glorification; O then fix thy soul at least on some of these flowers, and leave them not without carrying some honey away with thee; if thou art in Christ thou art Baptised into his death, and Baptized into his Baptism; thou partake of the fruit and efficacy both of his death and life, and baptism, and all.

3 Consider the fasting and temptation of Christ in the Wilderness. Now we see what manner of adversary we have, how he fights, how he is resisted, how overcome; in one assault Satan moves Christ to doubt of his Fathers providence; in another to presume on his Fathers protection, and when neither diffidence nor presumption can fasten upon Christ, he shall be tryed with honour: and thus he deales with us; if he cannot drive us down to despair, he labours to lift us up to presumption, and if neither of these prevail, then he brings out pleasures, profits, honours, temptations on the right hand, which are indeed most dangerous: O my soul, whilst thou art in this warfare, here's thy condition; temptations, like waves, break one in the neck of another; if the devil was so busie with Christ, how shouldst thou hope to be free? how mayest thou account, that the repulse of one temptation will but invite to another? well, but here's thy comfort, thou hast such a Saviour *as was in all things tempted in like sort, yet without sin; how boldly therefore mayst thou go to the Throne of Grace to receive mercy, and to find grace of help in time of need?* Christ was tempted, that he might succour them that are tempted, never art thou tempted O my soul, but Christ is with thee in the temptation; he hath sent his Spirit into thy heart to make intercession for thee there, and he himself is in Heaven, making intercession, and praying for thee there; yea his own experience of temptations hath so wrought it in his heart, that his love and mercy is most of all at work when thou art tempted most. As dear parents are ever tender of their Children, but then especially when they are sick, and weak, and out of frame; so though Christ be alwayes tender of his People, yet then especially when their souls are sick, and under a temptation; O then his bowels yearn over them indeed.

Heb. 4. 15, 16,

4 Consider Christs first manifestations by his several Witnesses; we have heard of his Witnesses from Heaven, the Father, Son, and holy Ghost; and of his Witnesses on Earth, the Baptist, his Disciples, and the works that he did in his Fathers Name? and all these Witnesses being lively held forth in the preaching of the Gospel, they are Witnesses to us; even to this day is Christ manifested to us, yea and if we are Christs, even to this day is Christ manifested within us. O my soul, consider this above all the rest! O it is this manifestation within, that concerns thee most, *because ye are Sons, God hath sent forth the Spirit of his Son into your hearts; if Christ be not manifested in thy heart by his blessed Spirit, thou art no Son of God; and therefore the Apostles puts thee seriously on this tryal, Examine yourselves whether ye be in the Faith, prove yourselves, know ye not your own selves, how that Jesus Christ in you, except ye be repro- bates?* Is Christ manifested in thee? surely this is more than Christ manifested to thee; the bare history is the manifestation of Christ unto thee, but there's a mystery in the inward manifestation. The Apostle speaking of the Saints, he adds, *To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is, Christ in you the hope of glory.* O the Riches of the Glory of this mystery! consider it, Oh my soul; God might have shut thee up in blindness with the world, or he might only have given thee parts and gifts; or at most he might have enlightened thy reason, to have taken in the outward notions of the Gospel; but hath he revealed Christ in thee? hath he let thee see into the wonders of his Glory; hath he given thee the light of his Glory within? Oh this argues the witness of Christs Spirit! this only the experimental Christian feels: Chrysostom sometimes speaking of the more hidden, and choice principles of Christianity, he useth this phrase, *Sciunt initiati quid dico,* *those that are initiated or admitted into our mysteries, know what I mean:* so may the

Gal. 4. 6.

2 Cor. 13. 5.

Col. 1. 27.

Ministers of Christ Preaching of these inward Manifestations, say, *Sciunt initiary, &c.* it is only the Spiritual man can know these things, for they are spiritually discerned. O my soul, meditate on this untill thou feelest Gods Spirit working in thy Spirit these inward Gracious, Glorious manifestations. *It is Christ in thee is the hope of Glory.*

5. Consider *Christs* whipping the buyers and sellers out of the Temple. Sometimes O my soul, thou art in secret; and sometimes thou art in the Assemblies of Gods people; and if thou art in duty, wheresoever thou art, consider the especial presence of Christ; and what is that but the presence of his Spirit, and the presence of his Angels? 1. The presence of his Spirit; this we know by his working in us, certainly the Spirit doth not only hover over us, but worketh in us: How in us? I answer by his quickning, feeding, cherishing, healing, mollifying, melting, comforting. In this manner he works in us when we are in Ordinances. Why now is he (I hope) riding with triumph in the midst of the Assembly, now is he in his Chariot, in his Throne, in the hearts of his people, and therefore away, away with all buyers and sellers, out of that Temple of the holy Ghost. — 2. The Presence of Christ is the presence of his Angels; as a King is where his Court is, so is Christ the King of Kings especially present where his blessed Angels pitch their Tents. And the presence of Angels is worthy (O my soul) of thy consideration. Certainly they are ministring Spirits, that have a work to do upon thy inward man; I grant the Spirit of Christ can only enlighten the understanding, and determine the will effectually; it is he only can bend, and turn, and form the mind which way soever he pleaseth; but the Angels can speak also to thy spiritual parts, and though the spirit only determine, yet their speaking carries a Power with it.

By way of digression, it is a fine skill to know how the Angels can speak to us, and how we may know when they speak; and how we may discern what is spoken by the immediate inspiration of the spirit, and what by the mediation of the Angels.

1. How do the Angels speak to us? We must conceive if we understand this, first that the Images, or phantasms of things received by the outward senses, are kept, and preserved by the inward senses, as the *species* of sounds, of shapes, or whatsoever else. 2. That the images phantasms so kept, may be so moved by our spirits, or humours, or some extrinsecal things, as that they may move the fancy, and provoke it to represent, and conceive such things as neither appear, nor are at that time perceived by any outward sense at all. This appears, 1. In our ordinary course, as we can sit in the dark, where we hear and see nothing, and yet there we can multiply a fancy in *infinitum*, by an act of our own Will. 2. This appears in our dreams, when though we hear or see nothing, yet the humour can stir up the memory of things, and provoke our fancies to the apprehension of this or that. 3. This appears also in sickness, which altering the body, and the humours, and so troubling the fancy, it begets strange fancies, and makes dreadful and fearful representations unto us: now this we must know, that whatsoever an inferiour Power can do, that a superiour Power can do much more; whatsoever an act of our own Will, or natural Dreams, or preternatural sickness can do, that the Angels can do most orderly, and efficaciously; they know exactly how the Spirits and humors must be moved, that the images or phantasms may be applied to such and such conceptions or apprehensions, most accommodate and fitted for the knowledge of what truth they would suggest. So that to me here is the difference between the converse of Men and Angels; Men can speak to our understandings by the mediation of our external senses, but Angels go a nearer way to work, and speak to the internals first of all: they do no more but come into the memory (the treasurer of all our phantasms and imaginations) and there make such and such compositions even as they please, and then the understanding takes them off, and reads what is written, without more ado.

2. How may we know when the Angels speak to us? I confess it is an hard question, and easily it cannot be solved; only some conjecture we may have; as in a case of evil; thou art in a way of sin, and near to fall into it, it may be on a sudden thou hearest within thee some contrary whisperings, which also are above the whisperings of a natural conscience, common to the wicked; or in case of good, it may be on a sudden thou hearest within thee some independent, supernatural persuasions, and reasonings to this or that good, or to this or that object, which may more easily lead thee to chuse the good: in these cases thou mayest conjecturally think, that these whisperings or motions

motions are of the Angels of God. *Bodin* tells a story of one who desired of God a guidance, and assistance of an Angel; and accordingly he had sensible manifestations of a Spirit that assisted him, and followed him till his death; if in company he spake any unwary words, he was sure to be advertised, and reprov'd for it by a dream in the night; or if he read any Book that was not good, the Angel would strike upon the book, to cause him to leave it.

3. But how should we discern what is spoken by the immediate inspiration of the spirit, and what by the mediation of the Angels? here indeed we are at a stand; and therefore my best resolution is that of *Calvin*, *That in such secrets we should keep one rule of modesty and sobriety; and that we should neither speak, nor think, nor yet desire to know any other thing than such as hath been taught us by Gods Word.* I know not any great use there may be of this Question, and therefore I shall not amuse my self in giving any account of it; only these remain as sure truths. 1. That the things communicated to our inward man, (I mean those inward motions, and suggestions to holiness and obedience) are frequently and usually by the administration of Angels. 2. That the same things communicated to our inward man, are ever originally and primarily from the Spirit of Christ; and hence it is that commonly we put them all on that score, we give them all to Christs Spirit. 3. That 'tis proper to the spirit to enlighten the understanding and to determine the will effectually; the Angels are but Cisterns, the spirit is the fountain; the Angels may speak and move us to our duties, but the blessing, the efficacy is of the Spirit, and in this respect we leave to Christ and his Spirit *the all in all.* Well then. O my soul, consider (especially in Church assemblies, and in the enjoyment of Ordinances) the especial presence of Christ, in the presence of his spirit, and in the presence of his Angels: What? dost thou feel any stirrings, actings, movings in thy spirit? dost thou feel any quickening, warming, feeding, cherishing, healing, mollifying, melting, comforting, strengthening in thy inward parts? say then, *Surely the Lord is in this place,——this is none other but the House of God, this is the gate of Heaven.* O here is the Spirit, and here are the Angels ascending, and descending; and therefore avoid Sathan! avoid all prophane thoughts, and earthly-mindedness! avoid dulness, deadness, drowsiness! avoid looseness, lasciviousness, and all irreverence, *because of the Angels;* and because of the Spirit; and because of the especial presence of Christ which encloses them both.

6. Consider the the Preaching of Christ. O the admirable Sermons of this great Prophet! the Spouse tells us, *His Lips like Lillies dropped sweet smelling Myrrh,* his Doctrine was sweet as the Lillies, and sound as the Myrrh; *His Lipps were like Lillies,* as certain odoriferous Lillies, that cast forth a sweet smelling savour; they were full of Heavenly Grace and sweetness; *Grace,* saith the Psalmist, *was poured into his lips,* and they dropped sweet-smelling Myrrh; the nature of this Herb is to keep from putrefaction, as it is found it self, so it makes other things sound. Error is of a putrifying nature, corrupting, and defiling the soul; but the Doctrine of Christ keeps the soul sound; it is the souls preservative. it keeps the soul free from all corruption and defilement. See here the propheticall office of Christ held forth in similitudes, his lips were ever dropping, distilling, publishing sweet and sound truths.——Read and peruse those Sermons he hath left on record; yea ruminate and meditate on them, in order to piety and an holy life: How sweet was the first Sermon of Christ? *Repent, for the Kingdom of Heaven is at hand;* And how Spiritual was that Sermon of Christ? *Except a man be born again, he cannot see the Kingdom of God;* It may be thou art a Doctor, a Master of Israel, thou art a learned Schollar, thou art a man of parts and abilities in other things; it may be thou hast read so long in the Bible, thou hast heard so many, and so many Sermons, &c. but ah! miserable soul, it may be all the work is to do still within; Come, say this Sermon of Christ to thine own soul; *Unless I be born again, I cannot enter into Heaven; born again? O Lord what is that? was ever such a thing done upon me? was ever I cast into the pangs of a new birth? and continued I in those pangs until Christ Jesus was formed in me? are old things done away, and are all things now become new? is the old man, the old lusts, the old conversation quite abandoned and left? are my principles new? my aims and ends new? my life and conversation new?* Thus might I paraphrase on all the Sermons: but I intend brevity; only consider O my soul; as if this Sermon, and all the rest had been preached to thee: Reallize Christ standing by thee, and opening his mouth, and teaching thee, thus and thus; surely there is a speaking of Christ from Heaven; *See that ye refuse not him (saith the Apostle) that speaketh*

Gen. 28. 16, 17

1 Cor. 11. 10;

Cant. 5. 13.

Psal. 45. 2.

Matth. 4. 17.

John 3. 3.

Heb. 12. 29.

Heb. 2. 3.
2 Cor. 5. 20.
1 Tim. 4. 15.

eth from Heaven. And besides, he hath his Ministers here on earth, and they are daily Preaching over these Sermons of Christ, again, and again; they Preach such things as were first spoken by the Lord himself, they beseech, and pray thee in Christ's stead. O then, meditate on these things, and give thy self wholly to them, that thy profiting may appear to all.

John. 9. 23.

7. Consider the miracles of Christ in pursuance of the Doctrine delivered in his blessed Sermons. Here's a world of matter to run over; such miracles are done by Christ as never man did before. Moses indeed smote the Rock, and the waters gushed out, but he could not turn Water into Wine; Elisha raised a Child that was dead, to life, but Jesus raised one who had been dead four days, yea who was buried and corrupted; Elias and Samuel, and all the Prophets, and the succession of the high Priests in both the Temples, put all together, never did so many, and so great miracles as Jesus did: he turned water into Wine; he healed the Noble-mans Son even at the point of death; he cured the Leaprous by his touch; he made the lame man to walk; and the crooked limbs to become straight; he made habitual diseases, and inveterate, of eighteen years continuance (and once of thirty eight years) to disappear at his speaking, even as darkness at the brightness of the Sun; he fed thousands of People with two small fishes, and five loaves; he cast out Devils, and commanded them whithersoever he pleased; he restored sight to the blind; in a word, he did such miracles as no man else ever did; and the poor blind man proved it by instance of himself. *It was never heard that any man opened the Eyes of one that was born blind.* O my Soul, consider of these miracles, and believe that Doctrine which was ratified with Arguments from above! how shouldst thou but assent to all those mysterious truths which were so strongly confirmed by an Almighty hand? — What? dost thou think a meditation needless in this respect? art thou fully satisfied of the truth of Scriptures? It is well? I hope thou art; and yet who knows how soon thou mayst be put to it by an enemy, or a strong temptation? One can tell us in print, *Some are now talking of a tolleration of all Religions; and some desire that the Jews may have a free commerce amongst us:* it is good therefore to be well armed at this point; and the best Argument to prove the verity of the Gospel, next to the inward testimony of the Spirit, is this demonstration, or common place of the miracles of Christ.

Luke 6. 13.
Mat. 28. 19.

Mich. 4. 2.

Niceph. l. 2.
c. 40.

Luke 24. 47.

Gal. 2. 15.

1 Tim. 3. 16.

8. Consider Christs ordination of his Apostles. *He chose twelve, whom he Named Apostles:* and what was the office of these Apostles, but to *Go and teach all Nations?* The Gospel was first Preached in Jewry, but afterwards the sound of it came unto us. *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem,* Gildas affirms plainly, *That Brittain received the Gospel in the time of Tiberius, under whom Christ suffered: and that Joseph of Arimathea, after the dispersion of the Jews, was sent of Philip the Apostle from France to Brittain, and here remained in this Land all his time.* Nicephoras adds, *That Simon Zelotes did spread the Gospel Christ to the West Ocean, and brought the same into the Isles of Brittain.* Howsoever it was brought hither, of this we are sure; that Christ was first discovered to his Apostles, and from the Apostles was discovered to our fore-Fathers, and from them unto us, and from us will be the discovery to others to the end of the world. O the goodness of God in Christ! What? That repentance and remission of Sins, should be preached in his Name, beginning at Jerusalem; and afterwards among all Nations? Of what near concernment, O my soul, is this to thee? What art thou but a sinner of the Gentiles? Understand that term! When the Apostle would expresse the greatest sinners that the World had, he calls them *Sinners of the Gentiles;* Why? the Gentiles knew not God, the Gentiles were unacquainted with Christ, the Gentiles walked in nothing but sin; O then what a love is this, that God should ever have thought of good will towards thee? surely this is one of the great mysteries of Godliness, God manifested in the flesh, Justified in the Spirit, seen of Angels, preached unto the Gentiles: What? that sinners, and the worst of sinners, should be made the subjects of the utmost discovery of Christ, and the Gospel of Christ? this is a mystery indeed; had Christ sent his Apostles to proclaim the riches of his Grace to some Jews only, or to some unpotted souls among the Gentiles (if any such were) whose hearts might presently have fallen down before it, this had been something futable; but, that sinners of the Gentiles, that Children of wrath should be the subject of this great design. O the Mystery! *q. d. Go my Apostles into all the Nations of the world; and amongst them all, go into Brittain, into that corner of the world England, and there open the mystery of Christ, there preach life, and reconciliation, and redemption,*

and

and Glorification to those poor Souls; lay you (or at least some of you) the foundation of the Christian Faith amongst those heathens, those sinners of the Gentiles; and after you, I will raise up some other Ministers of the Gospel to confirm the same: Yea in the last times I will raise up many Worthies, as Juel, Usher, Downham, Perkins, Hooker, Rogers, Shephard, Bolton, Ash, Whitaker, &c. who shall be as bright Stars in the Firmament of that Church; and after them I will raise up others to discover this great design to their generations, amongst whom shall live such and such men, such and such women (and herein O my soul think of thy self, and if thou wilt of thine own family and relations) for I owe a good will towards England, it shall be said of England, as sometimes of Zion, out of England the perfection of beauty, hath God shined. O my Soul! how shouldst thou be ravished in this one meditation? what? that Christ should cause the Sun of his Gospel to come into this Zodiack, and that now in these latter times (when the Sun is set in Zion, where it first arose) it should make a Noon with us, and shine more brightly here (for ought I know, or can yet learn) than in any other Nation, Country, Kingdom, throughout all the World? O the depth of the riches both of the wisdom and counsel of God, how unsearchable are his judgments, and his ways past finding out?

Psal. 50. 2.

Rom. 11. 33.

9. Consider Christ's reception of sinners. He sent forth his Apostles to call them in, and if they would but come, how ready was he to receive them? This was Christ's errand from Heaven, this was the work he came to do; *I came down from Heaven, not to do mine own Will, but the Will of him that sent me; and this is the Father's Will which hath sent me, that of all which he hath given me I should lose nothing.* He must receive all his Father gives him, but he must lose none; Christ must give an account to God the Father of all which he hath given him, and this will be his account; *Those that thou gavest me I have kept, and none of them is lost.* Ah poor Soul! why shouldst thou despair because of sin? look on Christ as spreading out both his armes to receive thee to him; look on the Gracious Nature and Disposition that is in Christ; look on the Office of Christ, it's an office of saving, and shewing mercy, that Christ hath undertaken; it's an Office to receive sinners; yea to seek, and to save that which was lost; to bring home straying souls to God; to be the great peace-maker between God and man; to reconcile God to man; and man to God, and so to be the Head, and Husband of his people, Certainly the Devil strangely wrongeth many a poor troubled Soul, that he can bring them to have hard thoughts, and suspicious thoughts of Jesus Christ, how can they more contradict the Office of Christ? how can they more contradict the Gospel-description of Christ, than to think him a destroyer of his Creatures; one that watcheth for their haltings, and one that hath more mind to hurt, than help them? Away, away with all prejudicate opinions! resolve O my soul to throw thy self on him for life and for Salvation; why, if thou wilt but come, he hath promised freely to make thee welcome; all the day long he stretcheth out his armes, and would fain gather thee, and all others into his sweet embraces.

John 6. 38, 39.

John 17. 22.

Luke 19. 10.

10. Consider the easiness of his yoke, and the lightness of his burthen. Many a one is willing to take Jesus as their Saviour, but they are unwilling to take him on his own sweet terms; O they imagine it an hard task, and an heavy burthen, *Who may endure it?* it was otherwise with Christ, *I do delight to do thy will O my God;* and 'tis otherwise with Christians, for his Commandments are not grievous, saith John; and therefore David calls on others to try this truth, *Oh taste, and see how good the Lord is.* It is said of Master Sanders, that a little before his death and martyrdom he told his Wife, that he had no riches to leave her, but that treasure of tasting how sweet Christ is to hungry Consciences; And of that (said he) as I feel some part, and I would feel more, so I bequeath it unto thee, and to the rest of my beloved in Christ. O my soul if thou canst but taste, thou wilt find a world of sweetness in Christ's ways; there is sweetness in the Word, *How sweet are thy Words to my taste, yea sweeter than honey to my mouth?* There is sweetness in prayer, hast thou not known the time that thou hast touched the hem of Christ's garment, and tasted of the joyes of Heaven in prayer? hast thou not seen heaven cleft, and Christ sitting at Gods right Hand? surely the Lord is Rich to all them that call upon him. There is sweetness in meditation, some call this very duty, *The Saints pasture*, which recreates and perfumes the tired Spirits: Now O my soul thou art in the exercise of this duty, now thou art in the meditation of the easiness of Christ's burthen, and of the sweet-

Psal. 40. 8.

1 John 5. 3.

Psal. 34. 8.

A. & Mon.

fol. 1361.

Psal. 119. 10. 3.

Rom. 10. 12.

Psal. 117. 99.

ness

ness of his wayes, tell me, is there nothing of Heaven in this meditation? is it sweet? or is it bitter to thy Soul? thou mayest read in Scripture of many admirable effects of meditation, as that it confirms our knowledg; *I have more understanding than all my teachers, for thy Testimonies are my Meditations*: that it inflames our love, *Oh how love I thy Law? it is my Meditation all the day*; that it casts a sweet influence on our lives, *I will Meditate in thy precepts, and have respect unto thy wayes*; What? is it thus with thee? canst thou say with David, *My Meditation of him shall be sweet*? And in the multitude of my thoughts within me, thy Comforts exceedingly delight my soul? Why then thou hast truly, tasted of God's goodness, thou hast actual discoveries of the sweetness of Gods wayes; thou hast experienc'd this truth, that *his yoke is easie, and his burthen is light*; that *his wayes are wayes of pleasantness, and all his paths are peace*. Oh if men did but know what ravishing sweetness were in the wayes of God, they could not but imbrace them, and esteeme one dayes society with Jesus Christ (as Caracciolus did) better than all the gold in the world

11. Consider the holiness of Christ's Nature, and the holiness of Christs Life. 1. For the holiness of his Nature; if thou couldst but clearly see it, what work would it make in thy Breast? Christ's inward beauty would ravish Love out of the Devils, if they had but Grace to see his beauty; yea, he would lead captive all hearts in Hell, if they had but eyes to behold his loveliness. O what a Flower? what a Rose of love and light is the Lord Jesus Christ? *My Beloved is white and ruddy, said the Spouse, the chiefest of ten thousands*. Summon before Christ, fair Angels, glorified Spirits, the azure Heavens, the lightsome Stars, all the delicious Flowers, Gardens, Meadows, Forrests, Seas, Mountains, Birds, Beasts, yea and all the Sons of Men, as they should have been in the world of Innocency, and let them all stand in their highest excellency before Jesus Christ, and what are they? the Saints in Glory now see the face of Christ; (i. e.) they see all the dignity, beauty, that is in Christ; and they are so taken, with his sight, that they do nothing else but stare, and gaze, and behold his Face for Ages, and yet they are never satisfied with beholding; suppose they could wear out their eyes at the eye holes in beholding Christ, they should still desire to see more. O this loveliness of Christ ravishes the souls of the glorified; how is it, O my soul, that thou art not taken with this meditation? But, 2. Go from the holiness of his Nature, to the holiness of his Life, it may be that will make deep impressions on thy spirit; consider his charity, his self-denial, his contempt of the world, his mercy, his bounty, his meekness, his pity, his humility, his obedience to his Father. A fruitful meditation on these Particulars cannot, cannot but cause some resemblance within, and make thee like Christ. O the wonder that any should disclaim the active obedience of Christ, as to his own Justification! Away, away with these cavils, and consider the obedience of Christ in relation to thy self. *God sent forth his Son made of a woman made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons*. It is a sweet note of Doctor Andrews, *Christ made under the Law, (i. e.) under the whole Law; the one half of the Law (which is the directive part) he was made under that, and satisfied it by the innocency of his Life, without breaking one jot or tittle of the Law, and so he answers that part, as it might be the principal; the other half of the Law (which is the penalty) he was under that also, and satisfied it by suffering a wrongfull death, no way deserved or due by him, and so he answered that part as it might be the forfeiture*. But if we come now to ask for whom is all this? it is only for us, that we might be redeemed und adopted; redeemed from all evil, and adopted or interested into all good. If this be so, O who would for a world of Gold lose the influence, and the benefit of Christs active obedience? consider of this, O my soul! till thou seelest some vertue to come out of Christs life into thy self.

SECT. III.

Of desiring after Jesus in that respect.

3. **L**et us desire after Jesus carrying on the work of our salvation in his Life: It is not enough to know and consider, but we must desire; our meditation of Christ, should draw forth our affections to Christ; and amongst all affections, I place this first of all, a desire after Christ.

But what is it in Christ's Life that is so desirable? I answer, every passage or particular named; yea, every thing of Christ is desirable (named or un-named) all that concerns Christ in any kind whatsoever (if to the former particulars, I should add a thousand and a thousand more) it is very precious, and excellent, and necessary, and profitable, and comfortable, and therefore desirable: but to put them in order:

1. The meanest things of Christ are desirable things; the very filings of Gold, the dust or sparkles of precious Stones are of real price and value, yea, of much worth; yea, the very Leaves of the Tree of Life are healing: the very Hem of Christ's garment, but even touched, sends forth its vertue: the meanest and worst things of Christ are incomparably to be desired above all things; the dust of Zion, the very ground that Christ's feet treadeth on, any thing that hath the poorest relation to Jesus Christ, it is desirable for him. Hence we read that one poor woman sought no more of him but to wash Christ's feet, and to kiss them; another woman breathes out these desires after Christ, *If I may but touch the hem of his garment, I shall be whole.* Mary Magdalen sought only to have her Arms filled with his dead body: Joseph of Arimathea was of the same mind: *O the bloody winding-sheet, together with the dead and torn Body of Christ in his arms are most precious and sweet.* Christ's Clay is Silver, and his Brass Gold: John the Baptist thinks it an honour to unloose the Latches of his shoes: David, though he was a great Prophet, and appointed to be King over Israel, yet his soul pants thus, *O that I might be so near the Lord, as to be a door-keeper in the house of my God.* Yea, he puts an happiness on the Sparrow and the Swallow, that may build their Nest besides the Lord's Altar.

Mat. 9. 21.

John 1. 27.

Psal. 84. 10.
Ver. 3.

2. The more considerable actions of Christ are especially desirable. Oh my soul, wouldst thou but run through his Life, and consider some of his more eminent actions, in relation to his Friends, or in relation to his Enemies, what desires would these kindle in thine heart after Christ? 1. To his Friends, he was sweet and indulgent; where there was any beginnings of Grace, he did encourage it: so was the Prophecie, *Abruised reed shall he not break, and smoking flax shall he not quench:* Nay, where was but a representation of Grace, he seemed to accept of it: Thus, when the young man came and said, *What good thing shall I do to inherit eternal life?* he embraced him, and made much of him; then Jesus beholding him, he loved him: And so the Scribe which asked him, *which is the first Commandment of all?* in the conclusion Christ told him, *Thou art not far from the Kingdom of God:* He laboured to pull him further, in telling him he was not far from Heaven and Glory. And so the people that fainted for bread of Life, that were scattered abroad as sheep having no shepherd—he was moved with compassion on them, *ἐπαγαγεῖν αὐτῶν:* he was bowelled in heart, his very bowels were moved within him. 2. To his enemies he was kind and merciful; many a time he discovers himself most of all unto sinners; he was never more familiar with any at first acquaintance, than with the woman of Samaria that was an Adultress; and Mary, that had been a sinner, how sweetly did he appear to her at the very first view? how ready was he to receive sinners? how ready to pardon and forgive sinners? how gracious to sinners after the pardon and forgiveness of sin? See it in Peter, he never cast him in the teeth with his Apostasie, he never upbraided him with it, he never so much as tells him of it; only he looks upon him: and afterwards, *Lovest thou me? O Peter, lovest thou me? why, Peter lovest thou me?* Often he was wronged and injured by men, but what then? was he all on a heat? did he call for fire down from heaven to destroy them? Indeed his Disciples, being more flesh than spirit, would fain have had it so; but he sweetly replies, *O, you know not what spirits you are of: the Son of man is not come to destroy mens lives, but to save them.* Sometimes we find him shedding tears for those very persons that shed his precious blood: *Oh Jerusalem, Jerusalem, &c.—if thou hadst known, even thou, at least in this thy day, the things belonging to thy peace, &c.* Why

Mat. 12. 20.

Mar. 10. 17, 21

Mar. 12. 28, 34

Mat. 9. 36.

Luke 9. 55, 56.

Isa. 26. 1, 8. O my soul, if thou wouldst but run through such passages as these, how desirable are they? well might they sing in that day in the Land of Judah, — In the way of thy judgments, O Lord, have we waited for thee, the desire of our soul is to thy name, and to the remembrance of thee.

3. The ever blessed and holy person of Christ is desirable above all. *My Beloved is white and ruddy, the chiefest of ten thousands; — yea, he is altogether lovely, or desirable; so Vatablus renders it, Christus est totus desideria, Christ is all desire.* If the actions of Christ be desirable, what must himself be? If the parings of his bread be so sweet, what must the great Loaf Christ himself be? Christ is admirable in action and person, but above all, his person is most admirable; no creature in the world yields the like representation of God, as the person of Jesus Christ; *he is the express Image of the person of his Father*; as the print of the Seal on the Wax is the express image of the Seal itself, so is Christ the highest representation of God; he makes similitude to him, who otherwise is without all similitude. And hence it is that Christ is called the

Standard-bearer of ten thousands: all excellencies are gathered up in Christ, as Beams in the Sun. Come, poor Soul! thy eyes run to and fro in the world to find Comfort and happiness; thou desirest after worldly Honour, worldly Pleasure, worldly Profits; cast thy eyes back and see Heaven and Earth in one; look if thou wilt at what thy vast thoughts can fancy, not only in this world, but in the world to come; or if thou canst imagine more variety; see that, and infinitely more, shining forth from the person of the Lord Jesus Christ: no wonder if the Saints adore him; no wonder if the Angels stand amazed at him, no wonder if all Creatures vail all their glory to him. Oh what are all things in the world to Jesus Christ? Paul compares them

together, *τὰ πάντα, all things with this one thing; And I account all things but loss, for the excellency of the knowledge of Christ. And I count all things* surely all things is the greatest count that can be cast up; for it includeth all prices, all sums; it takes in Earth, and Heaven, and all therein, that are but as created things; *q. d.* Nations, and all Nations; Gold, and all Gold; Jewels, and all Jewels; Angels, and all Angels; all these, and every all besides all these; what are they in comparison of Christ, but as feathers, dung, shadows, nothing? If there be anything worthy a wish, it is eminently, transcendently, originally in the Lord Jesus Christ; there is no honour, no felicity like that which Christ hath; some are sons, Christ is an only Son; some are Kings, but Christ is King of Kings; some are honourable, none above Angels, Christ is above Angels and Arch-angels: *To which of the Angels said he at any time, thou art my Son, thus say have I begotten thee?* Some are wealthy, Christ hath all the sheep on a thousand hills; the very utmost parts of the earth are his; some are beautiful, Christ is the fairest of all the children of men; he is spiritually fair, he is all glorious within; if the beauty of the Angels (which I believe are the beautifullest creatures the world has) should be compared with the beauty of Christ, which consists in the perfection of the divine nature, and in the perfection of his humane nature, and in the perfection of the graces of his Spirit, they would be but as lumps of darkness: The brightest Cherub is forc'd to screen his face from the dazzling and shining brightness of the glory of Christ. Alas! the Cherubims and Seraphims are but as spangles and twinkling stars in the canopy of Heaven, but Christ is the Sun of righteousness, that at once illuminates and drowns them all.

Come then, cast up thy desires after Christ, breath, O my soul, after the enjoyments of this Christ; fling up to heaven some divine ejaculations, *Oh that this Christ were mine! Oh that the actions of Christ, and the person of Christ were mine! Oh that all he said, and all he did, and all he were from top to toe were mine! Oh that I had the silver wings of a Dove, that in all my wants I might fly into the bosom of this Christ! Oh that I might be admitted to his person? or if that may not be, Oh that I may but touch the very hem of his Garment. If I must not sit at Table, Oh that I might but gather up the Crumbs! Surely there's Bread enough in my Father's House; Christ is the Bread of Life; this one Loaf Christ is enough for all the Saints in heaven and earth to feed on; and what must I pine away, and perish with hunger? Oh that I might have one Crum of Christ! Thousands of Instructions dropped from him while he was on earth; Oh what some of that food might be my nourishment! Oh that my ways were directed according to his Statutes! many a stream, and wave, and line, and precept flowed from this Fountain, Christ; Oh that I might drink freely of this water of life! He hath proclaimed it in my ears, if any man thirst, let him come unto me and drink; Oh that I might come, and find welcome! why sure I thirst, I am extremely athirst, I feel in me such a burning drought, that either I must drink or die; either the*

Psal. 119. 15.
John 7. 37.

righteousness

righteousness of Christ, the holiness of Christ, the holiness of his Nature, and the holiness of his Life must be imputed unto me, or farewell happiness in another World; why come, come Lord Jesus, come quickly; Oh I long to see the beauty of thy face! thy glory is said to be an enamouring glory; such is thy beauty, that it steals away my heart after thee, and cannot be satisfied till with Absolon, I see the Kings face; come Christ! or if thou wilt not come, I charge you, O Daughters of Jerusalem, if ye find my beloved, that ye tell him I am sick of Love. Cant. 5. 8.

SECT. IV.

Of Hoping in Jesus in that respect.

4. **L**et us hope in Jesus carrying on the great work of our Salvation in his Life. By this hope I mean not a fluctuating, wavering, doubtful hope, but an assured hope; an hope well grounded. The main soul question is, whether Christ's life be mine? whether all those passages of his life laid open, belong unto me? whether the habitual righteousness, and actual holiness of Christ be imputed to my justification? and what are the grounds and foundations on which my hope is built? The Apostle tells us, that God gives good hopes through Grace; if hope be right and good, it will manifest it self by operations of saving Grace: O look into thy soul! what gracious effects of the life of Christ are there? certainly his life is not with out some influence on our spirits, if we be his Members, and he be our Head. The Head we say, communicates life and sense, and motion to his members; and so doth Christ communicate a spiritual life, and sense, and motion to his members; O the glorious effects flowing out of Christ's life into a Believers soul! I shall lay down these. As,——

1. If Christ's life be mine, then am I freed from the Law of sin: This was the Apostles evidence; *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death.* Christ's Life is called the Spirit of Life, because of its perfection; and this Spirit of Life hath such a power in it, here termed a Law, that it works out in Believers a freedom from the Law or Power in Sin. I cannot think, notwithstanding the influence of Christ's life on me, but that sin still sticketh in me, I am still a sinner in respect of the inherency of sin, but I am freed from the power of sin (*i. e.*) from the guilt of sin, as to its condemning power; and from the filth of sin as to its ruling reigning power: *Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof.*——

I grant there is some difference among Divines in their expressions, concerning the sins of Gods own people, though they mean one and the self-same thing. Some call them only *sins of infirmity*; and others grant the name of *reigning sins*; but with this limitation, that this is not a total reigning. Sin reigneth as a Tyrant over them, not as a King; at sometimes (as in Davids case) the will and consent may run along with sin, no actual resistance may be made against sin at all; and yet at the very same time the seed of God remaineth in them, though it seem dead; and in Gods good time, that very seed will revive again, and throw out the Tyrant; there is not, cannot be that antecedent and consequent consent to sin in the godly, as in the wicked: O my soul, consider this! if the vertue of Christ's life come in, it will take down that sovereign high reign of sin which the wicked suffer, and will not strive against; the flesh indeed may sometimes lust against the Spirit, but it shall not totally prevail or get the upper hand; *Sin shall not have dominion over you.* Sin may tyrannize in me for a time, but it shall not King it in me. Look to this! Doth the power and dominion of Christs Life throw out of thy heart and life that Kingly power and dominion of my sin? here is one ground of hope.

2. If Christ's life be mine, then shall I walk even as he walked; such is the efficacy of Christ's life, that it will work subableness, and make our life in some sort like his life. The Apostle observes that our communion with Christ works on our very conversations; *he that abideth in him, walkes even as he walked:* and to this purpose are all those holy admonitions; *walk in love, as Christ also loved us.*——and, *I have given you an example, that you should do as I have done unto you.*——And, *as he which hath called you is holy, so be ye holy in all manner of conversation.* Then is Christ's life mine, when my actions refer to him as my Copy, when I transcribe the Original of Christ's life (as it were, to the life. Alas, what am I better to observe in the life of Christ his Charity to his Enemies, his Reprehensions of the Scribes and Pharisees, his subordination to his heavenly Father, his ingenuity towards all men, his effusions of love towards all the Saints,

if there be no likeness of all this in my own actions? The Life of Jesus is not described to be like a Picture in a chamber of Pleasure, only for beauty and entertainment of the eye, but like the *Egyptian Hieroglyphicks*, whose very feature is a precept, whose Images converse with men by sense, and signification of excellent discourses; to this purpose, saith Paul, we all with open face, beholding as in a glass, the glory of the Lord, are changed in the same Image from Glory to Glory: Christ is the Image of his Father, and we are the Images of Christ; Christ is Gods Masterpiece, and the most excellent device and work, and frame of heaven that ever was, or ever shall be; now Christ being the top-excellency of all, he is most fit to be the the pattern of all excellencies whatsoever; and therefore he is the Image, the Idea, the Pattern, the Platform of all our sanctification. Come then, O my soul, look unto Jesus, and look into thy self; yea, and look and look, till thou art more transformed into his likeness: Is it so that thou art changed into the same image with Christ? look into his disposition as it is set forth in the Gospel? look into his carriage, look into his conversation at home and abroad; and then reflecting on thyself; look there, and tell me, canst thou find in thy self a disposition suitable to his disposition, a carriage suitable to his carriage, a conversation suitable to his conversation? art thou every way like him in thy measure, in Gospel allowance; in some sweet resemblance? why then, here's another ground of hope: O rejoice in it, and bless God for it.

3. If Christs life be mine, then shall I admire, adore, believe, and obey this Christ. All these were the effects of those several passages in Christs life respectively.

1. They admire at his Doctrine and Miracles: For his Doctrine; *all bear him witness, and wondered at those gracious words which proceeded out of his mouth: and for his Miracles; they wondered, and they glorified the God, the God of Israel: yea sometimes their admiration was so great, that they were sore amazed in themselves beyond measure, and they wondered.*—They were amazed at the mighty Power of God, and they wondered every one at all things which Jesus did. 2. And as they admired, so they adored: there came a Leaper and worshipped him, saying, *if thou wilt thou canst make me clean:* and there came a Ruler and worshipped him, saying, *My Daughter is even now dead, come lay thy hand on her, and she shall live;* and they that were in the Ship came and worshipped, saying, *of a truth thou art the Son of God.* The very worshipping of Christ confesseth thus much, that he is the Son of God. 3. And as they adored, so they believed: *If thou canst believe (said Christ to the Father of the possessed Child) all things are possible to him that believeth; and straight way he cried out, and said with tears, Lord, I believe, help thou my unbelief.* And when many of his Disciples fell away, then said Jesus to the twelve, *will ye also go away? Peter answers for the rest, to whom shall we go?—Why Lord, we believe, and are sure that thou art the Christ, the Son of the living God: not only worshipping of Christ, but believing in Christ is a right acknowledgment that Christ is God.* 4. And as they believed, so they obeyed: *ye have obeyed from the heart (said Paul to the Romans) that form of Doctrine which was delivered to you; no sooner Peter and Andrew heard the voice of Christ, follow me, but they left all and followed him: and no sooner James and John heard the same voice of Christ, follow me, but they left all and followed him; and no sooner Matthew, sitting at the receipt of custom, heard that voice of Christ, follow me, but he rose and followed him.* Why then are ye my Disciples indeed (said Christ to the believing Jews) *if ye continue in my word.* Come then, put thy self, O my soul, to the test; thou hast seen and heard, the wonderfull passages of Christs Life; the Baptism of Christ, the Fasting of Christ, the Temptations of Christ, the Manifestations of Christ; the Doctrine of Christ, the Miracles of Christ, the Holiness of Christ; and is this the issue of all? Dost thou now begin to admire, and adore, and believe, and to obey this Christ? is thy heart warmed? thy affections kindled? Forbs tells us that the word of God hath three degrees of operation in the hearts of his chosen, first it falleth to mens ears as the sound of many waters, a mighty, great, and confused sound, and which commonly brings neither terror nor joy, but yet a wandering and acknowledgment of a strange force, and more than humane power, this is that effect which many felt hearing Christ, when they were astonished at his Doctrine, as teaching with authority; what manner of Doctrine is this? never man spake like this man: the next effect is the voice of thunder, which bringeth not only wonder, but fear also: not only filleth the ears with sound, and the heart with astonishment, but moreover shaketh and terrifieth the conscience: the third effect is the sound of harping, while the Word not only ravisheth with admiration, and striketh the Conscience with terror, but also lastly filleth it with

2 Cor. 3. 18.

Luke 4. 22.

Matth. 15. 31.

Mark 6. 51.

Luke. 9. 43.

Matth. 8. 2.

Matth. 9. 18.

Matth. 14. 33.

Mark 9. 23, 24.

John 6. 66, 59.

Rom. 6. 17.

Mat. 4. 19, 20,

22.

Matth. 9. 9.

John 8. 31.

Mat. 1. 22, 27.

Luke 4. 32.

John 7. 46.

with sweet peace and joy. In the present case, give me leave to ask, O my soul, art thou struck into a maze at the mighty Miracles, and divine Doctrine of Jesus Christ? dost thou fall down and worship him as the Lord and thy God? dost thou believe in him, and rely on him for Life and Salvation? dost thou obey him, and follow the Lamb which way soever he goes? dost thou act from Principles of Grace in newness of life, and holiness of conversation? dost thou walk answerably to the commands of Jesus Christ; or at least is there in thee an earnest endeavour so to walk, and is it the sorrow of thy soul, when thou observest thy failings? and dost thou rejoyce in spirit when thou art led by the Spirit? why then here's another ground hope, that virtue is gone of Christ's life into thy soul.

4. If Christ's life be mine, then *I live, yet not I, but Christ liveth in me.* Paul speaks out this evidence, *I am crucified with Christ, nevertheless I live, &c.* he conjoins the death of Christ, and the life of Christ in one and the same soul; *q. d.* no man knows the benefit of Christ's death, but he that feels the virtue of Christ's life; there's no assurance of Christ's dying for us, but as we feel Christ living in us; if the power of Christ's death mortifie my lusts, then the virtue of Christ's life will quicken my soul: but what means he by this, *I live, yet not I, but Christ liveth in me?* It seems some Paradox; *I live, yet not I:* but a right interpretation reconciles all; as this, I live to God, and not unto my self; I live to Christ, and not unto the World; I live according to the Will of God, and not after my own lust and fancy; or (as some would have it) I live under grace, and not under the Law. *q. d.* Sometimes I lived wholly under the Law, which made me a persecutor of the Church of God, which wrought in me all manner of Concupiscence, and slew me; and then I found my self to be dead in sin: but now I have embraced Christ, and am no more the man I was; now I feel Christ quickning, ruling, guiding, and strengthening me by his Spirit, now I live spiritually and holily, not of my self, but from another: The very whole of Christians is from Christ; Christ is both Fountain-filling, and Life-quickning; *I live, yet not I, but Christ liveth in me.* Christ's life hath an influence, infusion, transmission into our selves in reference to spiritual life: Look as the Heavens by an influence into the Earth, do quicken and enliven the Earth, and make all the seeds and roots hidden in the Earth, to revive and put forth themselves; so there is an influence that goes forth from the Sun of Righteousness into the Souls of men, reviving and quickning them, and making them of dead, to become living; and of barren, to become fruitful; *To you shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as the Calves of the Stall.* O my Soul! question thy self in these few particulars; dost thou live to God, and not to thy self? dost thou live to Christ, and not to the World? dost thou derive thy life from Christ? and hath that life of Christ a special influence into thy soul? dost thou feel Christ living in thy understanding and will, in thy imagination and affections, in thy duties and services? 1. In thy understanding, by prizing the knowledge of Christ, by determining to know nothing in comparison of Christ? 2. In thy will, by making thy will free to chuse and embrace Christ; and by making his will to rule in thy will? 3. In thy imagination, by thinking upon him with more frequency and delight; by having more high, and honorable, and sweeter apprehensions of Christ than of all the Creatures? 4. In thy affections, by fearing Christ above all earthly powers, and by loving Christ above all earthly persons? 5. In thy duties and services, by doing all thou dost in his Name, by his assistance, and for his glory? why then here's another ground of thy hope, surely thou hast thy part in Christ's Life.

Gal. 2. 20.

Matth. 4. 2.

Away, away with all dejecting doubts, and perplexing fears! while Christ was in Augustine's eye, he said, *I dare not despond, I know who hath said it, and I dare build upon it; this Anchor of hope thus cast out, and fastning upon Christ, it would be admirably useful when Billows of Temptation beat upon Souls; this Helmet of Hope thus used, would keep off many blows, whereby the comforts of distrustful spirits are many times sadly battered.* O my Soul, look to the grounds of thy hope! if thou findest the power of sin dying in thee, if thou walkest as Christ walked, if thou admirest, adorest, believest, and obeyest thy Christ; if thou livest, and livest not, but in deed, and in truth, it is Christ that lives in thee; why then thou maist comfortably hope and assure thy self that Christ's habitual righteousness, and actual holiness is imputed to thy justification; thou maist confidently resolve that every passage of Christ's Life (so far as Legal or Moral) belongs unto thee. What? would ever Christ have come with his power against thy power of sin, if he had not meant to rescue thee? Would Christ ever have set thee a Copy, and have held thy hand and thy heart, to have writ legibly after him, if he had

not

Mat. 13. 55.

Rom. 5. 10.
Lam. 3. 26.

not meant thee for a *Scribe instructed unto the Kingdom of Heaven*? would Christ in his several actings have set himself before thee as the Object of Admiration, Adoration, Belief and Obedience, if he had not meant to own thee, and to be owned by thee? would Christ ever have come so near to thee, as to have lived in thee, to have been the soul of thy soul, and the life of thy life, the *All* of thy understanding and will, imaginations and affections, duties and services, if he had not purposed to have saved thee by his life? Surely it is good that I both hope, and quietly wait for the Salvation of God. I cannot hope in vain if these be the grounds of my hope.

SECT. V.

Of Believing in Jesus in that respect.

5. **L**ET us believe in Jesus carrying on the great work of our Salvation in his Life. Many Souls stand aloof, not daring to make a particular application of Christ, and his Life to themselves; but herein is the property of Faith, it brings all home, and makes use of whatsoever Christ is or does, for himself. To ponder Christ's actions during his Life, and the influence of his actions to all that are his, what is this to me, unless I believe my own part in all this? *Oh I dare not believe* (cries many a poor soul) *is it credible that Jesus Christ the Son of God, the brightness of his Fathers Glory, the express Image of his Fathers Person, should be incarnate for me, and lead such a life upon Earth for my soul? What! to be baptized, to be tempted, to manifest himself in the form of man, to whip the Buyers and Sellers out of his Temple, to preach up and down the Gospel of the Kingdom, to work miracles among men, to send abroad his Apostles with a commission to preach, to invite sinners, to ease the burden of duties, and in a word, to publish the righteousness of his Nature and Life; and all this, and a thousand times more than all this, for my soul? O what am I, or what is my Fathers House? If God should let me live one year in Heaven, it were infinite mercy; but that the God of Heaven should live so many years on Earth, and that all that while he should empty himself, in watching, fasting, praying, preaching for my sake; Oh the depth! Oh the depth! I cannot believe.*

Sweet Soul, be not faithless, but believing; I know it is an hard and difficult thing; but to help on a trembling soul, I shall first direct, and then encourage.

First for direction, let souls be acquainted how to act their Faith on Christ in respect of his Life. The manner of its proceedings I suppose is thus:—

1. Faith must directly go to Christ. Many poor souls humbled for sin, and taken off from their own bottom, they run immediately to the promise of pardon, and close with it, and rest on it, not seeking for, or closing with Christ in the promise; this is a common error among thousands; but we should observe, that the first promise that was given, was not a bare word simply promising pardon, peace, or any other benefit, which God would bestow; but it was a promise of Christ's Person, as overcoming Satan, and purchasing those benefits, *The Seed of the Woman shall bruise the Serpents head.* So, when the Promise was renewed to Abraham, it was not a bare promise of blessedness and forgiveness, but of that Seed, that is, Christ, Gal. 3. 6. in whom that blessedness was conveyed; *In thy Seed shall all the Nations of the Earth be blessed.* So that Abraham's Faith first closed with Christ in the Promise, and therefore he is said to see Christ's day, and to rejoyce in embracing him. Christ in the first place, and more immediately, is every where made the thing which Faith embraceth to salvation, and whom it looks unto and respects, as it makes us righteous in the sight of God. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*—*I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live.*—*And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.*—and, *Believe on the Lord Jesus Christ, and thou shalt be saved.*—And, *To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins.* And hence it is that Faith is called the Faith of Christ, Gal. 2. 16. Phil. 3. 9. Because Christ is it whom Faith apprehends immediately; and as for the other promises they depend all on this, *Whosoever believeth on him shall receive remission of sins: and he that believeth on the Son of God shall have life everlasting; verily, verily I say unto you,*

Gen. 3. 15.

Gen. 22. 18.

John 3. 16.
John 11. 25.Acts 13. 39.
Acts 16. 31.
Acts 10. 43.John 3. 36.
John 6. 47.

he that believeth on me hath everlasting life. O remember this in the first place, Faith must go unto Christ; and yet I mean not to Christ, as abstractly and nakedly considered; but to Christ as compass'd with all his Promises, Priviledges, Benefits.

2. Faith must go to Christ, as God in the flesh. Some make this the difference of Faiths acting betwixt Believers of the New and Old Testament: Under the Old Testament, when Christ was but in the Promise, and not as then come in the flesh, their Faith had a more usual recourse unto God himself; as for Christ (God-man, man-God) they had not so distinct, but only a confused knowledge of him; and therefore we read not so frequently and usually of their recourse unto him, but only unto God. O our God, wilt thou not judge them: we know not what to do, but our eyes are upon thee—*and, Hear me, O Judah, and ye inhabitants of Jerusalem, believe in the Lord your God, so shall ye be established.*—and, *The Lord heard this, and was wrath—because they believed not in God, and trusted not in his salvation.* But now under the New Testament, because Christ as Mediator, who was promised, is come, our Faith more usually and immediately addresseth it self unto Christ, as God in the flesh, God dwelling in our nature is made more familiar to our Faith, than the person of the Father, who is meerly God: God in the flesh is more distinctly set forth in the New Testament, and so he is more distinctly to be apprehended by the Faith of all Believers: *Ye believe in God* (sayes Christ to his Disciples, whose faith and opinion of the Messiah was till Christ's Resurrection of the same Elevation with that of the Old-Testament-Believers) *Ye believe in God*; but he rests not there, *believe also in me*, make me the object of your trust and salvation, as well as the Father, *believe also in me*, not only so, but believe in the first place on me. One sweetly observes, that when Faith and Repentance came more narrowly to be distinguished by their more immediate objects, it is laid down thus, *Repentance towards God, and Faith towards our Lord Jesus Christ*; not but that God and Christ are objects of both; but that Christ is more immediately the object of Faith, and God is more immediately the object of Repentance; so that we believe in God through believing in Christ first; and we turn to Christ by turning to God first. O remember this! Let our Faith in the more direct and immediate exercise of it be pitch upon Christ as God in the flesh.

3. Faith must go to Christ as God in the flesh, made under the Law: and hence it is that the Apostle joynes these together, *God sent his Son made of a woman, made under the Law*: If Christ had been out of the compass of the Law, his being incarnate, and made of a woman, had done us no good. Suppose one in debt, and danger of the Law, to have a Brother of the same flesh and blood, of the same Father and Mother; what will this avail, if that same Brother will not come under the Law (*i. e.*) become his Surety, and undertake for him? It is our case; we are debtors to God, and there is *an hand-writing against us, and contrary to us*: here is a Bond of the Law which we have forfeited; now what would Christ avail, if he had not come under the Law, if he had not been our Surety, and undertook for us? Our Faith therefore must go to Christ as made under the Law, not only taking our nature upon him, but our debt also; our nature as men, and our debt as sinful men: *He hath made himself to become sin for us who knew no sin*, (*i. e.*) he made him to be handled as a sinner for us under the Law, though he knew no sin on his part, but continued in all things written in the Book of the Law to do them. If Faith be inquisitive, when was Christ made under the Law? I answer, even then when he was circumcised: Thus Paul protests, *I testifie to every man that he that is circumcised, is a debtor to do the whole Law*. Christ at his Circumcision entred into bond with us, and undertook for us; and therefore then, and not till then, he had his Name given him, *Jesus a Saviour*: and from that time he was a debtor to do the whole Law. Not only to suffer, but also to do; for he both satisfied the Curse, and fulfilled the Commandments. O remember this! as Christ, and as Christ in the flesh, so Christ in the flesh made under the Law, is principally to be in the eye of of our Faith. If we put all together, our first view of Faith is to look on Christ God in the flesh, made under the Law.

4. Faith going to Christ as God in the flesh, and as made under the Law, it is principally to look to the end and meaning of Christ, as being God in the flesh, and as fulfilling the Law.

Now if we would know the meaning of Christ in all this, the Apostle tells us of a remote, and of a more immediate end.

1. Of a remote end: *God sent forth his Son made of a woman, made under the Law*, Gal. 4. 4, 5.

to redeem them that were under the Law, that we might receive the adoption of Sons. This was Christ's meaning, or the remote end of Christ. Alas! we were strangers from the Adoption, and we lay under the Law as men whom sentence had passed on: Now from this latter we are redeemed; he was under the Law, that we might be redeemed from under the Law; nor is that all; but as we are redeemed, so are we adopted the Children of God: And this end I rather attribute to the Life of Christ, that we might receive the Adoption (*i. e.*) from the estate of Prisoners condemned, that we might be translated into the estate of children adopted. O the mercy of God! who ever heard of a condemned man to be afterwards adopted? would not a condemned Prisoner think himself happy to escape with Life? But the zeal of the Lord of Hosts hath performed this; we are in Christ both pardoned and adopted; and by this means the joy and glory of Gods heavenly inheritance is estated upon us: O let our Faith look mainly to this design and plot of Christ! he was made under the Law, yea, and under the directive part of the Law by his life; he fulfilled every jot and title of the Law by his active obedience, that we might be entitled to glory; that we might be adopted to the inheritance of the Saints in glory.

Rom. 8. 4.

2. For the more immediate end of Christ: the Apostle tells us Christ was made under the Law, or fulfilled all Righteousness, *that the Law might be fulfilled in us*. In Christ's life were we represented, and so this fulfilling of all righteousness is accounted ours; *that the Law might be fulfilled in us*. O my soul, look to this! Herein lies the pith and the marrow of thy Justification: of thy self thou canst do nothing that good is; but Christ fulfilled the Law in thy stead; and if now thou wilt but act, and exercise thy Faith, thou mayst thereby find and feel the virtue and efficacy of Christ's righteousness and actual obedience, flowing into thy own soul. But here is the question, how should I manage my Faith? or how should I act it to feel Christ's righteousness *my righteousness*? I answer, 1. Thy way is to discover and discern this righteousness of Christ, this holy and perfect life of the Lord Jesus Christ in the whole, and in all the parts of it, as it is laid down in the written Word; Much hath been said of it in those four years of Christ's Ministry, but especially in the last year; I shall say more anon in our conformity unto Christ, whither also thou mayst have recourse. 2. Thy way is to believe and to receive this discovery as sacred and unquestionable in reference to thy own soul, as intended for thee, for thy use and benefit. 3. Thy way is to apprehend, apply, and to improve this discovery according to that judgment and proposal, to those uses, ends, and benefits to which thou believest they were designed. Yea, but there lies the question, how may that be done? I answer,—

1. Setting before thee that discovery (that perfect life of Christ in the whole, and all the parts of it) thou must first endeavour to be deeply humbled for thy great in-conformity thereto in whole and in part.

1. Still keeping thy Spirit intent on the Pattern, thou must quicken, provoke and encrease thy sluggish and drowsie soul with renewed, redoubled vigilancy, and industry to come up higher towards it, and (if it were possible) completely to it.

3. Yet having the same discovery, rule and copy before thee, thou must exercise faith thereupon, as that which was performed, and is accepted on thy behalf. And so go to God, and there represent, offer, and tender Christ's holy life and active obedience unto him. And that first to fill up the defects of thy utmost endeavour: Secondly, to put a righteousness, price, value, and worth upon what thou dost and attainest to. Thirdly, to make Christ's righteousness thy own, that thou mayst say with the *Psal-mist* in way of assurance, *O God my righteousness*. O my soul, if thou wouldst thus live by Faith, or thus act thy Faith on Christ's Life, Christ's Righteousness, Christ's active obedience; what a blessed life wouldst thou live? then mightst thou find and feel Christ's righteousness thy righteousness; I say *thy Righteousness* in respect of its efficacy, but not in respect of its formality; for so sinners would be their own Mediators. But of some of these Particulars I shall speak more largely in our conformity to Christ's holy Life.

2. For encouragements to bring on souls thus to believe on Christ, consider,—

1. The fulness of this Object; Christ's life is full, it is very comprehensive, it contains holiness, and happiness, sanctification, and justification: if Christ's Garments were healing, how much more so main and essential a part of Christ, even the half of Christ as it were? for so is Christ's Life. It is vehemently to be suspected, that the true reason why so much is said of his Death, and so little in comparison of his Life, it is either

either because we understand not the fulness of his life, or because we are carnal and selfish, affecting freedom from hell, more than holiness on earth; some benefit by Christ, more than conformity to Christ. O come! see the fulness of Christ's life: in reference to our sanctification, was it not an exact model of perfection? a most curious exemplification of Gods whole Word? an express Idea, Image, Representation of the whole mind of God? a full president for all others to walk by, to work by, to live by? and in reference to justification, is not Christ's life the object of Faith and justifying? nay, is not Christ's life the object of justifying faith, as well as Christ's death, resurrection, ascension, session, intercession? The assertors of Christ's active and passive obedience for us, can tell us of two things in the Law intended; one principal, viz. Obedience: and another secondary, viz. malediction upon supposition of disobedience; so that sin being once committed, there must be a double act to justification, the suffering of the Curse, and the fulfilling of Righteousness anew, the one is satisfaction for the injury we have done unto God as our Judge; and the other is a performance of a service which we owe unto God as our Maker. O then how large, and full, and comprehensive is this life of Christ?

2. Consider the excellency, the glory of this Object: Christ's life is glorious, and hence it is that the righteousness of Christ is the most glorious garment that ever the Saints of God did wear. It is *Marlorat's* saying, that *the Church which puts on Christ and his righteousness, is more illustrious than the Ayr is by the Sun.* John thus sets her out in his Vision; *And there appeared a great wonder in heaven, a woman clothed with the Sun, and the Moon under her feet.* I take this to be a lofty Poetical description of Christ's imputed righteousness: imagine a garment were cut out of the Sun, and put upon us, how glorious should we be? O but the righteousness of Christ is much more glorious: No wonder if the Church clothed with the Sun, tread the Moon under her feet (i. e.) if she trample on all sublunary things, which are uncertain and changeable as the Moon, *I count all things but dung* (saith Paul) *that I may win Christ, and be found in him; not having my own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith.* When Paul compares Christ's righteousness with the glory of the world, then is the world but dung. O the glory, O the excellency of the righteousness of Christ!

Marlorat.
Rev. 12. 1.

Phil. 3. 8, 9.

3. Consider the suitableness of this object; Christ's life, and the virtue of it, is most suitable to our condition. Thus I might apply Christ to every condition; if thou art sick, he is a Physician; if thou fearest death, he is the way, the truth, and the life; if thou art hungry, he is the bread of Life; if thou art thirsty, he is the water of Life: But not to insist on these words. It is the daily complaint of the best of Saints, *O my sins! I had thought these sins had been wholly subdued, but now I feel they return upon me again; now I feel the springs in the bottom fill up my soul again; Oh I am weary of my self, and weary of my life, Oh what will become of me?* In this case now Christ's life is most suitable, his righteousness is a continual righteousness; it is not a Cistern, but Fountain open for thee to wash in; as sin abounds, so grace in this gift of righteousness abounds much more. Christ's life in this respect, is compared to changes of Garments: Thou criest, *O what shall become of me? Oh I feel new sins, and old sins committed afresh; why but these changes of garments will hide all thy sins: if thou art but clothed with the robes of Christ's righteousness, there shall never enter into the Lords heart one hard thought towards thee of casting thee off, or of taking revenge upon any new occasion or fall into sin.* Why here is the blessedness of all those that believe. Oh then believe! Say not, *would Christ be incarnate for me? would he lead such a life on earth for my soul?* Why yes, for thy soul: never speak of thy sins, as if they should be any hinderance of thy Faith. If the wicked that apply this righteousness presumptuously, can say, *Let us sin that grace may abound,* and so they make no other use of Grace, but to run in debt, and to sin with a licence; how much rather mayest thou say on good ground, *Oh let me believe! Oh let me own my portion in this righteousness of Christ! that as my sins have abounded, so my love may abound; that as my sins have been exceeding great, so the Lord may be exceeding sweet; that as my sins continue and encrease, so my thankfulness to Christ, and glory in God, and triumph over sin, death, and the grave, may also encrease.* Why thus be encouraged to believe thy part in the Lord Jesus Christ.

Zech. 13. 1.

Zech. 3. 4.

SECT. VI.

Of Loving Jesus in that respect.

6. **L**et us love Jesus, as carrying on the great work of our salvation for us during his Life. Now what is Love but a motion of the Appetite, by which the Soul unites itself to what seems fair unto it? And if so, O what a lovely Object is the Life of Christ? who can read over his Life, who can think over his worthiness, both in his person, relations, actions, and several administrations, and not love him with a singular love? That which set the Daughters of Jerusalem in a posture of seeking after Christ, was that Description of Christ, which the Spouse made of him; *My Beloved is white and ruddy, the chiefest of ten thousands, his head is as the most fine Gold, his Locks are bushy and black as a Raven; his eyes are as the eyes of Doves, by the Rivers of water, washed with milk, and finely set, his cheeks are as a bed of Spices, and sweet flowers; his lips like Lillies dropping sweet smelling myrrhe, &c.* By these are intimated unto us the government of Christ, the unsearchable counsels of Christ, the pure nature of Christ, without any impurity or uncleanness; the gracious promises of Christ, the soul-saving instructions of Christ, the holy actions and just administrations of Christ, the tender affections, and amiable smilings of Christ, the gracious, inward and wonderful workings of Christ; so that he is altogether lovely, or he is composed of loves; from top to toe there is nothing in Christ, but 'tis most fair and beautiful, lovely and desirable—Now as this Description enflamed the Daughters of Jerusalem; so to act our loves towards the Lord Jesus Christ, take we a copy of the Record of the Spirit in Scriptures; see what they say of Christ; this was his own advice, *Search the Scriptures, for—they are they which testify of me.*

Cant. 5. 10,
11. 12, 13, 14,
15.

John 5. 39.

O my soul, much hath been said to perswade thee to Faith; and if now thou believest thy part in those several actings of Christ, why let thy Faith take thee by the hand, and lead thee from one step to another; from his Baptism to his Temptations; from his Temptations to his Manifestations; and so on: Is not here fewel enough for Love to feed upon? Canst thou read the history of Love (for such is the history of Christ's Life) and not be all on a flame? Come, read again! there is nothing in Christ but 'tis lovely, winning, and drawing; as,—

1. When he saw thee full of filth, he goes down into the waters of Baptism, that he might prepare a way for the cleansing of thy defiled and polluted soul.

2. When he saw the Devil ready to swallow thee up, or by his baits to draw and drag thy soul down to hell, he himself enters into the Lift with the Devil, and he overcomes him, that thou mightest overcome, and triumph with Christ in his Glory.

3. When he saw thee in danger of death through thy own unbelief, for (*except thou sawest in his hands the print of the nails, and put thy finger into the print of the nails; except thou hadst clear manifestations of Christ even to thine own sense, thou wouldest not believe*) he condescends so far to succour thy weakness, as to manifest himself by several witnesses; three in heaven, and three on earth: yea, he multiplies his three on earth to thousands of thousands; so many were the signes witnessing Christ, that the Disciple which testified of them, could say, *If they should be written every one, the world could not contain the Books that should be written.*

John 21. 25.

4. When he saw the buying and selling in the Temple, yea, making Merchandize of the Temple it self, I mean of thy Soul, which is the Temple of the holy Ghost; he steps in to whip out those Buyers and Sellers, those Lusts and Corruptions: O (cries he) *will you sell away your souls for Trash? O what is a man profitted though he gain the whole world, and lose his own Soul?*

Prov. 30. 2, 3.

5. When he saw thee like the horse and mule, *more brutish than any man, not having the understanding of a man; thou neither learnedst wisdom, nor hadst the knowledge of the most holy;* he came with his instructions, adding line unto line, and precept on precept, *teaching and preaching the Gospel of the Kingdom;* and sealing his truths with many Miracles, that thou mightst believe, *and in believing thou mightest have life through his Name:* and Oh! what is this but to make thee wise unto salvation?

Mat. 4. 23.

6. When he saw thee a sinner of the Gentiles, a stranger from the common-wealth of Israel,

Israel, and without God in the world, he sent his Apostles and Messengers abroad, and bad them preach the Gospel to thee; *q. d.* Go to such a one in the dark corner of the world, an Isle at such a distance from the Nation of the Jews, and set up my Throne amongst that people, open the most precious Cabinet of my Love there; and amongst that People, tell such a Soul, that Jesus Christ came into the world to save sinners, of whom he is one. O admirable Love!

7. When he saw thee cast down in thy self, and refusing thy own Mercy, crying and saying, *what! is it possible that Jesus Christ should send a Message to such a dead Dog as I am? why the Apostles Commission seems otherwise: Go not into the way of the Gentiles, or into any City of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel.* O I am a lost sheep, but not being of the House of Israel; what hope is there that ever I should be found? He then appeared, and even then he spread his arms wide to receive thy soul; he satisfied thee then of another Commission given to his Apostles; *Go, teach all Nations: And he cried even then, Come unto me thou that art weary and heavy laden with sin, and I will receive thee into my bosom, and give thee rest there.* Mat. 10. 5, 6. Mat. 28. 19.

8. When he saw thee in suspense, and heard thy complaint, *But if I come, shall I find sweet welcome? I have heard that his ways are narrow and straight; Oh it is an hard passage, and an high ascent up to heaven! Many seek to enter in, but shall not be able: Oh! what shall become of my poor Soul? why then he told thee otherwise; that all his ways were ways of pleasantness, and all his paths peace; he would give thee his Spirit that should bear the weight, and make all light; he would sweeten the ways of Christianity to thee, that thou shouldest find by experience, that his yoke was easie, and his burden was light.* Luke 13. 24. Prov. 3. 17. Mat. 11. 29.

9. When he saw the wretchedness of thy Nature, and original pollution, he took upon him thy Nature, and by this means took away thy original sin. O here is the lovely Object! What is it but the absolute holiness and perfect purity of the Nature of Christ? This is the fairest Beauty that ever eye beheld; this is that compendium of all Glories: now if Love be a motion and union of the Appetite to what is lovely, how shouldest thou flame forth in loves upon the Lord Jesus Christ? this is rendered as the reason of those sparklings, *Thou art fairer than the children of men.* Psa. 45. 2.

10. When he saw thee actually unclean, a transgressor of the Law in thought, word, and deed; then he said, *Lo, I come to do thy will, O God; and wherefore would he do Gods will, but meerly on thy behalf?* Heb. 10. 9.

O my Soul, canst thou read over all these passages of Love, and dost thou not yet cry out, *O stay me, comfort me; for I am sick of Love? Can a man stand by an hot and fiery furnace, and never be warmed? Oh for an heart in some measure answerable to these Loves! Surely even good natures hate to be in debt for love; and is there in thee (O my soul) neither grace, nor yet good nature? O God forbid! awake! awake thy ardent love towards the Lord Jesus Christ! why thou art rock, and not flesh, if thou beest not wounded with these heavenly darts; Christ loves thee, is not that enough? fervent affection is apt to draw love, where is little or no beauty; and excellent beauty is apt to draw the heart where there is no answer of affection at all; but when these two meet together, what breast can hold against them? See, O my soul, here is the sum of all the particulars thou hast heard, *Christ loves thee, and Christ is lovely; his heart is set upon thee, who is a thousand times fairer than all the children of men; doth not this double consideration, like a mighty loadstone, snatch thy heart unto it, and almost draw it forth of thy very breast? O sweet Saviour, thou couldst say even of thy poor Church (though labouring under many imperfections) Thou hast ravished my Heart, my Sister, my Spouse, thou hast ravished mine heart with one of thine eyes, with one chain of thy neck; how fair is thy love, my Sister, my Spouse? how much better is thy love than wine, and the smell of thy ointments than all Spices? Couldst thou, O blessed Saviour, be so taken with the incurious and homely features of the Church, and shall not I much more be enamoured with thy absolute and divine Beauty? It pleased thee, my Lord, out of thy sweet ravishments of thy heavenly love, to say to thy poor Church, Turn away thine Eyes from me, for they have overcome me; but Oh let me say to thee, Turn thine eyes to me, that they may overcome me; my Lord, I would be thus ravished, I would be overcome; I would be thus out of my self, that I might be all in thee.* Cant. 4. 9, 10. Cant. 6. 5.*

Thus is the Language of true love to Christ; but alas, how dully and flatly do I speak it;

O my soul, how art thou out of frame? in creature-communion I usually feel the warm, and vigorous, active, and very strong; but now *thy heart is ending of a good matter, thou art speaking of the things which thou hast made concerning the King*, thy words do almost freeze between thy lips; how chill and cold art thou in thy converses with Jesus Christ? Oh this puts me in mind of my deserts; surely had Christ's love been but like this faint and feeble love of mine, I had been a damned wretch without all hope: O Christ, I am ashamed, that I love thee so little; I perceive thy loves are great by all those actings in thy life; come blow upon *my Garden*, persuade me by thy Spirit that I may love thee much; *many sins are forgiven me*, O that I may love thee much!

SECT. VII.

Of Joying in Jesus in that respect.

7. **L**et us joy in Jesus, as carrying on the great work of our Salvation for us, during his Life. But what is there in Christ's life, or in all the passages of his Life to stir up Joy? I answer, all his life, and all the passages of his life, if rightly applied, are excellent matter for the stirring up of this Affection: indeed the main of the work is in the application of Christ's life; if ever we rejoyce spiritually in Christ, we must bring together the object and the faculty; and this Union of the object and the faculty, is usually wrought by contemplation, or by confidence, or by fruition; I shall but a while insist on these, that we may come up at last to rejoyce in Christ, yea, if it were possible to rejoyce, and again rejoyce.

1. Let us contemplate on this life of Christ, let us think of it in our minds; there is a kind of delight in knowing some things speculatively, which we would abhor to know experimentally; and therefore the Devil's first temptation was drawn from the knowledge of evil, as well as good; he knew that the mind of man would receive content in the understanding of that, which in its own nature had no perfection at all; now if there be a delight in the contemplation of evil, how much more in the contemplation of that which is good? And is not the life of Christ, the Graces, the Virtues, the holy Actions, the dear Affections of Jesus Christ to us-ward, good, and very good? Come then, stir up our memories, let us be settled men; let us spend our frequent thoughts upon this blessed Object; the reason we miss of our joyes, is, because we are so little in contemplations of our Christ. It is said that *he pities us in our sorrows, but he delights in us, when we delight in him*. Certainly he would have us to delight in him, and to that purpose he way-layes our thoughts, that wheresoever we look, we shall still think on him: O my soul, cast thine eyes which way thou wilt, and thou shalt hardly look on any thing, but Christ Jesus hath taken the name of that very thing upon himself. What, is it day? and dost thou behold the Sun? He is called *the Sun of righteousness*: Or, is it night? and dost thou behold the Stars? He is called a Star: *There shall come a Star out of Jacob*——*out of Jacob shall he come that shall have dominion*. Or, is it Morning? and dost thou behold the morning-star? He is called the *bright morning-star*. Or, is it Noon? and dost thou behold clear light all the world over in thy Hemisphere? He is called the *Light*, and that *Light*, and that *Light that lighteth every man that cometh into the world*. Or, to come a little nearer; if thou lookest on the earth, and takest a view of the Creatures about thee, seest thou the silly sheep? He is called a sheep; *as a sheep before her shearers is dumb, so he openeth not his mouth*: or seest thou a Lamb bleating after the harmless sheep? He is called a Lamb; *Behold the Lamb of God which taketh away the sins of the world*: Seest thou a Shepherd watching over his flock, by day or night? He is called a Shepherd: *I am the good Shepherd, and know my sheep, and am known of mine*: Or seest thou a Fountain, Rivers, Waters? He is called a Fountain: *In that day there shall be a Fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness*: Or seest thou a Tree good for Food, or pleasant to the eye? He is called the *Tree of Life*: and, *as the Apple-tree among the Trees of the Wood, so is my Beloved among the Sons*. Seest thou a Rose, a Lilly, any fair Flower in a Garden? He is called a Rose, a Lilly: *I am the Rose of Sharon, and the Lilly of the Valleys*: or to come a little nearer yet; art thou within doors? *I am the door*, by me if any man enter in he shall be saved, and shall go in and out, and shall find pasture. Art thou

adorning

Mal. 4. 2.
Num. 24. 17,
19.

Rev. 22. 16.

John 1. 7, 8, 9.

Isa. 53. 7.

John 1. 29.

John 10. 14.

Zach. 13. 1.

Prov. 3. 18.

Cant. 2. 3.

Cant. 2. 1.

John 10. 9.

adorning thy self, and takest a view of thy Garments? He is called a Garment: *Put ye on the Lord Jesus Christ.* Art thou eating meat, and takest a view on what is on thy Table? He is called *Bread: The bread of God, true bread from Heaven, the bread of life, the living bread which came down from heaven.* Why thus Christ way-layes our thoughts, that wheresoever we look, we should ever think of Christ—Now these thoughts or contemplations of Christ, are they that bring together the object and the faculty of joy: I cannot think of Christ, or the life of Christ, of Christ preaching, or of Christ preached; but I must rejoyce in Christ; as sometimes the Apostle said; *Christ is preached, whether in pretence or truth, I matter not, but that he is preached, I therein do rejoyce, yea and will rejoyce.*

Rom. 13. 14.

John 6. 32, 35, 51.

Phil. 1. 18.

2. Let us consider in Christ, let us upon good grounds hope our share and interest in the Life of Christ: O this would strengthen our joy, yea fill us with joy unspeakable and glorious; where true joy is, there is first a thinking of the good in our mind; and secondly, an expecting of it in our heart; hence it is that whatsoever doth encourage our hope, the same doth enlarge our delight; the Apostle joines both these together: *Rejoyce in hope:* Hope and Joy go both together; if I have but assured hope that Christ's life is mine, I cannot but rejoyce therein: on the contrary, if my hope fluctuate, if I am but uncertain, if I look on the influence and benefits of Christ's life as only possibly mine, and no further; then is my comfort but unstable and weak: sometimes we find Christ compared to a rich Store-house: *In him (saith the Apostle) are hid all the treasures of wisdom and knowledge;* but alas, what am I richer for all his treasures, if I have no claim thereto, or interest therein? or what can I joy in another's riches, when I my self am wretched, and miserable, and poor, and blind, and naked? Look to this, O my soul; peruse again and again thy grounds of hope as afore laid down; do not slightly run them over; thou canst not be too sure of Christ: thou readest in the Gospel this and that passage of thy Jesus, canst thou lay thine hand on every Line, and say this passage is mine? *this Sermon was preached, and this miracle was wrought for me, that I might believe, and that in believing I might have life through his Name?* O then how shouldst thou but rejoyce? When *Zacheus* in the Sycamore Tree heard but Christ's voice, *Zacheus make haste, and come down; for to day I must abide in thy house.* O what haste made *Zacheus* to receive Christ! he came down hastily, and received him joyfully. This offer of Christ to *Zacheus* is thine as well as his, if thy hope be right; *Come down, poor Soul (saith Christ) this day must I abide in thy house.* O then what joy should there be in thy heart when Christ comes in, or when thou seekest Christ come in! *The friend of the Bridegroom rejoyceth greatly because of the Bridegroom's voice;* how much more may the Bride her self rejoyce.

Rom. 12. 12.

Col. 2. 3.

Luke 19. 5, 6.

John 3. 29.

3. Let us come up to more and more and more fruition of Christ; all other things work our delight but as they look towards this; now in this fruition of Christ are contained these things: first a propriety unto Christ; for as a sick man doth not feel the joy of a sound mans health, so neither doth a stranger to Christ feel the joy of a Believer in Christ; how should he joy in Christ that can make no claim to him in the least degree? But to that we have spoken. Secondly, a possession of Christ; this exceedingly enlargeth our joy. O how sweet was Christ to the Spouse, when she could say, *I am my Beloved's, and my Beloved is mine; he feedeth among the Lillies, q. d. we have took possession of each other; he is mine through faith, and I am his through love; we are both so knit by an inseparable union, that nothing shall be able to separate us two; he feedeth among the Lillies; he refresheth himself and his Saints, by his union and communion with them; many are taken up with the joy and comfort of outward possessions, but Christ is better than all; in one Christ is comprized every scattered comfort here below: Christ mine (saith the soul) and all mine.* 3. An accommodation of Christ to the soul; and this is it that compleats our joy; It is not bare possession of Christ which bringeth real delight; but an applying of Christ unto that end and purpose for which he was appointed: it is not the having of Christ, but the using of Christ, which makes him beneficial. O the usefulness of Christ to all believing Souls! The Scriptures are full of this; as appears by all his Titles in Scripture; he is *our life, our light, our bread, our water, our milk, our wine; his flesh is meat indeed, and his blood is drink indeed:* he is our father, our brother, our friend, our husband, our King, our Priest, our Prophet: he is our justification, our sanctification, our wisdom, our redemption; he is our peace, our mediation, our atonement, our reconciliation, our *all in all.* Alas! I look on my self, and I see I am nothing, I have nothing without Jesus Christ;

Cant. 6. 3.

Christ, here's a temptation, I cannot resist it; here's a corruption, I cannot overcome it; here's a persecution, I cannot down with it: well, but Christ is mine, I have interest in Christ, and I have possession of Christ, and I find enough in Christ to supply all my wants; he was set up on purpose to give me grace, and to renew my strength, so that if I make my application to Christ, *I can do all things*, Phil. 4. 13. *I can suffer the loss of all things*, Phil. 3. 8. I can conquer all things, nay, *in all things be more than a conquerour through him that loves me*, Rom. 8. 37. Oh the joy now that this accommodation brings to my soul! I see it is nothing but Christ, and therefore I cannot but rejoyce in this Christ, or I must rejoyce in nothing at all: Surely we are the Circumcision which rejoyce in Christ Jesus, and have no confidence in the flesh.

Phil. 3. 3.

O my soul! where is thy faculty of joy? come bring it to this blessed object, the Lord Jesus Christ: If thou know'st not how, first contemplate on Christ; think on those several passages in his life; those that lived with him, and stood by to see them, it is said of them, that *they all rejoyced for the glorious things that were done by him*. Or if thy heart be so dull and heavy, that this will not raise it up, then look to thy grounds of hope and confidence in Christ: so long as thou doubt'st of him, or of thy interest in him, how shouldst thou rejoyce or be cheerful in thy spirit? The poor man could not speak it without tears, *Lord, I believe, help thou my unbelief*; a believing unbelief, a wavering, staggering, trembling faith cannot be without some wounds in spirit: O be confident, and this will make thee chearful; or if yet thou see'st not this affection to stir, aspire to fruition, yea to more and more fruition of Christ, and union with Christ; and to that purpose consider thy propriety to Christ, thy possession of Christ, and the accommodation or usefulness of Christ to thy condition, whatsoever it is. What? will not these things move thy spiritual delight? canst thou not hear Christ say; *All I am is thine, and all I have done is thine, for thy use, and for thy benefit*. And doth not thy heart leap within thee at each word? O my soul, I cannot check thee for thy deadness: it is said, that when Christ was at the descent of the Mount of Olives, that the whole multitude of the Disciples began to rejoyce, and praise God with a loud voice, for all the mighty works that they had seen. What? a multitude of disciples rejoycing in Christ's acts? and art not thou one amongst the multitude? If thou art a Disciple, rejoyce thou; surely it concerns thee as much as them; and therefore rejoyce, lift up thy voice in harmony with the rest, rejoyce, and again rejoyce.

Luke 13. 17.

Mark 9. 24.

Luke 19. 37.

SECT. VIII.

Of calling on Jesus in that respect.

8 **L**et us call on Jesus, or on God the Father in and through Jesus. Thus we read that looking up to Jesus, or lifting up the eyes to Jesus, goes also for Prayer in Gods Book: *My prayer will I direct to thee (saith David) and will look up, and mine eyes fail with looking upwards*. Faith in prayer will often come out at the eye in lieu of another door; our affections will often break out at the window, when the door is closed. Thus Stephen look'd up to Heaven; he sent a Post, a greedy, pitiful and hungry look up to Jesus Christ out at the window, at the nearest passage, to tell him that a poor friend was coming to him: why thus let us look up to Jesus by calling on him; now this calling on him contains Prayer and Praise.

Psal. 5. 3.

Psal. 69. 3.

Acts 7. 55.

1. We must pray that all these transactions of Jesus during his Life, or during his Ministry upon earth, may be ours; we hope it is so, and we believe it to be so; but for all that, we must pray that it may be so. There is no contradiction betwixt Hope, and Faith, and Prayer, but rather a concatenation: *Lord, I believe, yet help my unbelief*; or, *be it to me according to my Faith, how weak soever*; it will bear that sense.

Mark 9. 24.

2. We must praise God for all those passages in Christ's life. Thus did the multitude; *they praised God with a loud voice, for all the mighty works that they had seen; saying, blessed be the King that comes in the name of the Lord, peace in heaven, and glory in the highest!* What (my Soul) hath Christ done all this for thee? was he made under the Law, to redeem thy soul, and adopt thee for his Son, to the inheritance of Heaven? came he down from heaven, and travelled he so many miles on earth, to woo and win thy heart? spent he so many Sermons, and so many Miracles to work thee into Faith? O how shouldest thou bless, and prize, and magnifie his Name? how shouldest thou break

Luke 19. 37, 38

break out into that blessed Hymn, *To him that loved us, and hath made us Kings and Priests unto God, and his Father, to him be Glory and Dominion for ever and ever, Amen.* Rev. 1. 5, 6.

SECT. IX.

Of conforming to Jesus in that respect.

Let us conform to Jesus, as he acted for us in his Life. *Looking to Jesus* intends this especially; we must look as one looks to his Pattern; as Mariners at Sea, that they may run a right course, keep an eye on that Ship that bears the Light: so in the Race that is set before us, we must have our eye on Jesus, our blessed Pattern. This must be our constant Query, *Is this the course that Jesus steered? Or that I may enlarge.*

In this Particular I shall examine these three Queries: 1. Wherein we must conform? 2. Why we must conform? 3. How we must conform to this Life of Jesus?

For the first, wherein we must conform? I answer;

1. Negatively: we must not, cannot conform to Christ in those works proper to his Godhead; as in working Miracles: I deny not but that the works of Miracles were by way of privilege, and temporary dispensation granted to the Apostles, and some others; but this was but for Ministry and Service, not for their Sanctity or Salvation; nor must we conform to Christ in those works of mediation, as in redeeming souls, in satisfying Divine Justice for our sin: *No man can redeem his Brother, nor give to God a ransom for him. There is but one Mediator between God and man, the man Christ Jesus:* Nor must we conform to Christ in those works of his Government, and influence into his Church; as in dispensing of his Spirit, in quickning of his Word, in subduing of his enemies, in collecting of his Members; all these are personal honours, which belong unto Christ, as he is Head of the Church; and to these works, if we should endeavour to conform, we should Crack our Sinews, dissolve our silver cords, and never the nearer.——Nor need we to conform to Christ in some other Particulars; in his voluntary poverty; *he became poor for our sakes,* 2 Cor. 8. 9. In his Ceremonial performances, as in going up to Jerusalem at the Feasts; in his perpetual grave deportment; we never read that Jesus laughed; and but once or twice that he rejoiced in spirit. Alas! the declensions of our Natures cannot come up to this Pattern: nor do I look at these passages as any acts of moral obedience at all. Psal. 49. 7.

2. Affirmatively, or positively; we must conform to Christ's life.

1. In respect of his Judgment, Will, Affections, Compassions. Look we at his Spirit, observe what mind was in Jesus Christ, and therein do we endeavour to conform: *Let the same mind be in you (saith the Apostle) which was in Christ,* Phil. 2. 5. And we have the mind of Christ (saith the Apostle) 1 Cor. 2. 16. Phil. 2. 5. 1 Cor. 2. 16.

2. In respect of his Virtues, Graces, habitual Holiness. *Learn of me (saith Christ) for I am meek and lowly in heart: Christ was of a meek and gentle Spirit. I beseech you, by the meekness and gentleness of Christ, saith Paul. And Christ was of an humble and lowly Spirit. Being in the form of God, he thought it no robbery to be equal with God; yet he made himself of no reputation, and took upon him the form of a Servant. I might instance in all other Graces; for he had them all in fulness: And of his fulness have all we received, Grace for Grace.* Mat. 11. 29. 2 Cor. 10. 2. Phil. 2. 6, 7. John 1. 16.

3. In respect of his words, talk, spiritual and heavenly Language. The very Officers of the Priests could say of Christ, *Never man spake like this man: and sometimes they all wondered at the gracious words which proceeded out of his mouth: He never sinned in word; neither was guile found in his mouth; who, when he was reviled, reviled not again: The Apostle speaking thus of Christ, he tells us, that herein Christ left us an example, that we should follow his steps.* John 7. 46. Luke 4. 22. 1 Pet. 2. 22, 23. Ver. 21.

4. In respect of his Carriage, Conversation, Close-walking with God. The Apostle sets forth Christ as an high Priest, who was holy, harmless, undefiled, and separate from sinners; and in like manner, saith Peter, *Ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should shew forth the virtues of him, who hath called you out of darkness into his marvellous light: that ye should shew forth the virtue* (i. e.) that

that in your lives and conversations you should express those graces and virtues which were so eminent and exemplary in Jesus Christ; that you should not only have them, but that you should hold them forth; *ἐκπαίδειν*, the word signifies properly to *teach*; so clearly should we express the virtues of Christ, as if our lives were so many sermons of the life of Christ.

In respect of all his acts, practices, duties of moral obedience; we find in the life of Christ many particular carriages, and acts of obedience to his heavenly Father; whereof some were moral, and some ceremonial: now all these are not for our imitation, but only such moral acts, as concerning which, we have both his pattern and precept. Come, let us mark this one Rule, and we need no more; *Whatsoever he commanded, and whatsoever he did, of precise Morality, we are therein bound to follow his steps.* I join together his Commands and Deeds, because in those things which he did, but commands not, we need not to conform; but in those things which he both did and commanded, we are bound to follow him; in such a case his Laws and Practice differ, but as a Map and guide, a Law, a Judge, a Rule, and Precedent.

In respect of all these particulars, and especially in respect of Christ's moral obedience, the whole life of Christ was a Discipline, a living, shining, and exemplary precept unto men; and hence it is that we find such names given to him in Scripture, as signifies not only preeminence, but exemplariness; thus he was called a *Prince*, Dan. 9. 25. a *Leader*, Isa. 55. 4. a *Governour*, Mat. 2. 6. a *Captain*, 2. 10. a *chief Shepherd*, 1 Pet. 5. 4. a *forerunner* or *conduit into glory*, Heb. 2. 20. a *light to the Jews*, Exod. 13. 21. a *light to the Gentiles*, Luke 2. 3. a *light to every man that entred into the world*, John 1. 9. All which titles, as they declared his dignity, so his exemplariness, that he was the Author and pattern of holiness to his people. And as for all other Saints, though they are imitable, yet with limitation unto him, only so far as they express his life in their conversation: *Be ye followers of me, even as I am of Christ.*

1 Cor 11. 1.

For the second; why we must conform? upon what Motives? I answer, 1. Because Christ hath done and suffered very much to that end and purpose? Sometimes I have wondered why Christ would do so much, and suffer so much as the Evangelists in their histories relate. This I believe, that Jesus was perfect God, and perfect man; and that every action of his life, and but one hour of his Passion and death might have been satisfactory, and enough for the expiation and reconciliation of ten thousand worlds; but now I am answered, that all those instances of holiness, and all those kinds of virtues, and all those degrees of passion, and all that effusion of his blood, was partly on this account, that he might become an example to us, that he might shine to all the ages and generations of the world, and so be a guiding star, and a pillar of fire to them in their journey towards heaven: O my soul, how doth this call on thee to conform to Christ? What? that a smaller expence should be enough to thy justification, and yet that the whole Magazine should not procure thy sanctification? that at a lesser sum of obedience God might have pardoned thy sin, and yet at a greater sum thou wilt not so much as imitate his holiness? In a dark night, if an *Ignis Fatuus* go before thee, thou art so amuzed with that little flame, that thou art apt to follow it, and lose thy self; and wilt thou not follow the glories of the Sun of Righteousness, who by so many instances calls upon thee, and who will guide thee into safety, and secure thee against all imaginable dangers? God forbid! If it had not been for thy imitation, I cannot think that Christ would have lived on earth so many years, to have done so many gracious and meritorious works. O think of this!

Rom. 8. 29.

2. Because Christ is the best and highest Exemplar of holiness that ever the world ever had: hence we must needs conform to Christ (as the Apostle argues) because *he is the first-born among many Brethren*; the first in every kind is propounded as a pattern of the rest; now Christ is the first-born. Christ is the head of all the predestinate, as the first-born was wont to be the head in all Families. The old saying is, *Regis ad exemplar, &c.* A very deformity was sometimes counted an honour, if it were in imitation of the Prince. It is storied of *Nero*, that having a wry neck, there was such an ambition in men to follow the Court, that it became the fashion and Gallantry of those times, to hold their necks awry; and shall not Christ, the King of Saints, be much more imitated by his Saints? Christ is *the head of the body, the beginning, the first-born from the dead, in all things he hath the preeminence*; and the rule is general, that, *that which is first and best*

Col. 1. 18.

in any kind, is the rule and measure of all the rest. Why such is Christ; O then let him be the guide of our life, and of our manners.

3. Because Christ doth not only give us an example, but he doth cherish, succour, and assist us by its easiness, complacency, and proportion to us. Some sweetly observe, that *Christ's piety* (which we must imitate) was even, constant, unblameable, complying with civil society, without any affrightment of precedent, or without any prodigious instances of actions, greater than the imitation of men. We are not commanded to imitate a life, whose story tells us of extasies in prayer, of abstractions of senses, of extraordinary failings to the weakening of our spirits, and disabling of all animal operations; no, no; but a life of justice, and temperance, and chastity, and piety, and charity, and devotion; such a life as without which humane society cannot be conserved;— And it is very remarkable, that besides the easiness of this imitation, there is a virtue and efficacy in the life of Christ; a merit, and impetration in the several passages of Christ's life, to work out our imitation of him. In the *Bohemian* history it is reported that *Wincelans* their King, one winters night going to his devotion in a remote Church, his servant *Podavivus*, who waited on his Master, and endeavoured to imitate his Masters piety, he began to faint through the violence of the snow, and cold; at last the King commanded him, to follow him, and to set his feet in the same footsteps which his feet should mark, and set down for him; the servant did so, and presently he fancied, or found a cure; thus Christ deals with us; it may be we think our way to Heaven is troublesome, obscure, and full of objection; well, faith Christ, *But mark my footsteps; come on, and tread where I have stood, and you shall find the virtue of my example will make all smooth, and easie; you shall find the comforts of my company, you shall feel the virtue and influence of a perpetual guide.*

4. Because Christ in his Word hath commanded us to follow his steps: *Learn of me, for I am meek and lowly in heart; and ye call me Master, and Lord, and ye say well, for so I am; if I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet, for I have given you an example, that ye should do as I have done to you.*

—Put on therefore bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.—And as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, *be ye holy, for I am holy.*—Against this some object, how can we be holy as Christ is holy? first, the thing is impossible; and secondly, if we could, there would be no need of Christ. But I answer to the first; the thing if rightly understood, is not impossible; we are commanded to be holy as Christ is holy, not in respect of equality, as if our holiness must be of the same compass with the holiness of Christ; but in respect of quality, our holiness must be of the same stamp, and truth, as the holiness of Christ; as when the Apostle saith, *That we must love our neighbor as our self*; the meaning is, not that our love to our neighbor should be Mathematically equal to the love of our self, for the Law doth allow of degrees in love, accordingly to the degrees of relation in the thing beloved. Do good unto all men, specially to those of the household of faith; love to a friend may safely be greater than love to a stranger; or love to a wife, or child, may safely be greater than to a friend; yet in all our love to others, it must be of the self same nature, as true, as real, as cordial, as sincere, as solid as that to our selves; *We must love our neighbor as our selves (i. e.)* unfeignedly, and without dissimulation.—Again, I answer, to the second, Christ is needful notwithstanding our utmost holiness in two respects.

1. Because we cannot come to full and perfect holiness, and so his grace is requisite to pardon and cover our failings. 2. Because that which we do attain unto, it is not of, or from our selves, and so his spirit is requisite to strengthen us unto his service. We must be holy as Christ is holy, yet still we must look at the holiness of Christ, as the sun, and root, and fountain; and that our holiness is but as a beam of that sun, but as a branch of that root, but as a stream of that fountain.

For the third, how we must conform to this life? I answer;

1. Let us frame to our selves some Idea of Christ, let us set before us the life of Christ in the whole, and all the parts of it, as we find it recorded in God's Book. It would be a large picture if I should draw it to the full, but for a taste I shall give it in few lines. Now then setting aside the consideration of Christ as God, or as Mediator, or as Head of his Church.

Mat. 11. 19.

John 13. 13;

14. 15.

Col. 3. 12. 13.

1 Pet. 1. 15;

16.

Rom. 13. 9.

Rom. 12. 9.

1. I look at the mind of Christ, at his judgment, will, affections; such as love, joy, delight, and the rest; and especially at the compassions of Jesus Christ. O the dear affections, and compassions which Christ had towards the sons of men! this was his errand from Heaven, and while he was upon the earth he was ever acting it, I mean his pitifulness, I mean his affections, and compassion in healing broken hearts; so the Psalmist, *He healeth the broken in heart, and bindeth up their wounds*; it is spoken after the manner of a Chirurgeon, he had a tender heart towards all broken hearts; he endeavoured to put all broken bones into their native place again; nor speak I thus only of him in respect of his office; but as he was man, he had in him such a mind, that he could not but compassionate all in misery; O what bowels! what stirrings, and boilings, and wrappings of a pained heart, touched with sorrow, was ever, upon occasion, in Jesus Christ? peruse these texts, and *Jesus went forth, and saw a great multitude, and he was moved with compassion towards them, and he healed their sick.*—*And Jesus when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd.*—*And there came a leper to him, and kneeling down to him, and saying to him, if thou wilt, thou canst make me clean, and Jesus moved with compassion, put forth his hand, and touched him, saying, I will, be thou clean.*—*Then Jesus called his disciples unto him, and said, I have compassion on the multitude.* And for the two blind men that cried out, *Have mercy on us O Lord, thou son of David*, it is said, that *Jesus stood still,*—*and he had compassion on them, and touched their eyes.* And the poor prodigal returning, *When he was yet a great way off, his Father saw him, and had compassion, and ran and fell on his neck and kissed him.* How sweet is this last Instance! that our sense of sinful weakness, should be sorrow and pain to the bowels and heart of Jesus Christ! you that are Parents of young Children, let me put the case; if some of you standing in the relation of a Father, should see his Child sweat, and wrestle under an over-load, till his back were almost broken, and that you should hear him cry, *Oh I am gone, I faint, I sink, I dye*; would not your bowels be moved to pity? and would not your hands be stretched out to help? or if some of you standing in the relation of a Mother, should see your sucking Child fallen into a pit, and wrestling with the water, and crying for help, would you not stir, nor be moved in heart, nor run to deliver the Child from being drowned? Surely you would, and yet all this pity and compassion of yours is but as a shadow of the compassions and dear affections that were, and that are in the heart of Jesus Christ; O he had a mind devoid of sin, and therefore it could not but be full of pity, mercy, and tender bowels of compassion.

2. I look at the grace in Christ; O he was full of grace, yea, full of all the graces of the Spirit; *A bundle of Myrrh, is my well-beloved to me*:—*My Beloved is unto me as a cluster of camphire in the vineyards of Engedi*: a bundle of Myrrh, and a cluster of camphire denote all the graces of the Spirit; as many flowers are bound together in a nosegay, so the variety of the graces of the Spirit, concenter'd in the heart of Jesus Christ, *ex. gr.*

1. In him was meekness, *He cometh unto thee meek*: he had a sweet command and moderation of his anger; he was meek as *Moses*, nay, though *Moses* was very meek, and very meek above all the men that were upon the face of the earth, yet Christ's meekness exceeded *Moses's*, as the body doth exceed the shadow.

2. In him was humility, he saved not the world by his power, but by his humility; in his incarnation, Christ would be humble; and therefore he was born of a poor Virgin, in a common Inn; in his life, his way on earth was a continual lecture of humility; a little before his death he gave such an example of humility as never was the like, *He poured water into a bason, and began to wash the disciples feet.* O ye Apostles, why tremble ye not at the wonderful sight of this so great humility? Peter, what dost thou? wilt thou ever yield that this Lord of Majesty should wash thy feet? methinks I hear Peter, saying, *What Lord, wilt thou wash my feet? art not thou the Son of the living God? the Creator of the world, the beauty of the heavens; the Paradise of Angels, the Redeemer of men, the brightness of the Fathers glory? and I, what am I, but a worm, a clod of earth, a miserable sinner? and wilt thou notwithstanding all this wash my feet? leave Lord, O leave this base office for thy servants; lay down thy towel, and put on thy apparel again; beware that the heaven, or the Angels of heaven be not ashamed of it, when they shall see that by this ceremony thou set'st them beneath the earth; take heed least the daughter of King Saul despise thee not, when she shall see thee girded about with this towel, after the manner of a servant, and shall say, that she will not take thee for her beloved, and much less*

lets for her God, whom she seeth to attend upon so base an office. Thus may I imagine Peter to bespeak his Master, but he little knew what glory lay hid in this humility of Christ; it was for us, and our example; an humble Christ, to make humble Christians.

3. In him was patience; O when I think of Christ's labours in preaching, weariness in travelling, watchfulness in praying, tears in compassionating, and then I add to all these his submission of Spirit, notwithstanding all the affronts, injuries, and exprobrations of men; how should I but cry out, *O the patience of Christ!* the Apostle tells us 1 Pet. 2. 23. that when he was reviled, he reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously, — I have already given a touch of these graces in Christ, which now I may set before me. — In him was wisdom, and knowledge, and justice, and mercy, and temperance, and fortitude, and every virtue, or every grace that possibly I can think of, *A bundle of Myrrh is my Beloved unto me, as a cluster of saffron in the vineyards of Engedi.*

3. I look at the conversation of Christ in word and deed; for his words, they were gracious. Not an idle word ever came out of the lips of Christ; himself tells us that of every idle word we must give an account; O then how free was Christ of every idle word? he knew the times and seasons when to speak, and when to be silent; he weighed every word with every Circumstance, time, and place, and manner, and matter; *There's a time to keep silence, and a time to speak,* said Solomon, when he returned again to his wisdom; and hence we read that sometimes Jesus being accused, he held his peace; and when he was accused of the chief Priests and Elders, he answered nothing; but other whiles he pours out whole Cataracts of holy instructions; he takes occasion of vines, of stones, of water, and sheep, to speak a word in season; he is still discoursing of the matters of the Kingdom of Heaven; and he speaks such words as give grace unto all the hearers round about him; so for his deeds and actions they were full of grace and goodness; the Apostle Peter gives him this character (which I look upon as a little description of Christ's life) *who went about doing good*; it was his meat and drink to do all the good he could; it was as natural to him to do good, as it is for a fountain to stream out, he was holy and heavenly, unspotted every way; O the sweet conversation of Christ! how humbly carries he it amongst men? how benignly towards his Disciples? how pitiful was he towards the poor? to whom (as we read) he made himself most like, *He became poor, that we might be made rich*; he despised, or abhorred none; no not the very Leapers, that were eschewed of all; he flattered not the rich and honourable; he was most free from the cares of the world; his prescriptions were, *Care not for the things of the morrow*; and in himself he was never anxious of bodily needs; above all, he was most solicitous of saving souls. — Much more I might add, if I should go over the particulars in the Gospel; but by these few expressions of Jesus Christ we may conceive of all the rest.

2. Let us be humbled for our great inconformity to this copy; what an excellent pattern is here before us? and how far, how infinitely do we come short of this blessed pattern? O alas! if Christ will not own me, unless he see his Image written upon me, what will become of my poor soul? why Christ was meek, and humble, and lowly in spirit; Christ was holy, and heavenly; Christ ever went about doing good; and now when I come to examine my own heart according to this original, I find naturally a meer antipathy, a contrariety. I am as opposite to Christ as Hell and Heaven. 1. For my thoughts, within I am full of pride, and malice; I am full of the spirit of the world; what is there in my heart but a world of passions, rebellions, darkness, and deadness of spirit to good? and, 2. If the fountain be so muddy, can I expect clear streams? what words are these, that come many a time from me? Christ would not speak an idle word, but how many idle, evil, sinful words come daily flowing from my lips? *Out of the abundance of the mouth the heart speaketh*; and if I may guess at my heart by my words, where was my heart this Sabbath, and the other Sabbath, when my discourse was all on my calling, or on the world, or it may be on my lusts, or on my Dalilah's, on my right-hand-sins, or on my right-eye-sins? and, 3. What actions are these so frequently performed by me? if I must read my state by my conversation, *Whose image and superscription is this?* the last oath I swear, the last blasphemy I belched out, the last act of drunkenness, idolatry, adultery I committed, (or if these sins are not fit to be named) the last piece of wrong I did my neighbour, the last prank of pride I played on this stage of the world, the last expence of time when I did no good in the world, neither to my self nor others, the last omission of good, as well

as commission of evil; O my soul, whose Image is this? is it the Image of Christ, or of Sathan? If the worst Scholar in the School should write thus unworthily after his copy, would he not be ashamed? if in my heart and life I observe so many blots and stains, so great inconformity, and dissimilitude to the life of Christ, how should I but lie in the dust? O woe is me! what a vast disproportion is betwixt Christ's life and mine? why thus, O my soul, shouldst thou humble thy self: each morning, each prayer, each meditation, each self examination, shouldst thou fetch new, fresh, clear particular causes, occasions, matters of humiliation: as thus, *we have* the evenness, gravity, graciousness, uniformity, holiness, spiritualities, divineness, heaviness of Jesus Christ; loe there the fragrant zeal, dear love, tender pity, constant industry, unwearied pains, patience, admirable self denial, contempt of the world in Jesus Christ; loe there those many, yea continual devoirs, divine treasures of soul after God his Fathers glory, after the spiritual and immortal good of the precious souls of his redeemed ones; Oh all the admirable meekness, mercifullness, ~~decentness~~, charity, with all other excellent temperance, rare composure, wonderful order of his blessed soul! O the sweet expressions, gracious conversation! O the glorious ~~beauty~~, blessed lustre of his divine Soul! Oh the sweet countenance, sacred ~~beauty~~, winning demeanour, winning deportment of Jesus Christ! and now I reflect upon my self, Oh alas! Oh the total, wide, vast, utter difference, distance, disproportion of mine here from! I should punctually answer, perfectly resemble accurately imitate exactly conform to this life of Christ; but ah my unevenness, lightness, vanity! Ah my unevenness, grossness, deformity, odiousness, sleightness, contemptibleness, ~~deceitfulness~~! Ah my sensuality, brutishness, devilishness! how clearly are these, and all other enormities discovered, discerned, made evident, and plain by the blessed and holy life of Jesus? so true is that rule, *Contraria juxta se posita magis elucescunt*.

Psal. 103. 1.

3. Let us quicken, provoke, and incense our sluggish, drouthy souls to conform to Christ. If we will but strictly observe our hearts, we shall find them very backward

Rom. 8. 29.

to this duty, and therefore let us call upon our souls as David did, *Bless the Lord O my soul, and let all that is within me bless his holy Name*; let us work upon our souls by reasoning with our own hearts, as if we discoursed with them thus, O my heart, or O my soul, if in the deep counsels of eternity this was Gods great design to make his Son like thee, that thou also mightest be like his Son, how then shouldst thou but endeavour to conform? and what sayes the Apostle? *For whom he did foreknow, he also did predestinate, to be conformed to the Image of his Son*: this was one of his great purposes from eternity; this law God set down, before he made the world, that I should conform to his Son: and what, O my soul, wouldst thou break the eternal bands of predestination? O, God forbid! Again, if this was one of the ends of Christ's coming, to destroy the works of the devil, to deface all Sathan's works, especially his work in me, his Image in me, and to set his own stamp on my soul; how then should I but endeavour to conform? I read but of two ends of Christ's coming into the world in relation to us, whereof the first was to redeem his people, and the other was to punish his people. *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people, zealous of good works*: the one is the work of his merits which goeth upward, to the satisfaction of his Father; the other is the work of his Spirit and grace, which goeth downwards to the sanctification of his Church; in the one he bestoweth his righteousness on us by imputation, on the other he fashioneth his Image in us by renovation; and what, O my soul, wouldst thou destroy the end of Christ's coming in the flesh? or wouldst thou miss of that end for which Christ came in relation to thy good; O, God forbid! Again, consider the example of the Saints before thee; if this was their holy ambition to be like their Jesus, emulate them in this, for this is a blessed emulation; it is observable how the heathens themselves had learnt a rule very near to this;

Senec. Ep. 11.

Seneca advised that every man should propound to himself, the example of some wise, and vertuous personage, as Cato, or Socrates, or the like; and really to take his life as the direction of all their actions; but is not the life of Jesus far more precious, and infinitely more worthy of imitation? we read in history of one Cecilia a Virgin, who accustomed her self to the beholding of Christ for imitation, and to that purpose the ever carried in her breast some pieces of the Gospel, which she had gathered out of all the Evangelists, and thereon night and day she was either reading, or meditating; this work she carried on in such a circulation, that at last she grew perfect in it, and so enjoyed Christ and the Gospel, not only in her breast, but also in the secrets of her heart; as appeared

peared by her love of Christ, and confidence in Christ, and familiarity with Christ, Cant. 1. 13. as also by her contempt of the world, and all its glory, for Christ his sake; There is some resemblance of this in the Spouse, when she resolved of Christ, *He shall lye all night betwixt my breasts; q. d. he shall be as near me as near may be, my meditation of him (and by consequence my imitation of him) shall be constant and continual; not only in the day; but He shall lye all night betwixt my breasts.* What, O my soul, was this the practise of the Saints? and wilt thou not be of that communion? O God forbid! thus let us quicken and provoke our souls to this conformity; let us excite, rouse, incense, awake, and sharpen up our wretched, sluggish, drowsy, lazy, souls; our faint, feeble, flitting, faltering, drooping, languishing affections, desires, endeavours! let us with enlarged industry engage, and encourage our backward and remiss spirits to fall upon this duty of conformity, again and again; let us come up higher towards it, or if possibly we may completely to it, that the same mind, and mouth, and life may be in us that was in Jesus Christ; that we may be found to walk after Christ, that we may tread in the very prints of the feet of Christ, that we may climb up after him, into the same heavenly Kingdom, that we may aspire continually towards him, and grow up to him, even to the measure of the stature of the fulness of Christ.

4. Let us regulate our selves by the life of Christ; whatsoever action we go about, let us do it by this rule, what? *Would Christ have done this?* or at least, *Would Christ have allowed this?* It is true, some things are expedient and lawful with us, which were not suitable to the Person of Christ, *Marriage is honourable with all men; and the bed undefiled;* but it did not befit his Person, who came into the world only to spiritual purposes, to beget sons and daughters; writing of books is commendable with men, because like *Abel*, being dead, they may still speak, and teach those who never saw them, but it would have been derogatory to the Person and office of Christ, for it is his Prerogative to be in the midst of the seven golden Candlesticks, to be present to all his Members, to teach by power, and not by ministry, to write his Law in the hearts of his people, and to make them his Epistles. Contrition, Compunction, Mortification, Repentance, for sin, are acts and duties necessary to our state and condition; for we are sinners, and sinners of the Gentiles; *To whom God also hath granted repentance unto life;* but these were in no sort agreeable to Christ, for, he was without sin, and needed not to repentance, nor to any part of it. The several states of men, as of Governours, Kings, Judges, Lawyers, Merchants, &c. are convenient for us, otherwise what ataxye, and confusion would there be in the world? and yet Jesus never put himself into any of these states; *My Kingdom (saies he) is not of this world.* Now as in these things we must only respect the Allowance of Christ, so in other things we must reflect upon the example of Christ; as, 1. In sinful acts eschewed by Christ. 2. In moral duties that were done by Christ.

Acs 11. 18.

John 18. 36.

1. In sinful acts eschewed by Christ, as when I am tempted to sin, then am I to reason thus with my self, would my blessed Saviour if he were upon earth do this and thus? when I am tempted to looseness and immoderate living, then am I to ask conscience such a question as this, would Christ have done thus? would he have spent such a life upon earth as I do? when I am moved by my own corruption, or by Satan to drunkenness, gluttony, sinful and desperate society, to swearing, cursing, revenge, or the like, then am I to ask, is this the life that Christ led? or if he were to live again, would he live after this manner? when I fall into passion, peevishness, rash words, or if it be but idle words, then am I to consider, O but would Christ speak thus? would this be his language? would such a rotten or unprofitable speech as this drop from his honey lips?

2. In case of moral obedience, concerning which we have both his pattern, and precept, I look upon Christ as my rule; and I question thus, did Christ frequently pray both with his Disciples, and alone by himself? and shall I never in my family, or in my cloister think upon God? did Christ open his wounds for me? and shall not I open my mouth to him? did Christ serve God without all self-ends, meely in obedience, and to glorifie him? and shall I make Gods worship subordinate to my aims and turns? did Christ shew mercy to his very enemies? and shall I be cruel to Christs very Members? O my soul, look in all thy sins, and in all thy duties to thy original, and measure them by the holiness of Christ: whether in avoiding sin, or in doing duty, think, *What would my blessed Saviour do in this case? Or what did he in the like case, when he was upon earth?* If we had these thoughts every day, if Christ were continually before our eyes, if in all we do or speak we should still muse on this, *What would Jesus Christ say if he were here?*

here? I believe it would be a blessed means, of living in comfort, and spiritual conformity to the Commands of God, yea, of acting Christ's life (as it were) to the life.

5. Let us look fixedly on Jesus Christ, let us keep our spiritual eyes still on the pattern, untill we feel our selves conforming to it: it is a true saying, that *Objects and moving reasons kept much upon the mind by serious thoughts, are the great engine, both appointed by nature and grace, to turn about the soul of man.* If I may deliver it in fewer terms, *Objects considered much, or frequently, do turn the soul into their own nature.* Such as the things are we must think of, and consider of, such will be our selves; or if we be not so, it is not through any imperfection in the object (especially in such an object as Jesus Christ is) but because it is not well applied, and by consideration held upon the heart, till it may work there; indeed the manner of this working may be secret, and insensible, yet if we follow on, we shall feel it in the issue; the beholding of Christ is a powerful beholding; there is a changing, transforming vertue goes out of Christ, by looking on Christ; can we think of his humility, and not be humble? can we think of his meekness and gentleness of Spirit, and yet we continue in our fierceness, roughness, frowardness of Spirit? can a proud fierce heart apprehend a meek, and sweet, and lowly Jesus? no, no; the heart must be suitable to the thing apprehended, it is impossible otherwise; certainly if the look be right, there must be a suitability betwixt the heart and Christ. Sight works upon the imagination in brute creatures; as *Laban's Sheep*, when they saw the party-coloured Rods, they had Lambs suitable; now will sight work upon imagination, and imagination work a real change in nature? and is not the eye of the mind (especially the eye of faith) more strong and powerful? if I but write after a copy, I shall in a while learn to write like it, if I seriously meditate on any excellent subject, it will leave a print behind it on my spirit; if I read but the life and death of some eminently gracious and holy man, it molds, and fashions, and transforms, and conforms my mind to his similitude; even so, and much more is it in this case; since the eye of faith works in the matter, which in it self is operative and effectual, and therefore it cannot but work more, than where is only simple imitation, or naked meditation; O then let us set the copy of Christ's life (as before described) in our view, and let us look upon it with both eyes, with the eye of reason, and with the eye of faith.

But how should we keep the eye of our faith on this blessed object, until we feel this conformity in us? I answer.—

1. Let us set apart some times on purpose to act our faith in this respect; *There is a time for all things under the Sun*, saith *Solomon*. It may be sometimes we are in our civil employments, but then is not the time; yet when they are done, and the day begins to close, if together with our closet prayer we would fall on this duty of *looking unto Jesus* by lively faith, how blessed a season might this be? I know not but that some Christians may do it occasionally, but for any that sets some time apart for it every day, and that in conscience, as we do for prayer, where is he to be found?

2. Let us remove hinderances; *Sathan* labours to hinder the soul from beholding Christ with the dust of the world, *The God of this world blinds the eyes of men*; O take heed of fixing our eyes on this worlds vanity! our own corruptions are also great hinderances to this view of Christ; away, away with all carnal passions, base humours, sinful desires; unless the soul be spiritual, it can never behold spiritual things.

3. Let us fix our eyes only on this blessed Object; a moving, rolling eye sees nothing clearly; *When the Angels are said to look into these things*, the word signifies that they look into them narrowly, as they who bowing or stooping down do look into a thing, so should we look narrowly into the life of Christ; our eye of faith should be set upon in a steady manner, as if all the world could not move us, as if we forgot all the things behind, and had no other business in the world but this.

4. Let us look wishingly and cravingly; there is affection, as well as vision in the eye; as the lame man that lay in *Solomon's porch* looked wishly on *Peter* and *John*, expecting to receive something of them, so let us look on Christ with a craving eye, with an humble expectation to receive a supply of grace from Christ, *Why Lord thou art not only anointed with the oyl of gladness above thy fellows, but for thy fellows; I am earthly minded, but thou art heavenly; I am full of lusts, but the Image of God is perfect in thee; thou art the fountain of all grace, an head of influence, as well as of eminence; thou art not only above me, but thou hast all grace for me, and therefore O give me some portion of thy meekness, lowliness, heavenly-mindedness, and of all other the graces of thy Spirit.* Surely thou art

art an heaven of grace, full of bright shining stars, Oh that of that fulness thou wouldst give me to receive even grace for grace; I pray Lord with an humble expectation of receiving from thee; Oh let me feel the dropping of the two-olive trees into the golden candlesticks, yea even into my soul.

5. Be we assured that our prayer (if it be in faith) is even now heard; never any came to Christ with strong expectations to receive grace, or any benefit prayed for, that was turned empty away; besides Christ hath engaged himself by promise to write his Law in our hearts; to make us like himself; *As he which hath called us is holy, so should we be holy in all manner of conversation.* Oh let us build on his gracious promise; Heaven and earth shall pass away before one jot or title of his Word shall fail; only understand we his promise in this sense, that our conformity must be gradual, not all at once, *We all with open face, beholding as in a glass, the glory of the Lord, are changed into the same Image from glory to glory (i. e.) from grace to grace; or from glory inchoate in obedience, to glory consummate, in our heavenly inheritance.* 1 Pet. 1. 15. 2 Cor. 3. 18.

6. If notwithstanding all this, we feel not for the present this conformity in us, at least in such a degree; let us act over the same particulars again and again; the gifts of grace are therefore communicated by degrees, that we might be taken off from living upon a received stock of grace; and that we might still be running to the spring, and drink in there; why alas, we have a continual need of Christ's letting out himself, and grace into our hearts, and therefore we must wait at the well-head, Christ; we must look on Christ as appointed on purpose by his Father to be the Beginner and Finisher of our holiness; and we must believe that he will never leave that work imperfect, whereunto he is ordained of the Father. *We may be confident (saith the Apostle) of this very thing, that he which hath begun a good work in us, will perform it, or finish it, until the day of Jesus Christ,* Phil. 1. 6. Oh then be not weary of this work until he accomplish the desires of thy soul.

I have now done with this subject: only before I finish, one word more. Sometimes I have observed that many precious souls, in their endeavours after grace, holiness, sanctification, have been frequent in the use of such and such means, duties, ordinances; wherein I cannot say, but they have done well; and for their help I therefore composed that piece called *Media*; but of all the ordinances of Christ, this *Looking unto Jesus* is made least use of, though it be chief of all: It is Christ (when all is done) that is that great Ordinance appointed by God for grace and holiness; and certainly those souls which trade immediately with Jesus Christ, will gain more in a day, than others in a moneth, in a year. I deny not other helps, but amongst them all, if I would make choice which to fall upon, that I may become more and more holy, I would set before me this glass, (i. e.) *Christ's holy life*, the great exemplar of holiness; we were at first created after his Image in holiness, and this Image we lost through our sin, and to this Image we should endeavour to be restored by imitation; And how should this be done, but by looking on Christ as our pattern? by running through the several Ages of Christ, and by observing all his graces, and gracious actings? in this respect I charge thee, O my soul (for to what purpose should I charge others, if I begin not at home, and with thee?) that thou make conscience of this practical Evangelical duty; O be much in the exercise of it! not only in the day intend Christ, but when night comes, and thou liest down on thy bed, let thy pillow be as Christ's bosom, in which *John* the beloved Disciple was said to lean; there lean thou with *John*; yea, lye thou between his breast; and *Let them lye all night betwixt thy breasts*; thus mayest thou lye down in peace and sleep, and the Lord only will make thee to dwell in safety; and when day returns again, have this in mind, yea, in all thy thoughts, words, and deeds, even look unto Jesus as thy holy exemplar; Say to thy self, *If Christ my Saviour were now upon earth, would these be his thoughts, words, and deeds? would he be thus disposed as I now feel my self? would he speak these words that I am now uttering? would he do this that I am now putting my hand unto? O let me not yield my self to any thought, word, or action, which my dear Jesus would be ashamed to own!* yea (if it were possible for thee to be so constant in this blessed duty) going and standing, sitting and lying, eating and drinking, speaking and holding thy peace, by thy self or in company, cast an eye upon Jesus; for by this means thou canst not chuse but love him more, and joy in him more, and trust in him more, and be more and more familiar with him, and draw more and more grace and vertue, and sweetness from him; O let this be thy wisdom, to think much of Christ; so as to provoke thee to the imitation

Cant. 1. 13.
Psal. 4. 8.

imitation of Christ ! then shalt thou learn to contemn the world, to do good to all, to injure no man, to suffer wrong patiently, yea, to pray for all those that despightfully use thee, and persecute thee ; then shalt thou learn to condescend to the weak, to condole sinners cases, to embrace the penitent, to obey Superiours, to minister to all ; then shalt thou learn to avoid all boasting, bragging, scandal, immoderate eating and drinking ; in a word, all sin. Then shalt thou learn to *bear about in thy body the dying of our Lord Jesus Christ, that the life also of Jesus may be made manifest in thy body* : So the Apostle, *For we which live are alwayes delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh*, 2 Corinth. 4. 10, 11. Why this is to follow Christ's steps, he descended from heaven to earth for thy sake ; do thou trample on earthly things, *Seek after the Kingdom of God, and his righteousness*, for thy own sake ; though the world be sweet, yet Christ is sweeter ; though the world prove bitter, yet Christ sustained the bitterness of it for thee : and now he speaks to thee, as he did to *Peter, Andrew, James, and John, Come, follow me* ; O do not faint in the way, lest thou lose thy place in thy Country, that Kingdom of glory.

Thus far we have *looked on Jesus* as our *Jesus* in his life, during the whole time of his Ministry ; our next work is to *look on Jesus*, carrying on the great work of man's salvation, during the time of his suffering and dying on the cross, until his resurrection from the dead.

LOOKING

LOOKING UNTO J E S U S

In His Death.

The Sixth Book. PART III.

C H A P. I.

Lam. 1. 12. *Is it nothing to you, all ye that pass by? be bold, and see.*

Heb. 12. 3. *Consider him who hath endured such contradiction of sinners against him.*

S E C T. I.

Of the day of Christ's Sufferings, divided into parts and hours.



He Son of Righteousness, that *arose with healing*, we shall now see go down in a ruddy Cloud. And in this Piece, as in the former, we must first lay down the Object, and then direct you to look upon it.

The Object is *Jesus*, carrying on the work of mans Salvation during the time of his Sufferings; now in all the transactions of this life, we shall observe them, as they were carried on successively in those few hours of his Passion and death.

As this work of mans salvation was great, so we cannot but observe how every piece of it was carried on in its due time, even from eternity to eternity. The very time of Christ's passage depended not on the will of man; for his enemies sought many a time before to slay him; as

Herod in his Infancy, *Matth. 2. 16.* The Jews in his riper age, when sometimes they took up stones to stone him, *John 8. 59.* and sometimes they would have broke his neck from an hill, *Luke 4. 29.* but his time was not then come. We read of the Paschal Lamb, that it was to be slain on the fourteenth day of the first Moneth called *Abib*, or *Nisan*: at the full of the Moon in the evening or between the evenings; some think this Moneth answers to our *March*, others to our *April*, I shall not be too curious in the Inquisition; for I think it not worth the while: only this, I cannot but observe, that the same day that the Lamb must be slain, must our Paschal Lamb begin his sufferings; and as then it was full Moon, so it notes unto us the fulness of time which now was come; and as it was in such

Exod. 12. 2, 9.

a Month, as when light prevails against darkness, and every thing revives and springs; so Christ by his sufferings was to chase away our darkness and death, and to bring in light and life, and a blessed spring of Grace and Glory; and as it was to be slain *in the evening*, or *between the evening*; so must Christ the true Paschal Lamb be sacrificed about the very same hour that the Mystical Lamb was slain: to understand which, we must know, that the Jews distinguished their Artificial day into four parts; from six to nine, from nine to twelve, from twelve to three, from three to eight; this last part was counted the Evening of the Day, and the next three hours the Evening of the Night; now in this last part of the Day used the Paschal Lamb to be slain; and after it was slain, some time was taken up to dress it whole for Supper; so Christ at the fourth part of the day, at their ninth hour, that is, at our three of the Clock in the afternoon, *between the*

Mat. 27. 50.

Evenings, with a loud voice yielded up the Ghost.

Gen. 1. 5.

For the whole time of these last and extream sufferings of Christ, I shall reduce them to somewhat less than one natural day; or if we may take the whole day before us consisting of twenty four hours, and begin with the Evening, according to the beginning of natural dayes from the Creation (as it is said, *the evening and the morning made the first day*). In this revolution of time, I shall observe these several passages.——

As.

1. About six in the Evening Christ celebrated, and eat the Pasover with his Disciples, at which time he instituted the Sacrament of the Lords Supper, and this continued till the eighth hour.

2. About Eight in the Evening he washed his Disciples feet, and then leaning on the Table, he pointed out Judas that should betray him; and this continued until the ninth hour.

3. About Nine in the Evening (the second Watch in the night) Judas that Traytor, went from the Disciples; and in the mean time Christ made that spiritual Sermon, and afterwards that spiritual Prayer recited only by John; John 14, 15, 16, 17 chapt. and this, (together with a Psalm they sung) continued at least until the tenth hour. Thus far we proceeded before we had done with the *Life of Christ*. That which concerns his Passion, follows immediately upon this; and upon that only I shall take notice in my following Discourse.

This Passion of Christ I shall divide between the night and day. 1. For the night, and his sufferings therein, we may observe these periods, or thereabouts. As——

1. From ten to twelve he goes over the Brook Cedron to the Garden of *Gethsemani*, where he prayed earnestly, and sweat water and blood.

2. From twelve till three he is betrayed, and by the souldiers and other Officers, he is bound, and brought to *Jerusalem*, and carried into the house of *Annas*, who was one of the chief Priests.

3. From three till six, they led him from *Annas* to *Cainphas*, when he and all the Priests of *Jerusalem* sat upon Jesus Christ; and there it was that *Peter* denied Christ, and at last the whole *Sanhedrim* of the *Jews* gave their consent to Christ's Condemnation.

2. The Night thus dispatcht, at six in the morning, about sun-rising, our Saviour was brought unto *Pilate*, and *Judas Iscariot* hanged himself, because he had betrayed innocent Blood.——About seven in the same morning Christ is carried to *Herod*, that cruel Tyrant, who the year before had put *John* the Baptist to death.——At eight of the same day our Saviour Christ is returned to *Pilate*, who propounded to the *Jews*, whether they would have *Jesus* or *Barabbas* let loose unto them.——About the ninth, (which the *Jews* call the third hour of the day) Christ was whipped, and crowned with Thorns. About ten, *Pontius Pilate* brought forth Jesus out of the Common Hall, saying, *Behold the man*; and then in the place called *Gabbatha*, he publicly condemned Christ to be Crucified. About eleven our Saviour carried his Cross, and was brought to the place called *Golgotha*, where he was fastned on the Cross, and lifted up, as *Moses* lifted up the *Serpent* in the *Wilderness*.——About twelve (in that Meridian which the *Jews* call the sixth hour) that supernatural Eclipse of the Sun happened.——And about three in the afternoon (which the *Jews* call the ninth hour) the Sun now beginning to receive his Light, Christ cried, *It is finished*; and commending his Spirit into his Fathers hands, he gave up the Ghost.——I shall add to these; that about four in the Afternoon, our blessed Saviour was pierced with a Spear, and there issued out of his side both Blood and Water.——And about five (which the

Jews

Jews call the eleventh, and the last hour of the day) he was buried by Joseph of Arimathea and Nicodemus.—So that in this round of our natural day, you see the wonderful transaction of Christ's sufferings. I shall take them in order, and begin with his sufferings in that night before his crucifying. *And Jesus said unto his Disciples, all ye shall be offended because of me this night: and he said unto Peter, that this day, even in this night, before the Cock crow twice, thou shalt deny me thrice.*

Mat. 21. 31.
Mark 16. 30.

SECT. II.

Of the Brook over which Christ passed.

THe first passage of that Night, was Christ's going over the Brook Cedron, to the Garden of Gethsemane. When Jesus had spoken these words, he went forth with his Disciples over the Brook Cedron, where was a Garden, into which he entred, and his Disci-

John 18. 1.

ples. In this passage observe we these Particulars. 1. The River over which they passed. 2. The Garden into which they entred. 3. The Prayer he there made, and the dolours and agonies he there suffered.

1. He and his Disciples went over the Brook Cedron. So it was called (say some) from the same Cedars that grew all along the Banks; or (say others) from the darkness of the Valley, so *Kader* signifies darkness; and this was done to fulfil a Prophecie; *He shall drink of the Brook in the way.* By the Brook or Torrent, we may understand mystically the wrath of God, and the rage of men, the very afflictions, which befell Jesus Christ: and by his drinking of the Brook, we may understand Christ enduring afflictions, or (as others) his enduring many afflictions, and not a few. 1. That afflictions are understood by waters, we find it very frequently in Scriptures; *The sorrows of death compassed me, and the floods of Belial made me afraid.—Deep calleth unto deep, at the noise of the water-spouts, all thy waves and thy billows are gone over me.—And, Save me, O God, for the waters are come in unto my soul; and, if it had not been the Lord who was on our side,—then the waters had overwhelmed us, the stream had gone over our soul, then the proud waters had gone over our soul.*

Psal. 110. 7.

Psal. 18. 4.

Psal. 42. 7.

Psal. 69. 1.

Psal. 124. 1, 4, 5

2. As waters signify afflictions; so Christ drinking of those waters, it signified Christ's suffering of afflictions; or as others, it signifies Christ's suffering of many afflictions. Thus we find together two words with relation thereunto, *are ye able to drink of the cup (saith Christ) that I shall drink of, and to be baptized with the Baptism that I am baptized with?* He that drinketh, hath the water in him, and he that is baptized, dipped, or plunged, hath the water about him; so it notes the variety or universality of afflictions which Christ suffered; it was within him, and it was about him, he was every way afflicted.

Mat. 20. 22.

Not to speak yet of those sufferings, which yet we are not come to speak unto; we find here in the way, betwixt the City and the Garden, that Christ went over the Brook Cedron; in the night he wades through cold waters on bare feet; and as he wades through them, he drinks of them, he doth not sip, but drink; *he shall drink of the Brook in the way.* I know some would not have this Prophecie accomplished till afore Christ's apprehension, when it is said that the rude rout brought him again to Jerusalem, over the Brook Cedron; and then he drunk of the Brook; but I find no mention of this Brook in Scripture at such a time; only now in this way, I find these passages. 1. His Conference with his Disciples as they go along. 2. The Disciples reply upon his Conference. 3. His dolorous passage over the Brook, betokening the very wrath of God.

1. In the way † he hath a serious conference with his disciples: so the Evangelist; and when they had sung an hymne, they went out towards the mount of Olives, and then saith Jesus unto them, *all ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* Christ now begins the story of his Passion; the shepherd shall be smitten; and he proves it from Gods Decree, and from the Prophecie of the Prophet, *Zech. 13. 7. Awake, O Sword, against my shepherd, and against the man that is my fellow.—Smite the shepherd, and the sheep shall be scattered abroad.* God the Father is here brought in, as drawing and whetting his Sword, and calling upon it, to do execution against Jesus Christ; God the

† Vid. Arot. in locum.

Mat. 26. 30, 36

Zech. 13. 7.

Ila. 53. 10.

Father had an hand in the sufferings; *It pleased the Lord to bruise him, he hath put him to grief.*—*I will smite the shepherd,* saith God; it was not a naked permission, but a positive decree, and actual providence of God that Christ should suffer; the plot was long since drawn, and lay hid in Gods bosom, till he was pleased by the actions of men to copy it out, and to give the world a draught of it. This was not a thing of yesterday; no, no; God spent his eternal thoughts about it; the Story was long since written in Zecharie's Book, and in the *Volume of Gods Book*; Christ was ordained to be a Lamb slain from the beginning of the world; *him being delivered by the determinate council and fore-knowledge of God, ye have taken (saith Peter) and by wicked hands have crucified and slain: the enemies of Christ, though they broke Commands, yet they fulfilled Decrees.* *Against thy holy Child Jesus whom thou hast anoynted, both Herod, and Pontius Pilate, with the Gentiles, and people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.* The Story of Christ's sufferings was long since taken up, and resolved on in the Councils of Heaven; and now in the way the only begotten Son which lay in the bosom of his Father, reveals this story; he tells his Disciples, *It is written, it is written, I will smite the shepherd, and the sheep of the flock shall be scattered.*

Psal. 40. 8.

Acts 2. 23.

Acts 4. 27, 28.

2. The Disciples hearing this discovery of the shepherd being smitten, and the sheep being scattered, they are amazed; what shall Christ die? and shall we like cowards run away, and leave him alone in the combat? Peter, who seems boldest, he speaks first; *Though all men shall be offended because of thee, yet will I never be offended.* O rash presumption! It appears in these particulars;—1. Peter prefers himself before the rest, as if all the other Disciples had been weak, and he only strong; *though all should be offended, yet will not I.* 2. Peter contradicts Christ's great discovery of his Fathers great design from all eternity, with a few bragging words; *q. d.* what though Zechary hath said it, and God hath decreed it, yet on my part, I will never do it; *Though I should die with thee, I will not deny thee.* 3. Peter in his boast never mentions God's help, or God's assistance; whereas in relation to future promises, and future purposes,

Jam. 4. 15.

the Apostles Rule is, *ye ought to say, if the Lord will, we shall live, and do this, and that: So Peter should have said, by God's assistance I will not be offended; by the Lord's help, I will not deny thee; if the Lord will, I will do this and that; I will live with thee, and die with thee, rather than I will deny thee; but we find no such word in all the Story; and therefore Christ takes him off his bottoms in the first place; Verily I say unto thee Peter, that this night before the Cock crow twice, thou shalt deny me thrice: Oh no, saith Peter; he will not go off his presumptuous confidence; though I should die with thee, I will not deny thee; likewise also said all his Disciples.* But I must not dwell on these passages.

Mat. 26. 35.

3. His dolorous passage over the Brook succeeds; *He went forth with his Disciples over the Brook Cedron: I never read of this Brook Cedron, but some way or other it points at the sufferings of our Saviour; I shall instance in some places.* 1. When David fled from Absalom out of Jerusalem, it is said that *all the Country wept with a loud voice, and all the people passed over; the King also himself passed over the Brook Cedron.*—*towards the way of the wilderness.* In this story we find David passing over this Brook Cedron with bare head and bare feet; and he and all his men weeping as they went up by the Ascent of Mount Olivet: I cannot think but in this, King David was a type of King Jesus: Christ, as another David, with his Souldiers or Disciples, goes out of Jerusalem, bare-head and bare-foot (as this type seems to speak) what weeping was in the way, I cannot tell; but probably sadness was in the hearts both of him and his Disciples; whose conference was of flying, suffering, dying the most grievous death that ever was; all the difference that I find betwixt the type and antitype in this passage, is, in that David fled from the face of Absalom, but Christ goes out of Jerusalem, not to flee from Judas, or the Jews, but rather to commit himself into their hands.

2 Sam. 15. 23.

1 Kin. 2. 36, 37

2. When Solomon confined Shimei to his House in Jerusalem, saying, *Dwell there, and go not forth thence any whither; for it shall be, that on the day thou goest out, and passest over the Brook Cedron, thou shalt know for certain that thou shalt surely die.* Now two of the servants of Shimei running away from him, he follows after them, and passing over this Brook Cedron, it became his death; why, here was a type of Jesus Christ; we were those fugitive servants that run away from God; and to fetch us home, Jesus goes over the brook Cedron; rather than he will lose his servants, he will lose his life.

All

All the difference that I find betwixt *Shimei* and Christ in this, is, in that *Shimei* was but a wicked man, and yet he died an honourable death, not for his servants, but for his own transgression; but Christ, being a just man (so *Pilate's* wife sent her Husband word, *Have thou nothing to do with that just man*) he died a most ignominious shameful death, even the death of the Cross, and that not for himself, but for us; *He was wounded for our transgressions, he was bruised for our iniquities.* Isa. 53. 5.

3. When the good Kings, *Hezekiah*, and *Asa*, and *Josiah* purged the City and the Temple of Idolatry, they burnt the curied things at the Brook *Kidron*, and cast them therein. *And Asa cut down the Idol, and he brought out the Grove from the House of the Lord without Jerusalem unto the Brook Kidron, and burnt it at the Brook Kidron;—and the Priests went into the inner part of the house of the Lord, to cleanse it, and brought all the uncleanness that they found in the Temple of the Lord, into the Court of the house of the Lord; and the Levites took it to carry it out abroad into the Brook Kidron.—and they arose and took away the Altars that were in Jerusalem, and all the Altars for Incense took they away, and cast them into the Brook Kidron, or Cedron.* 2 King, 23. 6. 2 Chr. 29. 16. All these note unto us, that the Brook was as it were the sink of the Temple, into which all the purgamenta, and uncleannesses of Gods house, and all the accursed things were to be cast: and here again was a type of Christ; upon him was cast all the filths of our sins, that as a River or Fountain he might cleanse us from them; in this respect he is said to be *made sin for us who knew no sin, that we might be made the righteousness of God in him*: he was made sin for us, and a curse for us, that so he might swallow up Sin and Death, and might be destruction of Hell, and all. 2 Chr. 20. 14. 2 Cor. 5. 21.

I cannot pass over this passage of the Brook without some Use or Application to our selves.

1. It informs. Methinks this Valley, and this Brook of *Cedron* is a right representation of a Christians Life; Jesus went forth with his Disciples over the Brook *Cedron*: What is our life if we are Christ's, but a passage through a vale of tears, and over a Brook of several afflictions? *Many are the troubles of the righteous.* The very word *Cedron*, which signifies darkness, denotes this state, an horror of great darkness was said to fall on *Abraham*, and then said God, *know of a Surety that thy seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred years.* As God made the evening and the morning the first day, and second day, and third day, &c. See, O the life of Gods Saints is as the evening of troubles, and their happiness hereafter is as the morning of Glory; God's worst is first, with those that are his; the way to *Canaan* is through the wilderness; the way to *Sion* is through the valley of *Baca*. *Through much tribulation we must enter into the Kingdom of God. In the world ye shall have tribulation, saith Christ; yea, all that will live godly in Christ Jesus must suffer persecution, saith the Apostle;—Our rest is not here in this world; what is this world, but an Ark of travel, a school of vanities, a fear of deceits, a Labarinth of error, a barren wilderness, a strong field, a tempestuous sea, a swelling brook, a vale of tears full of all miseries?* Use. Psal. 34. 19. Gen. 15. 12, 13. Psal. 34. 6. Acts 14. 22. John 16. 33. 2 Tim. 3. 12.

2. It reproves. It is the first passage of Christ when he begins his sufferings, to go over the Brook *Cedron*, and it is the A, B, C of Christianity (as *Bradford* said) to learn the Lesson of taking up the Cross and following Christ. Surely this world is no place, and this life it is no time for pleasure; God hath not cast man out of Paradise, that he should find another Paradise on this side heaven. Oh why do we seek the living among the dead? Why do we seek for living comforts, where we must expect to die daily? it is only heaven that is above all winds, and storms and tempests, and seas, and brooks, and waves: Oh why do we look for joyes in a vale of tears? It was an heavy charge that the Apostle *James* laid upon some, that they lived in pleasure upon earth, *q. d.* Earth is not the place for pleasure; earth is the place of sorrow, of trouble, of mourning, of affliction; *Remember that thou in thy life-time receivedst thy good things, and Lazarus evil things; but now he is comforted, and thou art Tormented.* All the pleasure that wicked men have, it is upon earth; but the condition of the godly is clean contrary: Oh 'tis sad to out-live our happiness, and when we should live indeed, then to want our comforts and our joyes. *Verily I say unto you, they have their reward; said Christ of Hypocrites; their Heaven is past; they spend their daies in wealth, or in mirth (saith Job) of the wicked, and in a moment go down to the Grave: Alas, their best daies are then past, and they must never be merry any more. Ah fond Fools, of Adam's seed, to lose Heaven for a little earthly contentment! How should this sow your* Jam. 5. 5. Luke. 16. 25. Mat. 6. 2. Job 21. 13.

your carnal joyes, when you remember, *all this is only upon earth, it cannot be for ever?* there must be a change of all these things; here you laugh, and hereafter you must howl: no sooner death comes, but then you'll cry, *Farewel world; Oh into what a Gulf am I now falling!*

3. It instructs. Ah my Brethren! let's remember, we are pilgrims and strangers upon earth, and our way lies over the Brook and Valley of Cedron; we cannot expect to enter with Christ into glory, but we must first drink of the Brook in the way; (*i. e.*) we must endure many afflictions, variety of afflictions. — You will say, *this an hard saying, who can bear it?* I remember when Jesus told his Disciples of his sufferings to be accomplished at Jerusalem, Peter takes the boldness to dehort his Master; *Be it far from thee, Lord, this shall not be unto thee*; but Jesus thereupon calls him *Satan*, meaning that no greater contradictions can be offered to the designs of God and Christ, than to diswade us from sufferings. There's too much of Peter's humour abides amongst us: Oh this Doctrine of afflictions will not down with Libertines, Antinomians, and the like; and hence we believe we have our Congregations so thin in comparison of some of theirs; they that can break off the yoke of Obedience, and untie the Bands of Discipline, and preach a cheap Religion, and present heaven in the midst of flowers, and strew palms and carpets in the way, and offer great liberty of living under sin, and reconcile eternity with the present enjoyment, shall have their Schools filled with Disciples; but they that preach the Cross, and sufferings, and afflictions, and strictness of an holy life, they shall have the lot of their blessed Lord, (*i. e.*) they shall be ill thought of, and deserted, and railed against. Well, but if this be the way that Christ hath led us, whilest others abide at ease in Zion, let us follow him in the valley, and over the Brook that is called Cedron.

Thus far have we observed Christ in the way; together with his passage over Cedron: we come now to the Garden, into which he entred, and his Disciples.

SECT. III.

Of the Garden into which Christ entred.

Mat. 26. 36.

Matthew relates it thus, *then cometh Jesus with them unto a place called Gethsemane; eis xwelov*, it signifies in special, a Field, a Village; but more generally a Place, as we translate it; and this place was called *Gethsemane* (*i. e.*) a valley of fatness: Certainly it was a most fruitful and pleasant place, seated at the foot of the Mount of Olives:

John 18. 1.

accordingly John relates it thus, *Jesus went forth with his Disciples over the Brook Cedron, where was a Garden*; many Mysteries are included in this Word; and I believe it is not without reason, that our Saviour goes into a Garden. As, — 1. Because Gardens are solitary places fit for meditation and prayer; to this end we find Christ sometimes on a Mountain, and sometimes in a Garden. 2. Because Gardens are places fit for repose and rest, when Christ was weary with preaching, working of Miracles, and doing acts of Grace in Jerusalem, then he retires into this Garden. 3. Because a Garden was the place wherein we fell, and therefore Christ made choice of a Garden, to begin there the greatest work of our Redemption: In the first Garden was the beginning of all evils, and in this garden was the beginning of our restitution from all evils; in the first Garden, the first Adam was overthrown by Satan, and in this Garden the second Adam overcame, and Satan himself was by him overcome; in the first Garden sin was contracted, and we were indebted by our sins to God; and in this Garden sin was paid for, by that great and precious price of the blood of God: in the first Garden man forfeited by eating the forbidden fruit; and in this Garden Christ sweat it out wonderfully, even by a bloody sweat: in the first Garden, Death first made its entrance into the world; and in this Garden Life enters to restore us from Death to Life again: in the first Garden Adam's Liberty to sin brought himself and all us into bondage; and in this Garden, Christ being bound and fettered, we are thereby freed and reduced to liberty. I might thus descant in respect of every Circumstance; but this is the sum; in a Garden first begun our sin, and in this Garden first began the Passion, that great Work and Merit of our Redemption. 4. Christ goes especially

especially into this Garden, that his enemies might the more easily find him out; the Evangelist tells us, that this Garden was a place often frequented by Jesus Christ; so that Judas, which betrayed him, knew the place, for Jesus oftentimes resorted thither with his Disciples; sure then he went not thither to hide himself, but rather to expose himself; and like a noble Champion, to appear first in the field, and to expect his enemies. Thus it appears to all the world, that Christ's death was voluntary. *He poured forth his soul unto death* (saith the Prophet) *he gave himself for our sins* (saith the Apostle) nay, himself tells us, *therefore doth my Father love me because I laid down my life: no man taketh it from me, but I lay it down of my self; I have power to lay it down, and I have power to take it up again.* But I will not stay you at the Door; let us follow Christ into the Garden, and observe his Prayer and his Sufferings there.

John 18. 2.

Isa. 53. 12.

Gal. 1. 4.

John 10. 17, 18

SECT. IV.

Of the Prayer that Christ there made.

Jesus entering the Garden, he left his Disciples at the entrance of it, calling with him Peter, James and John; they only saw his transfiguration, the earnest of his future Glory, and therefore his pleasure was, that they only should see of how great glory he would disrobe himself, even for our sakes.—In the garden we may observe, first his Prayer, and secondly his Passion.

1. He betakes himself to his great Antidote, which, himself, the great Physician of our souls, prescribed to all the world; he *prayer*s to his heavenly Father; he kneels down; and not only so, but falls flat upon the ground; he *prayer*s with an intention great as his sorrow, and yet with a submission so ready, as if the Cup had been the most indifferent thing in the world. The Form of his Prayer ran thus, *O my Father, if it be possible, let this Cup pass from me, nevertheless not as I will, but as thou wilt.* In this Prayer observe we these Particulars: 1. The person to whom he *prayer*s, *O my Father.* 2. The matter for which he *prayer*s; *Let this Cup pass from me.* 3. The Limitation of this Prayer; *If it be possible, and if it be thy will.*

Mat. 26. 39.

1. For the Person to whom he *prayer*s; it is his *Father*: As Christ *prayer*d not in his Godhead, but according to his Manhood, so neither *prayer*d he to himself as God; but to the *Father*, the first person of the God-head: Hence some observe, that as the *Father* sometimes saying, *This is my beloved Son*, he spake not to himself, but to the Son; so the Son usually saying, *O my Father*, he *prayer*s not to himself, but to the *Father*.

2. For the Matter of his Prayer: *Let this Cup pass from me*: Some interpret thus; *Let this Cup pass by me, Oh that I might not taste it!* But others thus; *Let this Cup pass from me; though I must taste it, yet Oh that I may not be † too long, or tediously annoyed by it!* That which leads unto this last interpretation is that of the Apostle, *Christ in the dayes of his flesh offered up Prayers and Supplications with strong cries and tears unto him that was able to save him from death, and he was heard in that which he feared*, Heb. 5. 7. How was he heard? not in the removal of the Cup; for he drank it up all: but in respect of the tedious annoyance or poisoning of the Cup; for though it made him sweat drops of blood, though it grieved him, and pained him, and made him cry out, *My God, my God, why hast thou forsaken me?* Though it cast him into a sleep, and laid him dead in his Grave, and there sealed him for a time; yet presently within the space of forty hours, or thereabouts, he revived, and awakened as a Lion out of sleep, or as a Giant refreshed with wine; and so it passed from him, as he *prayer*d, in a very short time, and by that short and momentary death, he purchased to his people everlasting Life.

† Quod dicit, transfer calicem istum a me, non hoc est, non adventus mihi; nisi enim advenierit, transferri non poterit, sed sicut quod praeterit, nec intantum est, nec permanens; sic Saluator leviter invadentem flagrat pellit. Sic Dionysius Alexandrin. Heb. 5. 7.

3. For the Limitation of his Prayer; *If it be possible, if it be thy will*: He knows what is his *Father*'s will, and he *prayer*s accordingly, and is willing to submit unto it: if the *passing of the Cup* be according to the last interpretation, we shall need none of these many distinctions to reconcile the will of God and Christ: *If it be possible*, signifies the earnestness of the Prayer: and *if it be thy will*, the submission of Christ unto his *Father*; the Prayer is short but sweet: How many things needful to a Prayer do we find concentrated in this one instance? Here is Humility of Spirit, Lowliness of Deportment, Importunity of Desire, a Fervent Heart, a Lawful Matter, and a Resignation to the will

will of God. Some think this the most fervent prayer that ever Christ made on earth; *If it be possible, O! if it be possible, let this Cup pass from me*: And I think it was the greatest dereliction and submission to the will of God, that ever was found upon the earth, for whether the Cup might pass or not pass, he leaves it to his Father; *nevertheless, not as I will, but as thou wilt, q. d.* Though in this Cup are many Ingredients, it is full red, and hath in it many dregs, and I know I must drink, and suck out the very utmost dreg, yet whether it shall pass from me in that short time, or continue with me a long long time, I leave it to thy will: I see in respect of my humanity, there is in me flesh and blood, O! I am frail and weak; I cannot but fear the wrath of God, and therefore I pray thus earnestly to my God; *O, my Father, if it be possible, let this Cup pass from me, nevertheless, not as I will, but as thou wilt.*

But what was there in the Cup, that made Christ pray thus earnestly that it might pass from him? I answer,——

1. The great pain that he must endure; the buffetings, whippings, bleedings, crucifying; all the torments from first to last throughout all his body: why all these now came into his mind, and all these were put into the Cup of which he must drink.

2. The great shame that he must undergo, this was more than pain: as a good name is better than precious Ointment, and loving favour better than silver and Gold; so is shame a greater punishment to the mind, than any torture can be to the flesh. Now came into his thoughts his apprehending, binding, judging, scorning, reviling, condemning; and Oh what a bloody blush comes into the face of Christ, whilst in the cup he sees these Ingredients!

3. The neglect of men, notwithstanding both his pain and shame: I look upon this as a greater cut to the heart of Christ than both the former: when he considered, that after all his sufferings and reproaches, few would regard, O this was a bitter Ingredient! naturally men desire, if they cannot be delivered, yet to be pittied; it is a kind of ease, even to find some regard among the Sons of men; it shews that they wish us well, and that they would give us ease if they could; but Oh when it comes to this, that a poor wretch is under many sufferings, and great shame, and that he finds none so much as to regard all this, now verily it is an heavy case; and hence was Christ's Complaint: *Have ye no regard, O all ye that pass by the way? Consider, and behold, if ever there were sorrow like unto my sorrow, which was done unto me, wherewith the Lord hath afflicted me in the days of his fierce anger.* Christ complains not of the sharp pains he endured, but he complains of this, *Have ye no regard?* He cries not out, *Oh deliver me and save me*; but *Oh consider and regard me*; *q. d.* All that I suffer I am contented with, I regard it not; only this troubles me, that you will not regard: why, it is for you that I endure all this; and do you so look upon it, as if it nothing at all concerned you? Suppose a Prince should pay some mighty price to redeem a slave from death, and the slave should grow so desperate, as after the price paid, to throw himself upon his death, yea, with all the strength and might he hath, to offer a death upon his very Redeemer, would not this trouble? Why, thus it was; Christ is willing to redeem us with his own precious blood, but he saw many to pass by without any regard, yea, ready to trample his precious blood under their feet, and to account the blood of the Covenant as an unholy thing: Oh this was another Spear in the heart of Christ, or a bitter Ingredient in this Cup.

4. The Guilt of sin which he was now to undergo; upon him was laid the iniquity of us all. All the sins of all Believers in the world, from the first Creation, to the last Judgment, were laid on him: Oh what a weight was this! Surely one sin is like a Talent of Lead; Oh then what were so many thousands of millions? The very earth it self groans under the weight of sin until this day. *David* cried out, that his iniquities were a burden too heavy for him to bear: Nay, God himself complains, *Behold, I am pressed under you, as a Cart is pressed that is full of sheaves.* Now then, no wonder if Christ bearing all the sins of Jews and Gentiles, bond and free, cry out, *My Soul is heavy*; for sin was heavy on his soul.——In that I say, all the sins of all Believers were laid on Christ, understand me soberly; my meaning is not that Believers sins were so laid on Christ, as that they ceased to be Believers sins according to their physical and real in-dwelling, but only that they were laid on Christ by Law-imputation, or by legal-obligation to satisfactory punishment. I make a difference betwixt sin, and the guilt of sin; for sin it self is *macula*, the blot, the defilement, and blackness of sin, which I conceive, is nothing but the absence and privation of that moral rectitude and righteousness

Lam. 1. 12.

Heb. 10. 29.

Isa. 53.

Psal. 38. 4.

Amos. 2. 13.

ness which the Law requireth: but the guilt of Sin is somewhat issuing from this blot and blackness, according to which the Person is liable and obnoxious to eternal punishment. Some indeed give a distinction of the guilt of sin; there is *reatus culpa*, the guilt of sin, as sin, and this is all one with sin, being the very essence, soul, and formal being of sin; they call it a fundamental, or potential guilt; and there is *reatus poenæ*, *reatus personæ*, *reatus actualis*, the guilt or obligation to punishment, the actual guilt, or actual obligation of the person who hath thus sinned to punishment; and this guilt is a thing far different from sin it self, and is separable from sin: yea, and is removed from sin in our justification. Now this was the sin or guilt, which was laid on Christ, in which sense the Apostle speaks, *who his own self bare our sins in his own body on the Tree*; how bare our sins on the Tree, but by his sufferings?—*And he hath laid on him the iniquity of us all*?—how laid on him, but by imputation?—*And he hath made him to be sin for us, who knew no sin*; how made sin for us? surely there was in Christ no fundamental guilt; no, no, but he was made Sin by imputation and Law-account: he was our surety, and so our sins were laid on him in order to punishment, as if now in the Garden, he had said to his Father, *Thou hast given me a Body, as I have taken the debts and sins of all believers in the world upon me: Come now, and arrest me as the only pay-Master; so here I am to do and suffer for their sins, whatsoever thou pleasest*, Psal. 40. 6, 7, 8. Heb. 10. 4, 5, 6, 7, 8, 9. Or, as if he had said to his Father thus, *I am the sinner, O Father! I am the surety, all my friends wants, and all their debts, let them be laid on me; my life for their life, my soul for their souls, my glory for their glory, my heaven for their heaven*: Now this was no small matter; little do we know or consider, what is the weight and guilt of sin. And this was another ingredient, in Christ's Cup.

1 Pet. 2. 24.
Isa. 53. 6.
2 Cor. 5. 21.

5. The Power and malice of Satan; the devil had a full leave and license; not as it was with Job; *Do what thou wilt, Satan, but save his life*; no, no, he had a commission without any such restriction or limitation; the whole power of darkness was let loose to use all his violence, and to afflict him as far as possibly he could; and this our Saviour intimates, when he saith, *that the Prince of this world cometh*: Now was it that the Word must be accomplished, *Thou shalt bruise his heel*; the Devil could go no higher than the heel of Christ; but whatever he could do, he was sure to do; he had been nibbling a great while at his heel; no sooner he was born, but he would have killed him; and after he fell fiercely on him in the Wilderness, but now all the Power and all the malice of hell conjoynes. If we look on the Devil in respect of his evil nature, he is compared to a *roaring Lion*: not only is he a Lion, but a roaring Lion; his disposition to do mischief, is alwayes wound up to the height: and if we look on the Devil in respect of his Power, there is no part of our souls or bodies that he cannot reach; the Apostle describing his Power, he gives him names above the highest comparisons; as *Principalities, Powers, Rulers of the darkness of this World, Spiritual wickedness above*: Devils are not only called *Princes*, but *Principalities*; not only mighty, but *Powers*; not only *Rulers* of a part, but of *all the darkness of all this World*; not only wicked Spirits, but *spiritual wickedness*; not only about us, but *above us*: they hang over our heads continually; you know what a disadvantage it is to have your enemy get the hill, the upper ground; and this they have naturally, and alwayes. Oh then what a combat must this be when all the Power, and all the malice of all the Devils in hell, should by the permission of God, arm themselves against the Son of God. Surely this was a bitter Ingredient in Christ's Cup.

John 14. 30.
Gen. 3. 15.

Eph. 6. 12.

6. The wrath of God himself; this, above all, was the most bitter Dreg; it lay in the bottom, and Christ must drink it also: *Oh the Lord hath afflicted me in the day of his fierce anger*; God afflicts some in mercy, and some in anger, this was in his anger; and yet in his anger God is not like to all; some he afflicts in his more gentle and mild, others in his fierce anger; this was in the very fierceness of his anger. It is agreed upon by all Divines, that now Christ saw himself bearing the sins of all Believers, and standing before the judgment-seat of God; to this end are those words, *Now is the judgment of this World, and the Prince of this World shall be cast out*. Now is the judgment of this World, *q. d.* Now I see God sitting in judgment upon the World; and as a right Representative of all the World of Believers, here I stand before his Tribunal ready to undergo all the punishments due to them for their sins: why, there is no other way to save their souls, and to satisfy justice, but that the fire of thy indignation should kindle

Lam. 1. 12.

John 12. 31.

against me; q. d. *O I know it is a fearful thing to fall into the hands of the living God: Oh I know God is a consuming fire; who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him: But for this end came I into the world; O my Father, I will drink this Cup; lo here an open Breast; come, prepare the Armory of thy wrath, and herein shoot all the Arrows of revenge. — And yet, O my Father, let me not be oppressed, subverted, or swallowed, up by thy wrath, let not thy displeasure continue longer than my patience or obedience can indure; there is in me flesh and blood in respect of my humanity, and my flesh trembleth for fear of thee, I am afraid of thy judgments: Oh if it be possible, if it be possible, let this Cup pass from me.*

SECT. V.

Of the Dolours and Agonies that Christ there suffered

2. **C**hrist's Passion in the Garden was either before, or at his apprehension; his Passion before is declared, 1. By his Sorrow. 2. By his Sweat

1. For his sorrow; the Evangelists diversly relate it; *He began to be sorrowful, and very heavy, saith Matthew: He began to be sore amazed, and to be very heavy, saith Mark: And being in an Agony, he prayed more earnestly, saith Luke: Now is my Soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour, saith John.* All avow this sorrow to be great, and so it is confessed by Christ himself: *Then saith he unto them, my soul is exceeding sorrowful even unto death.* Ah Christians! who can speak out this sorrow? *The Spirit of a man will sustain his infirmity, but a wounded Spirit who can bear?* Christ's soul is sorrowful; or if that be too flat, his soul is sorrowful, exceeding sorrowful; or if that language be too low, his soul is exceeding sorrowful, even unto death; not only extensively, such as must continue for the space of seventeen or eighteen hours, even until death it self should finish it; but also intensively, such, and so great, as that which is used to be at the very point of death; and such as were able to bring death it self, had not Christ been reserved to a greater and an heavier punishment. Of this sorrow is that especially spoken, *consider, and behold, if ever there were sorrow like unto my sorrow: Many a sad and sorrowful soul hath no question been in the world; but the like sorrow to this was never since the Creation: the very terms of the Evangelists speak no less; he was sorrowful and heavy, saith one: amazed and very heavy, saith another: in an Agony, saith a third: in a soul trouble, saith a fourth.* Surely the bodily torments of the Cross were inferiour to this agony of his soul; the pain of the body, is the body of pain: Oh but the very soul of sorrow, and pain, is the soul's sorrow, and the Soul's pain. It was a sorrow unspeakable, and therefore I must leave it, as not being able to utter it.

2. For his Sweat; *Luke only relates it: And his sweat was as it were, great drops of blood falling down to the ground.* In the words I observe a *Clymax*. 1. *His sweat was as it were blood.* *Ethymius*, and *Theophilact* interpret those words as only a similitude, or figurative *Hyperbole*; an usual kind of speech to call a vehement sweat, a bloody sweat: as he that weeps bitterly, is said to weep tears of blood. *Augustine*, *Jerome*, *Epiphanius*, *Athanasius*, *Irenaeus*, and others, from the beginning of the Church, understand it in a literal sense, and believe it was truly, and properly a bloody sweat; nor is the Objection considerable, that it was *sicut gutta sanguinis*, as it were drops of blood; for if the Holy Ghost had only intended that *sicut* for a similitude or *Hyperbole*, he would rather have expressed it, as it were drops of water, than as it were drops of blood. We all know sweat is more like to water than to blood: Besides, a *sicut*, in Scripture-phrase, doth not alwayes denote a similitude, but sometimes the very thing it self, according to the verity of it: thus we beheld his Glory, the Glory as it were, of the only begotten Son of the Father. — and their words seemed to them as it were idle Tales, and they believed them not. The words in the Original, *ὡς, ὥς* are the same; here is the first step of this *Clymax*, his sweat was a wonderful sweat, not a sweat of water, but of red gore-blood.

2. Great

2. Great drops of blood, *ῥεῖς αἵματος*. There is *sudor diaphoreticus*, a thin faint sweat, and *sudor grumofus*, a thick, concrete, and clotted sweat; in this bloody sweat of Christ, it came not from him in small dews, but in great drops; they were drops, and great drops of Blood, crassie and thick drops; and hence it is concluded as preternatural; for though much may be said for sweating blood in a course of nature; *Aristotle* affirms it, and *Augustine* grants that he knew a man that could sweat blood even when he pleased; in faint bodies a subtile thin blood, like sweat, may pass through the pores of the Skin; but that through the same pores, crass, thick, and great drops of blood should issue out, it was not, it could not be without a Miracle: Some call them *grumes*, others globes of blood; certainly the drops are great, so great, as if they had started through his skin to outrun the streams and rivers of his Cross.

3. Here is yet another *clymax*, in that these great drops of blood did not only distill, drop out; but *decurrevere*, run a stream down so fast, as if they had issued out of most deadly wounds; they were great drops of blood falling down to the ground; here's magnitude and multitude; great drops, and those so many, so plenteous, as that they went through his apparel and all, streaming down to the ground: now was it that his garments were died with crimson red: that of the Prophet, though spoken in another sense, yet in some respect may be applyed to this: *Wherefore art thou red in thine apparel? and thy garments like him that treadeth the Wine-fat?* Oh what a sight was here! His Head and Members are all on a bloody sweat, his sweat trickles down, and bedecks his garments, which stood like a new firmament studded with stars, portending an approaching storm: nor staves it there, but it falls down to the ground: Oh happy Garden watered with such treas of blood! how much better are these rivers than *Abana* and *Pharphar*, rivers of *Damascus*; yea, than all the waters of *Israel*; yea, than all those Rivers that water the Garden of *Eden*?—

1. This may inform us of the weight and burden of sin, that thus presseth Christ under it till he sweat and bleed: when the first *Adam* had committed the first sin, this was the penalty, *in the sweat of thy face shalt thou eat thy bread*; but now the second *Adam* takes upon him all the Sins of all Believers in the world; he sweats not only in his face, but in all his Body. O then, how was that face disfigured, when it stood all on drops, and those drops, not of a watry sweat, but of a gore blood? We see in other men, that when they are disquieted with fear or grief, the blood usually runs to the heart; indeed that is the principal member, and therefore, leaving the other parts, it goes thither, as of choice, to comfort that; but our sweet Saviour contrariwise (because he would suffer without any manner of comfort) he denies to himself this common relief of nature; all the Powers of our souls, and parts of our bodies were stained with sin, and therefore he sweats blood from every part; we sin, and our eyes will scarce drop a tear for sin; but his eyes, and ears, and head, and hands, and feet, and heart, and all run rivers of tears of blood for us, even for our sins.—Let Jesuites and Friars in meditating of Christ's sufferings, cry out against the Jews; in this bloody sweat of Christ I see another use; alas! here's no *Jew*, no *Judas*, no *Herod*, no *Pilate*, no *Scribe*, no *Pharisees*? here's no tormentors to whip him; no souldiers to crown his Head with thrones, here's neither nailes, nor spear to fetch his blood out of his Body; how comes it then to pass? Is there any natural cause? ah, no: the night is cold, which naturally draws blood inwards; in the open air he lies grovelling on the ground, and there he sweats, and bleeds. O 1. heart, who hath done this deed? *As the Lord liveth, the man that hath done this thing, shall surely die.* So said *David*. when *Nathan* replied upon him, *thou art the man.* O my heart! my sinful heart! O my sinful, deceitful, abominable heart! thou art the Murderer; thy sins sate upon the heart of Christ, as heavy as a Mountain of Lead or Iron; when none was near, but a few dull, heavy, sleepy Disciples; then all the sins of Believers (and amongst them, thy sins) fell upon the soul of Christ, as so many murderers; and squeezed blood, and made him cry out. *My soul is heavy, heavy unto death.* Go thy wayes now, and weep with *Peter*, and say with *David*, *I have sinned against thee, Lord.* O how should these eyes of mine look upon Christ thus sweating, bleeding, streaming out blood, clods of blood, great drops of blood, from all the parts and members of his Body, but I must mourn over him, as one that mourneth for his only son, but I must be in bitterness, as one that is in bitterness for his first-born?

2. This may inform us of the extraordinary love of Christ. It is said of the pelican, that when her young ones are struck with the tail of some poysonous Serpent, she

*Arist. l. 3. de
hist. anim. c. 29.
Aug. l. 14. de
Civ. Dei. c. 24.*

Isa. 63. 2.

Use.

Gen. 3. 19.

2 Sam. 12. 5.

V. 7.

V. 13.

Zech. 12. 10.

- presently strikes her breast with her Beak or Bill, and so lets out her own blood, as a Medicine for them that they may suck and live; even so Christ seeing us struck with the poyson of sin, he is impatient of delay, he would not stay till the Jews let him blood with their whips, and thorns, and nayls; *I have a Baptism to be baptized with* (saith Christ) *and how am I straightened till it be accomplished?* He is big with love, and therefore he opens all his pores of his own accord, he lets blood gush out from every part, and thereof he makes a precious Balsom to cure our wounds. O the Love of Christ!
- Luke 12. 50. As *Elisha* could sometimes say, *Behold my belly is as wine, which hath no vent, it is ready to burst like new Bottles*; so the heart of Christ was full, even full of love, so full that it could not hold, but it burst out through every part and member of his body in a bloody sweat. I will not say but that every drop of Christ's blood was very precious, and of sufficient value to save a world; but certainly, that blood which was not forc'd by whips, or thorns, or spear, is to be had in singular honour; as the myrrhe, that by incision of the Tree, flows out, is very precious; yet that which drops out of its own accord, is accounted as the first and choyce; and as the Balsome, which way soever it come, is sweet; yet that which falls of its own accord, is held the most pure and odoriferous: to this alludes that Apocryphal saying in *Ecclesiasticus*, *I gave a sweet smell like Cinnamon, and I yielded a pleasant odour, like the best myrrhe*: the vulgar translates it thus; *Quasi Libanus non incisus vaporavi*; as the myrrhe-tree that is not cut, I evaporated; as if Christ should have said, without any lanching, cutting, pruning, out of meer love I poured out my blood upon the earth; this is certain; at this time no manner of violence was offered him in body, no man touched him, or came near him; in a cold night (for they were fain to have a fire within doors) lying abroad in the air, and upon cold earth he casts himself into a sweat of blood; surely love is hot; he had a fire in his breast that melts him into this bloody sweat; O wonderful Love!
- Job 32. 19. 3. This may inform us of the Design of Christ in these very sufferings: *Christ weeps* (saith Bernard) *not only in his eyes, but in all his members, that with the tears of his body, he might wash and purifie his body, which is the Church*: or Christ weeps blood, that he might give us a sign of the enemies ruine; sweat in sickness, is as a *Crisis*, or promising sign, that Nature with all her force hath strove against the peccant humour, and hath now overcome it; so this bloody sweat is a blessed *Crisis*, or argument of sin decaying, and that the Lamb hath overthrown the Lion. As Christ sometimes said; *Now is the Judgment of this World, now shall the Prince of this World be cast out, and I, if I be lifted up from the Earth, will draw all men unto me.*
- Ecclus. 24. 15. Bern. Serm. in Dom. palm. Joh. 12. 31, 32.

Thus far of Christ's passion before his apprehension. And now we may suppose it about midnight, the very time which Christ called *the hour, and power of darkness*: what followed from twelve till three at night, we shall discover in the next Section.

Luke 22. 53.

SECT. VI.

Of Judas's Treason, Christ's Apprehension, binding and leading unto Annas.

BY this time the Traitor Judas was arrived at *Gethsemani*, and being near the Garden-door, Jesus goes to his Disciples, and calls them from their sleep; by an Irony (as some think) he bids them *sleep on now, and take their rest*; meaning if they could for danger, that now was near; but withal he adds, *Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners; rise, let us be going, behold he is at hand that doth betray me.* That it might appear he undertook his sufferings with choice and free election, he not only refused to fly, but he calls his Apostles to rise, that they might meet his Murderers. And now they come with Swords and Staves; or as John adds, with *Lanthorns and Torches*, and (Judas going before them, and drawing near unto Jesus to kiss him) they took him, and bound him, and led him away to Annas first.

Mat. 26. 45, 46. Mat. 26. 47. John 18. 3. Joh. 18. 12, 13.

In this Period I shall observe, 1. Judas's Treason. 2. Christ's Apprehension. 3. Christ's binding. 4. Christ's leading to Annas, one of the Chief Priests, as to his first station.

1. Judas's treason: And while he yet spake, behold a multitude, and he that was called

called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. Luke 22. 47. This Traitor is not a Disciple only, but an Apostle; not one of the seventy, but one of the twelve. *Augustine* speaks of many offices of Love that Christ had done to Judas in especial manner; he had called him to be an Apostle, made him his Friend, his Familiar, caused him to eat of his Bread, sit at his Table, and to dip his hand in the Dish with him; yea if his Tradition be true, Jesus had delivered Judas often from death, and for his sake healed his Father of a Palsy, and cured his Mother of a Leprosy: and next to Peter, honoured him above all other his Apostles. Of this we are sure, that he kissed him, and washed his feet, and made him his treasurer, and his Almoner; and that now Judas should betray Christ; O how doth this add to the sufferings of Christ, and to the Sin of Judas? Behold, a multitude, and Judas in the front: he went before them, *ram pedibus quam moribus*; in his presence, and in his malice. The Evangelist gives the reason of this, that he might have the better opportunity to kiss him, this was the sign he gave the rout; *whomsoever I shall kiss, that is he, lay hold on him*; he begins war with a Kiss, and breaks the peace of his Lord by a Symbole of kindness: Jesus takes this ill; What, Judas! betrayest thou the Son of man with a kiss? *q. d.* What, dost thou make the seal of Love the sign of treachery? What! must a Kiss of thy mouth be the Key of treason? O what a friendly reproof is here! By way of use.

It were well for the world (saith *Chrysostome*) especially for the Children of God, that Judas were alone in this transgression that there were no more perfidious, treacherous Persons in it besides himself. But Oh! how full is the world of such miscreants? there was never yet an Abel, but he had a Cain to murder him; never yet a Moses, but he had a Jannes and Jambres to resist him; never yet a Joseph, but he had unkind Brothers to envy him; never yet a Samson, but he had a Dalilah to betray him; never yet a David, but he had an Abitophel to hurt him; never yet a Paul, but there was an Alexander to do him much evil; nay it is well, if in every assembly we meet not with a Judas: in civil affairs how many are there that live, and make gain by lying, swearing, cheating, cozening, selling away Christ and their own souls for a lesser matter than thirty pieces of Silver? and in religious affairs, how many secure and drowsie professors have we amongst us, that salute Christ both by hearing the Word, and receiving the Seals, and yet in their lives and conversations they deny Christ? They honour God with their lips, but their hearts are far away from him. Mat. 26. 50.

2. For Christ's apprehension; then came they, and laid hands on Jesus, and took him. They apprehended him whom the world cannot comprehend; and yet before they took him, he himself begins the inquiry, and leads them into their errand; he tells them that he was Jesus of Nazareth, whom they sought: this was but a Breath, a meek and gentle word; yet had it greater strength in it than the Eastern wind, or the voice of Thunder: for God was in that still voice, and it struck them down to the ground. O the Power of Christ! they come to him with clubs and staves, and swords, and he does no more but let a word fly out of his mouth, and presently they stagger, run backward, and fall to the ground. Oh if we cannot bear a soft answer of the merciful God, how dare we so provoke, as we do, the wrath of the Almighty Judge? and yet he suffers them to rise again, and they still persist in their inquiry after him; he tells them once more, *I am he*; he offers himself, he is ready, and desirous to be sacrificed; only he sets them their bounds, and therefore he secures his Apostles to be witnesses of his sufferings; In this work of redemption, no man must have an active share besides himself; he alone was to tread the Wine-Press: *If therefore ye seek me, (saith Christ) let these go their way*; thus he permits himself to be taken, but not his Disciples. John 18. 6.

And now they have his leave, Oh with what fierce and cruel countenances, with what menacing and threatening looks, with what malicious and spiteful minds, do they invade and assault our Saviour? they encompass him round; then they lay their wicked and violent hands upon him: in the Original, *ἑτεκέλα* signifies a violent taking. One speaks the manner of his apprehension in these words † Some of them lay hold on his Garments, others on the hair of his head; some pluck him by the beard, others struck him with their impious fists, and being enraged, that with a word he had thrown them backwards on the ground, they therefore throw him on his back, and basely tread him under their dirty feet. Another Author gives it thus; † As a roaring, ramping Lion draws along

† *Quidam apprehendebant vestes ejus, alii mirebant manus in capillos capitis, &c*
Homil Joh. Carthag. de Valent.

Hispan. † *Sicut Leo rugiens & rapiens trahit pradam per terram, & lacerat, & laniat, &c.* Jacob in Psal. 21.

† Omnes impe-
tum faciunt in
eum, &c.
Psal. 22. 12, 13

the Earth his prey, and tears it, and pulls it; so they *haled* Christ all along the Earth, spitting, luffetting, pulling him by the hair. Another in like manner thus; † they all rush violently upon him, they fling him to the ground, they kick him, tear him, spurn him, pull off the hair, both off his Head and Beard. Of every of these passages we find Scriptures full; *Many Bulls have compassed me, strong Bulls of Bashan have beset me round, they gaped upon me with their mouths, as a ravening and roaring Lion.*

Use.

We are apt to cry out on Judas and the Jews; and we think, Oh if we had been in their stead, we should never have done thus; but lay aside a while those Instruments, and look we at the principal cause; had we not an hand in all these actings? did not we conspire his Death, and Apprehension in reference to it? Oh my sins! my sins! these were the Band, the Captain, and the Officers; these were the *multiude*, a multitude indeed, if I should tell them, I might tell a thousand, and yet not tell one of a thousand; these were the Souldiers that beset him round, the Bulls that compassed him about, the roaring Lions that gaped upon him with their mouths; O my heart, why shouldest thou rise up against the Jews, when thou findest the Traytor, and the whole rout of Officers in thy self? Oh that thou wouldest turn the edge of thy detestation into its right stream and Channel! Oh that thou wouldest remember thy own wayes, and all thy doings wherein thou hast been defiled; and that thou wouldest loath thy self in thy own fight for all the evils that thou hast committed!

E. ek. 20. 43.

John 18. 12.

3. For Christ's binding, the Evangelist tells us, that the Band, and the Captain, and the Officers of the Jews took Jesus, and bound him, *Now* they bound his hands with cords; a Type of this was *Samson*, whom *Dalilah* bound with ropes; so they bound him with ropes or cords, forehewing hereby that he must die, they never using to bind any with ropes or cords, but those whom undoubtedly they purposed to crucifie: Some add the Circumstances of this binding, that they bound him with three cords, and that with such violence that they caused blood to start out of his tender hands; certainly they wanted no malice, and now they wanted no power, for the Lord had given himself into their hands. Binding argues baseness: It is storied of *Alexander*, that when some Arrow that was shot into him, was to be drawn out, his Physicians advised to bind him; for that the least motion (as they said) would do him hurt; but he answered † *Kings were not fit to be bound, the power of a King was ever free and safe*; And *David* in his Lamentation over *Abner*, said, *Died Abner as a Fool dieth? thy hands were not bound, nor thy feet put in fetters*, 2 Sam. 2. 33, 34. Fools and Slaves were accustomed to be bound, and so were Thieves; they that open their hands to receive others goods, it is fit their hands should be bound, and tied up; but is our Saviour numbred amongst any of these? O yes! In that same hour said Jesus to the multiude, are ye come out as against a Thief, with Swords and Staves? he made himself of no reputation, and took upon him the form of a Servant: O wonderful condescension of Christ! O admirable exinanition! he that was eminently just, is reputed a thief; he that was equal with God, is become a Servant; he that was stronger than *Samson*, and could have broken his cords from off his arms like a thred, he is bound with cords, and as a poor Lamb, he continues bound for the slaughter; and thus began our Liberty and Redemption, from slavery, and sin, and death, and cursings.

† Non decet
vinciri regem,
cum libera sit
regis & semper
salva potestas.
Bern. Serm. de
Pas.
Mat. 26. 55.
Phil. 2. 7.

Mark 5. 3, 4.
† Quidam ex-
istimaverunt
catena ferrea
collum ejus al-
ligasse quod
mibi certe in-
credibile non
est. Hom. Joh.
Carthag.
Act. 21. 33.
Mat. 26. 48.
Mark 14. 44.

Use.

But besides these cords, the word *ἰσχυρῶς*, signifies a binding with chaines, *Mak. 5. 3, 4.* And some are of opinion, that they shackled both his hands and feet, *pedibus & catenis vincitus*, *Mark 5. 4.* And others say that they put about his neck † a Chain of Iron; and it is not altogether improbable, but they might be as cruel to the Master, as to his Servants: I cannot think they were so enraged against *Peter*, as they were against Christ; and yet they laid on him two Chains, *Acts 12. 6.* Nor can I think they were so enraged against *Paul*, as they were against Jesus; and yet the chief Captain took him, and commanded him to be bound with two Chains. And that this might be their dealing with Christ, Judas, by his counsel seems to speak; hold him fast—take him, and lead him away safely, q. d. make him sure, that he escape not out of your hands; he hath deceived you often, and therefore Chain him with an Iron Chain, that will be sure to hold. I cannot pass this without some word to our selves.

Christ undergoes this restraint that all sorts of persecution might be sanctified to us by his susception. Again, Christ was faster bound with his cords of Love, than with Iron fetters; his love was strong as death; it overcame him who is invincible, and bound him who is omnipotent; the Jews cords were but the Symboles and Figures; but the dear love, the tender bowels of Jesus Christ were the Morals, and things signi-
fied:

ried: Again, Christ was bound that we might be free: the Cords of Christ were so full of virtue, that they loosed the Chains of our sins, and tied the hands of Gods Justice, which were stretched out against us for our sins. Again, he was bound for us, that so he might bind us to himself. *I drew them with cords of a man, with bands of Love.* A strange thing it was, to see the King bound for the Thieves offence; but such was Christ's Love, that he might draw sinful mankind to the Love of him again. Lastly, one good Lesson we may learn from wicked Judas; *take him, and lead him away safely:—hold him fast.* Come Christians! here's good counsel from a Judas; like another Caiaphas; he Prophesies he knows not what; *take him, and lead him away, and hold him fast.* It is of necessity that those which spiritually seek after Christ, should take him by Faith, and hold him fast by Love: *I will rise now, (saith the Spouse) I will seek him whom my soul loveth; and anon, I found him whom my soul loveth, I held him, and would not let him go, until I had brought him into my Mothers House, into the Chambers of her that conceived me.* We must arise out of the bed of sin, we must seek Christ in the use of Ordinances, and there if we find him, we must take him, lay hold on him by the hands of Faith, and not let him go; but lead him safely until we have brought him into our Mothers House, into the Assemblies of his people; or if you will, until we have brought him into our souls, where he may sup with us, and we with him.

Hof. 11. 4.

Cant. 3. 2, 4.

4. For his leading to *Annas*, John records it, that they led him to *Annas* first, for he was Father-in-law to *Caiaphas*, who was the high Priest that same year. 1. They led him away; ἀπαγαγον it refers to the place whence they led him; the Garden was the terminus a quo; there they apprehended him, and bound him, and thence they led him away; but the word Ἀταγω. is something more than merely abduco; sometimes it signifies abigo, to drive away, whether by force, or fraud; sometimes rapio ad suplicium, ad judicandum; to snatch away either to punishment, or to judgment: It is said, * they drew him away by the hairs of the head, and that they led him in uncouth wayes, and through the Brook Cedron, in which the ruder Souldiers plunged him, and passed upon him all the affronts and rudeness which an insolent and cruel multitude could think of. So that now again was the fulfilling of the Prophesie, *He shall drink of the Brook in the way*, Psal. 110. 7. I dare not deliver these things as certain truths; only this I affirm, that they led him, snatched him, haled him from the Garden back again to Jerusalem, over the Brook and Valley called Cedron,——2. They led him first to *Annas*; why thither; is a question: the cognizance of the cause belonged not properly to *Annas*, but to *Caiaphas*; all that can be said for *Annas*, is, that he was chief of the Sanhedrim, and Father-in-law to *Caiaphas*, and to the High Priest the next year following.

John 18. 13.

† Ecce trahatur passus
Prionidia virgo
crinibus.
Virg. Æn. 1.

Oh when I think of Jesus thus led away to *Annas* first; when I think of him partly going, and partly haled forwards, and forced to hasten his Grave-pace; when I think of him thrown into, or plunged in the Waters of the Brook, and so forced to drink of the Brook Cedron in the way: when I think of him presented by a deal of Souldiers, and rude Catch-poles, to this mercenary *Annas*; and withal, think that I had an hand as deep as any other in these acts; my heart must either break, or I must proclaim it an heart of flint, and not of flesh. Come Christians, let us lay our hands upon our hearts, and cry, *Oh my Pride! and Oh my Covetousness! and Oh my Malice and Revenge! Oh my Unbelief! and Oh my Unthankfulness! and Oh my Uncharitableness to the needy members of Christ Jesus!* why these were the rout, these were they that led, and dragg'd, and drew Jesus (as it were) by the hair of his head; these were they that took hold of the chain, and pulled him forwards, and shewed him in triumph to this bloody *Annas*; nay, these were the Judas, Jews, *Annas*, and all: *Oh that ever I should lodge within me such an heart, that should lodge in it such sins, such betrayers, such murderers of Jesus Christ!*

Use.

But I must remember my self; *Watchman, what of the night? Watchman, what of the night?* if ye will enquire, enquire, return, come. We may now suppose it about the third hour, or the last watch; in the Gospel it is called the fourth watch of the night; elsewhere it is called the morning-watch, which continueth till the morning. And of the Acts done in this interval of time, we are next to treat.

Ild. 21. 11, 12.
Mat. 14. 25.
Exod. 14. 24.
Psal. 130. 6.

SECT. VII.

Of Christ's Examination, and Condemnation, with their Appendices.

NOW it was that they led him from *Annas to Caiphas*; and presently a Council is called of the High Priests, Scribes, and Elders; these were the greatest, gravest, learned'st, wisest men amongst them, and they all conspire to judge him, who is the great Judge both of quick and dead. — In their proceedings, we may observe, 1. The captious examination of the High Priest. 2. The sacrilegious smiting of one of the Servants. 3. The impious accusations of the Witnesses. 4. The Sentence of the Judges. 5. The perfidious denial of perjured *Peter*. 6. The shameful delusion, and abuses of the base Attendants.

John 18. 19.

1. For the captious examination of the High Priest: *The High Priest then asked Jesus of his Disciples, and of his Doctrine.* 1. Of his Disciples; what the Questions were, it is not expressed; but probably they might be such as these; *How many Disciples he had? and where they were? and what was become of them? why he should take upon him to be better guarded than others of greater place and calling? whether it did not savour of sedition and disturbance of the State, to lead about such a Crew of Disciples and followers after him? and what was the reason of their flight? whether it were not a token of their guiltiness of some disorder, or of riotous practices?* It is not for me to speak how many Queries the High Priest might make to tempt Jesus; but certainly he was sited to the Bran, examined to the full of all such circumstances as either might trap Christ, or in the least degree advance and help forward his Condemnation; to this question concerning his Disciples, our Saviour answered nothing; alas, he knew the frailty of his followers, he might have said, *For my Disciples, you see one hath betrayed me, and another will anon forswear me, he stays but for the crowing of the Cock, and then you shall hear him curse and swear, that he never knew me; and for all the rest, a pannick fear hath seized upon their hearts, and they are fled, and have left me alone to tread the Wine-press.* Ah no, he will not speak evil of the Teachers of his people; it was grief to him, and added to his sufferings, that all had forsaken him; once before this, many of his Disciples went back, and walked no more with him; which occasioned Jesus to say to the twelve, *will ye also go?* why no, said *Peter* then, *Lord, whether shall we go? thou hast the words of Eternal Life; and we believe, and are sure, that thou art that Christ the Son of the Living God.* Oh *Peter*, what a strong Faith was that? *We believe, and we are sure;* but how is it now that ye have no faith? or why are ye so fearful, O ye of little Faith? I believe this sate upon the heart of Christ, and yet he would not accuse them, who now stood in their places, and was accused for them, and for us all; and therefore to that question of his Disciples, he answered nothing.

John 6. 67, 68,
69.

2. He asked him of his Doctrine; what his questions were of that, are not set down neither; but probably they might be such as these; *Who was his Master, or instructor in that new Doctrine he had lately broached? why he did seek to innovate, and alter their long practised and accustomed Rites? and what ground had he to bring in his own devices in their steads? as Baptism for Circumcision; the Lords Supper for the Passover; himself and his Apostles for the high Priests and Levites, when neither he, nor most of them were of that Tribe? why he was so bold and saucy (being but three and thirty years of age) to declaim so bitterly and satyrically against the Pharisees, and Sadduces, and Scribes, and Priests, and Elders of the People?* Much of this stuffe he might bring out in his Interrogatories; that so by his questioning him in many things, he might trap him in something to his confusion and destruction. — And to this question our Saviour answers; but Oh how wisely! *I spake openly to the World (saith he) I ever taught in the Synagogue, and in the Temple, whither the Jews alwayes resorted; and in secret have I said nothing; why askest thou me? ask them which heard me, what I said unto them, behold they know what I said: q. d. I appeal to the testimony of the very enemies themselves; thou suspectest me to be a seditious person, and one that plots mischief against the State in secret; I tell thee truth, I speak nothing in secret (i. e.) nothing in the least manner tending to sedition; my Doctrine I brought with me from the bosom of my Father, it is the everlasting Gospel, and not of yesterday; and it contains nothing in it of Sedition, Faction, Rebellion, Treason; ask these mine Enemies, these who have apprehended and bound*

John 18. 20,
21.

bound me, and brought me hither; *they know what I said*, let them speak if they can, wherein I have transgressed the Law.

2. For the stroke given Christ by that base servant; *one of the Officers which stood by, stroke Jesus with the palm of his hand, saying, answerest thou the High Priest so?* That holy face which was designed to be the object of Heaven, in the beholding of which, much of the celestial glory doth consist; that face which the Angels stare upon with wonder, like Infants at a bright Sun-beam, was now smitten by a base varlet in the presence of a Judge; and howsoever the Assembly was full, yet not one amongst them all reproved the fact, or spake a word for Christ: nay, in this the injury was heightened, because the blow was said to be given by *Malchus an Idumean Slave*; it was he, whose ear was cut off by *Peter*, and cured by Christ, and thus he requites him for his Miracle. John 18. 22.

—Amongst all the sufferings of Christ, one would think this were but little; and yet when I look into Scriptures, I find it much: Thus *Jeremy*, *He giveth his cheeks to him that smiteth him, he is filled full with reproach*. Thus *Micah* speaking of Christ, *They shall smite the Judge of Israel with a Rod upon the Cheek*; there was in it a world of shame; the Apostle layes it down as a sign of suffering and reproach, *if a man smite you on the face. Nothing more disgraceful* (saith *Chrysostom*) *than to be smitten on the Cheek*; the diverse reading of the word, speaks it out further; he stroke him with a Rod, or he stroke him with the palm of his hand *id est* *causica*, the word *causica*, say some refers to his striking with a rod, or club, or shoe, or pantoffle; or as others, it refers to his striking with the palm of his hand; of the two, the palm of the hand is judged more disgraceful, than either rod, or shoe; and therefore in the Text we translate it, *with the palm of the hand he struck at Jesus*, (i. e.) with open hand, with his hand † stretched out. Chrys. hom. 82. in Joh.

The Antients commenting on this Cuff; *Let the Heavens be afraid* (saith one) *and let the Earth tremble at Christ's patience, and this Servant's impudence. O ye Angels, how were ye silent? how could you contain your hands, when you saw his hand striking at God?*

—If we consider (saith another) *who took the blow, was not he that struck him, worthy to be consumed of fire, or to be swallowed up of earth, or to be given up to Satan, and thrown down into Hell?* If a Subject should but lift up his hand against the Son of an earthly Sovereign, would he not be accounted worthy of punishment? how much more in this case, when the hand is lifted up against the King of Kings, and Lord of Lords? whom, not only men, but the Cherubims and Seraphims, and all the Celestial powers above, adore and worship? *Bernard* tells us, that *his hand that struck Christ, was armed with an Iron Glove*: and *Vincentius* affirms, that by the Blow Christ was felled to the earth: and *Ludovicus* adds, that blood gushed out of his mouth, and that the impression of the Varlet's fingers remained on Christ's Cheek, with a tumor and wan colour. I need say no more of this; only one word in reference to our selves. Aug. in Tract. 113.

Come, look upon this lively and lovely picture of patience; he was struck on the face, but he was never moved in his heart; notwithstanding the abuse, he shewed all mildness and gentleness towards his enemies: O what art thou that canst not brook a word, that canst not bear a distastful speech, that canst not put up the least and smallest offence, without thy wrath and fury? O proud man! O impudent wretch! how art thou so suddenly moved at the least indignity, when thou seest thy Saviour quietly suffer great affronts? come learn of Christ; if ever we mean to have a share and interest in his sufferings, let us conform to him in meekness, and patience, in gentleness, and lowliness of mind, and so we shall find rest unto our souls.

3. For the Accusation of the Witnesses; he is falsely accused and charged with the things that he never knew: In his Accusation I observe these things. 1. That they sought false witnesses; for true witnesses they could have none: *Now the chief Priests and Elders, and all the Council sought false witnesses against Jesus to put him to death*. They were resolved in a former Council that he should not live, but die; and now palliating their design with a Scheme of a Tribunal, they seek out for witnesses. O wonder! who ever heard that Judges went about to enquire for false witnesses, and suborned them to come in against the Prisoner at the Bar? 2. *Though many false witnesses came into testifie against him, yet they found none*; because their witness did not agree together. O the injustice of men in bringing about the Decrees of God! the Judges seek out for witnesses, the witnesses are to seek for proof, those proofs were to seek for unity and consent, and nothing was ready for their purpose. 3. At last, Mat. 26. 59.

M m

after

Chrys. hom. 82. in Joh.

Lam. 3. 30.
Mich. 5. 1.

2 Cor. 11. 30.

Chrys. hom. 82. in Joh.

palmis & virgam & crepidam significat
Lev. Cris. Sacr.
† Kēh'p
pugno, palmi, Idem.
Chrys. hom. 82. in Joh. c. 18.

Aug. in Tract. 113.

Ecc. Serm. de Pass.
Vinc. Serm. de Pass.
Lud. de vita Christi.

Use.

Ver. 60.
Mark 14. 56.

John 2. 19.

after many attempts came two false witnesses, and said, *this fellow said, I am able to destroy the Temple of God, and to build it in three Dayes.* They accuse him for a figurative speech, a trope which they could not understand; which if he had effected according to the Letter, it had been so far from a fault, that it would have been an Argument of his power; but observe their false report of the words he had spoken; for he said not, *I am able to destroy this Temple of God, and to build it in three dayes*; but, *destroy ye this Temple, and in three dayes I will raise it up*: the allegation differs from the truth in these particulars.

1. *I am able to destroy*, say they; ay but *destroy ye*, saith Christ. 2. *I am able to destroy this Temple of God*, say they; ay but *destroy ye this Temple*, saith Christ; simply *this Temple*, without addition. 3. *I am able to destroy this Temple of God, and to build it in three dayes*, say they; ay but *destroy ye this Temple, and in three dayes I will raise it up*, said Christ: he spoke not of building an external Temple; but of raising up his own body, which he knew they would destroy. These were the accusations of the false witnesses, to all which Jesus answered nothing; he despised their accusations, as not worthy an answer; and this vexed more.—But, 4. Another accusation is brought in;

Mat. 26. 63.

Caiaphas had a reserve, which he knew should do the business in that Assembly; he adjured him by God, to tell him if he were the Christ: *I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God*: The holy Jesus being adjured by so sacred a Name, would not now refuse an answer; but he confessed himself to be the Christ, the Son of the living God: and this the High Priest was pleased (as the design was laid) to call *Blasphemy*; and in token thereof, he rends his cloaths, prophetically signifying that the Priesthood should be rent from himself.

Use.
Job 31. 35, 36.

We are taught in all this quietly to suffer wrong: *If my Adversary should write a Book against me, surely I would take it upon my shoulder (saith Job) and bind it as a Crown to me*; it is impossible, if we are Christ's servants, to live in this world without false accusations: come, let us take heart, and in some cases, say not a word; since he that was most innocent, was most silent, why should we be too forward in our excuses? I know there is a time to speak, as a time for silence; if it may tend to God's honour, and to the spreading of God's truth, and that right circumstances do concur, it is then time to open our mouths, though we let in death. So did our blessed Saviour: O let us learn of him, and follow his steps!

Mat. 26. 66.

4. For the Doom or Sentence of these Judges; Caiaphas prejudging all the Sanhedrim, in declaring Jesus to have spoken Blasphemy, and the fact to be notorious, he then asked their Votes: *What think ye? and they answered, and said, he is guilty of Death.* They durst not deny what Caiaphas had said; they knew his Faction was very potent, and his malice great, and his heart was set upon the business, and therefore they all conspire, and say as he would have them, *He is guilty of Death.* Oh here is Jesus's sentence, which should have been mine, *He is guilty of Death.* But this Sentence was but like strong dispositions to an enraged Fever; they had no power at that time to inflict death, or such a death as that of the Cross, they only declared him apt, and worthy, and guilty of Death.

Prov. 11. 14.

Psal. 2. 2.

In the multitude of Counsellors there is safety, saith Solomon; but we must take this in; if it be of good men, and to good purposes: for otherwise, the Meetings, Assemblies, and Councils of the wicked are dangerous and deadly; the Kings of the earth set themselves, and the Rulers take counsel together against the Lord, and against his anointed. Such Councils we had many in our times. I know not whether we may call them Councils, or *struma tantum Civitatis*, an ulcerous bunch, raised by the disorder and distemper of the City.

Mat. 26. 69.

Ver. 71.

Ver. 73.

5. For Peter's denial and abjuration; while these things were thus acting concerning Christ, a sad accident happened to his Servant Peter; at first a Damocel comes to him, and tells him, *Thou wast with Jesus of Galilee*; and then another Maid tells the by-standers, *this fellow was also with Jesus of Nazareth*: and after a while, they that stood by, spake themselves, *surely thou art one of them, for thy speech bewrayeth thee, q. d. thy very Idiom declares thee to be a Galilean*; thou art as Christ is, of the same Countrey and Sect, and therefore thou art one of his Disciples: Peter thus surprized, without any time to deliberate, he shamefully denies his Lord: and, 1. He doth it with a kind of subterfuge, *I know not what thou sayest*: he seems to elude the Accusation with this Evasion, I know not thy meaning, I understand not thy words, *I skill not what thou sayest*. 2. At the next turn, he goes on to a licentious boldness, *denying Christ*

Ver. 70.

Ver. 72.

Christ with an Oath, I know not the man; and lastly, he aggravates his sin so far, that he grows to impudence, and so denies his Lord with cursing and swearing, *I know not the man*: here's a Lie, an Oath, and a Curse; the sin is begun at the voice of a Woman, a silly Damofel; not any of the greatest Ladies, she was only a poor serving-maid that kept the doors; but it grew to ripeness, when the Men-Servants fell upon him; now he swears, and vows, and curses himself *if he knew the Man*. O Peter, is the man so vile, that thou wilt not own him! Hadst thou not before confess him to be the Christ, the Son of the living God? and dost thou not know him to be Man, as well as God? say, is not this the Man-God, God-Man that called thee, and thy brother Andrew, at the sea of Galilee, saying, *follow me, and I will make you fishers of men*? Is not this he whom thou sawest on Mount Tabor, shining more gloriously than the Sun? Is not this he whom thou sawest walking on the water, and to whom thou said'st, *Lord, if it be thou, bid me come unto thee on the water*? How is it then that thou saist, *I know not the man*? Surely here's a sad example of humane infirmity; i. Peter fell so foully, how much more may lesser stars? And yet withal, here's a blessed example of serious, through repentance; no sooner the Cock crew, and Christ gave a look on Peter, but he goes out, and weeps bitterly. The Cock was the Preacher, and the look of Jesus was the Grace that made the Sermon effectual: O the Mercy of Christ! he looked back on him that had forgot himself; he revives his servant's memory, to think on his Master's words; he sends him out to weep bitterly, that so he might restore him mercifully to his favour again.

Let us learn hence, to think modestly and soberly of our selves; yea, let him that thinketh he standeth, take heed lest he fall! If Peter could first dissemble, and then lie, and then forswear, and then blaspheme and curse, O let not us be high-minded, but fear; — And in case we fall indeed, as Peter did, yet let us not despair, as Judas did; but still upon our repentance let us trust in God. When Christ looked on Peter, he wept bitterly: notwithstanding our sins are great, yet one look of Christ is full of virtue, and enough to melt us into tears: O let us not sink in despair, but look up to him, that he may look down on us. Pliny tells us of some Rocks in Phrygia, that when the Sun doth but shine upon them, they send out drops of water, as if they wept tears; Peter signifies a Rock, and whilst Peter persisted in his sin of denying Christ, his heart was hard as the Rock; but when Christ the Sun of Righteousness looked upon him, his heart was softened, and he dropped tears continually. Such is the virtue of Christ's look, it turns the Rock into a standing Water, and the Flint into a Fountain of Waters. — Lastly let us not decry repentance, but rather be in the use, and practise, and exercise of it: Is not here a Gospel precedent? † Clement, an ancient Writer, of whom Paul makes mention, Phil. 4. 3. expresseth Peter's repentance to have been so great, that in his Cheeks he made (as it were) furrows, in which, as in certain Channels, his tears run down; the Text tells us he wept bitterly; and Clement adds, that while he lived, as often as he heard a Cock crow, he could not but weep, and bewail his denial. David is another like example; All the Night, said he, I make my Bed to swim, I water my Couch with my tears, Psal. 6. 6. David makes mention of his Bed and Couch, because there most especially he had offended God: It was on his Bed that he committed Adultery; and it was in his Couch, that he designed and subscribed with his own hand, that Uriah must die; and hence is it that he waters his Bed and Couch with his tears; the very sight of his Bed and Couch brings his sin into his remembrance; as the very hearing of the crowing of the Cock, ever after awakened Peter to his task of tears: that Repentance is a Gospel-Duty, we have spoke elsewhere. O take heed of decrying it! as we are often sinning. so let us often repent; it concerns us near to be frequent in this duty of bewailing sin, and turning to God.

6. For the abuses and delusions of the base Attendants offered to Christ; the Evangelist tells us, then did they spit in his face, and buffeted him, and others smote him with the palms of their hands, saying, Prophecie unto us, thou Christ, who is he that smote thee? and as Lude adds, many other things blasphemously spake they against him; what those many other things were, it is not discovered; only some ancient writers say, that Christ in that night suffered so many, and such hideous things, that the whole knowledge of them is reserved only for the last day of Judgment. Mallonius writes thus, after Caiaphas and the Priests had sentenced Christ worthy of death, they committed him to their Ministers, warily to be kept till day; and they immediately threw him into the dungeon in Caiaphas's

entis. Mallon. de flagellatione

Ver. 74.

Mat. 14. 28.

Ver. 75.

Use.

1 Cor. 10. 12.
Rom. 11. 20.

Plin. hist.

Psal. 114. 8.

† Flevit quidem tanta lachrymarum inundatione, ut in maxillis profundos sulcos haberet, per quos, quasi per quodam canales, aut aquæ ductus lachrymæ ejus defluebant. Clem. Quoties galli cantum audiebat, in lachrymas prorumperebat, per totum vitæ tempus negotiationis culpam frequenter adeo plauxit. Item.

Mat. 26. 67, 68

Luke 22. 65.

Hier. ut citat Guliel. statione tertia Christi patitur Christi, c. 6.

Pfal. 86. 6.
Pfal. 69. 2.
Cant. 3. 7.

House, there they bound him to a stony pillar, with his hands bound on his back, and then they fell upon him with their palms and fists. Others add, that the Souldiers not yet content, they threw him into a filthy dirty puddle, where he abode for the remainder of that night; of which the Psalmist, Thou hast laid me in the lowest pit, in darkness, and in the deeps; and I sink in the deep mire where there is no standing. Behold the Bed which is Solomon's, or rather, which is Christ's; for a grater than Solomon is here: Behold the flourishing Bed wherein the King of Saints doth lie; surely a place most sordid, full of stench; his other senses had their pain, and his smell felt a loathsome savour, in this noysome puddle.

But we need not borrow light from Candles, or lesser stars; the Scripture it self is plain: Observe we these Particulars.

1. They spit in his face; this was accounted among the Jews a matter of great infamy and reproach: *And the Lord said to Moses, if her Father had but spit in her face, should she not be ashamed seven dayes? We our selves account this a great affront, and so did Job; I am their song and their by-word; they abhor me, they fly far from me, and spare not to spit in my face.* Oh that the sweet face of Christ, so much honoured and adored in Heaven, should be defiled and deformed by their spitting! Oh that no place should be thought so fit for them to void their Excrements and Drivel in, as the blessed face of Jesus Christ! *I hid not my face (saith Christ) from shame and spitting: I used no Mask to keep me fair; though I was fairer than the Sons of Men, I preserved not my Beauty from their nasty Flegm, but I opened my face, and I set it as a Butt for them to dart their frothy Spittle at.*

Isa. 50. 6.

*Colaphis illi
ruber totum
caput, facies
livida fortis et
excussæ dentes.*

2. They buffet him; we heard before that one of the Officers strook Jesus with the palm of his hand; but now they buffet him: some observe this difference betwixt *egrisua & uoluptas*; the one is given with the open hand, but the other with the fist shut up; and thus they used him at this time, they struck him with their fists, and so the stroke was greater and more offensive: *By this means they made his face to swell, and to become full of Bunches all over. One gives it in thus; By these blows of their fists, his whole head was swollen, his face became black and blew, and his teeth ready to fall out of his jaws.* Very probable it is, that with the violence of their strokes, they made him reel and stagger, they made his Mouth, and Nose, and Face to bleed, and his Eyes to startle in his Head.

Mark 14. 65.

*Nauseam ipsius
spectatoribus
seditas illa
provocabat.*

3. They covered his face, *Mark, 14. 65.* Several Reasons are rendered for it. As, 1. That they might smite him more boldly, and without shame. 2. That they might not have that object of pity in their view; it is supposed that the very sight of his admirable form, so lamentably abused, would have mollified the hardest heart under heaven, and therefore they veiled and hoodwink'd that alluring, drawing countenance. 3. That they might not see their own filth in his face, however his Beauty was winning, yet they had so bedawbed it with their beastly spitting, that they began to loath to look upon him: *It was a nauseous sight (saith one) and enough to make one spew to look upon it.* But whether his splendor, or his horror occasioned this veile over his face, this is most certain, that it veiled not their cruelty, but rather revealed it, and made it manifest to all the World.

4. They smote him with the palms of their hands, saying, *Prophecie unto us, thou Christ, who is he that smote thee?* To pass away that doleful, tedious night, they interchangeably sport at him; first one, and then another gives him a stroke (we usually call it a Box on the ear) and being hoodwink'd, they bid him *a-read who it is that smote him.* Some reckon these Taunts amongst the bitterest passages of his Passion; nothing is more miserable, even to the greatest misery, than to see it self scorned of Enemies. It was our Saviour's case; they used this despight for their desport; with a wanton and merry malice they aggravate their injury with scorn; *q. d. Come on, thou sayest thou art Christ the Son of the living God, and therefore it is likely thou art Omniscent, thou knowest all things; tell now, who is it that strikes thee? We have blind-folded thee that thou canst not see us with thy bodily eyes, let thy Divinity aread, guess, tell, prophecie, who is it now that smote thee last? Who gave thee that blow? O Impiety without example! Surely if his patience had been less than infinite, these very injuries would have been greater than his patience.*

In way of Application.

1. Consider Christians, whether we had not a hand in these abuses; for, 1. They spit in the face of Christ, who defile his Image in their souls, who reject his holy and heavenly motions in their hearts.—2. They buffet him with their fists, who per-
secute

Use.

secure Christ in his Members, *Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.* 3. They cover his face, that do not readily and willingly confess their sins, that extenuate their frailties and imperfections, with counterfeit pretexts. Luke 10. 16.

—4. They mock and scoff at Christ, that scorn and contemn his Messengers and Ministers; *He that despiseth you, despiseth me,* saith Christ. O that we would lay these things to our hearts, and see, and observe wherein we stand guilty of these sins, that we may repent.

2. Consider Christians, and read Christ's Love in all these sufferings; O un-heard of kindness, and truly paternal bowels of pity and compassion! who ever heard before of any that would be content to be spit upon, to wipe their filths who spit upon him? that would be content to be beat, and buffeted, to save them from buffets, who were the buffeters? that would be content to be blind-folded, that he might neither take notice of, nor see the offences of them that blind-folded him? that would be content to be made a scorn, to save them from scorn, that shall scorn him? Christians! you that take your name from Christ, how should you admire at the infiniteness and immensity of this love of Christ? was it a small thing that the wisdom of God should become the foolishness of men, and scorn of men, and ignominy of men, and contempt of the World for your sins sake: O think of this!

And now the dismal night is done; what remains, but that we follow Christ, and observe him in his Sufferings the next day! the Psalmist tells us, *Sorrow may endure for a night, but joy cometh in the morning:* only Christ can find none of this joy neither morning nor evening; for after a dismal night, he meets with as dark a day: what the passages of the day were, we shall observe in their several hours. Psal. 30. 5.

CHAP. II. SECT. I.

Of Christ's Indictment, and Judas's fearful end.



About six in the morning Jesus was brought unto Pilate's house; then led they Jesus from Caiphas unto the Judgment-Hall, and it was early. — John 18. 28. Mat. 27. 1, 2, 3, 4, 5.

When the Morning was come, all the chief Priests and Elders of the People took council against Jesus to put him to death; and when they had bound him, and led him away, and delivered him to Pontius Pilate the Governor. Then Judas which had betrayed him, hanged himself. O the readiness of our nature to evil! When the Israelites would sacrifice to the Golden-Calf, they rose up early in the Morning; if God leave us to our selves, we are as ready to practise mischief, as the fire is to burn, without delay. But on this Circumstance I shall not long stay; the transactions of this hour I shall consider in these two passages, Christ's Indictment, and Judas's fearful end. Exod. 32. 6.

In Christ's Indictment, we may observe, 1. His Accusation. 2. His Examination.

In his Accusation we may observe, 1. Who are his Accusers. 2. Where he was accused. 3. What was the matter of which they do accuse him.

1. His Accusers were the chief Priests and Elders of the People; the very same that before had judged him guilty of Death, are now his Accusers before the temporal Judge: but why must our Saviour be twice Judged? was not the Sanhedrim, or Ecclesiastical Court sufficient to condemn him? I answer, — He is twice judged; 1. That his Innocency might more appear; true Gold often tried in the fire, is not consumed, but rather perfected; so Christ's Integrity, though examined again and again, by divers Judges wholly corrupt; yet thereby it was not hurt, but made rather more illustrious. 2. Because his first judgment was in the night, and a sentence pronounced then was not reputed valid; it is said of Moses, that he judged the People from the morning unto the evening; for until night no judgment was protracted. 3. Because, said the Jews, it is not lawful John 18. 13. Exod. 18. 13. John 18. 31.

ful for us to put any man to death. These words had need of exposition; we know *Moses's* Law prescribed death to the Adulterers, Idolaters, Blasphemers, Man-slayers, Sabbath-breakers: but now the *Romans* (say some) had come and restrained the *Jews* from the execution of their Laws; others are of another mind; and therefore the meaning of these words, *It is not lawful for us to put any man to death*, may be understood (say they) in a double sense: 1. That it was not Lawful for them to put any man to such a death as the Death of the Cross: *Moses's* Law was Ignorant of such a death; and the words following seem to favour this interpretation, *that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.* We read only of four sorts of death that were used among the *Jews*; as strangling, stoning, burning, and killing with the sword: crucifying was the invention of *Romans*, and not of *Jews*.—2. That it was not Lawful for them to put any man to death at such a time: on this day was celebrated the *Jews* Pasover, which was in memory of their deliverance out of *Egypt*; so that now they had a custome to deliver some from death (the case of *Barabbas*) but they could not now condemn any one to death; hence it was, that after *Herod* the *Jew* had killed *James*, he proceeded further, to take *Peter*; also yet during the dayes of unleavened Bread, he delivers him to be kept in Prison, *intending* (saith the Text) *after Easter to bring him forth to the People.* *Pilate*, a Gentile, was not tied to these Laws, and therefore they led *Jesus* from *Caiaphas* unto the Hall of judgment, or unto *Pilate's* House.

2. The place of the Accusation was at the door of the House; *they would not go into the Judgment-Hall lest they should be defiled, but that they might eat the Pasover.* See what a piece of Superstition and grosse Hypocrisie is here! they are curious of a Ceremony, but make no strain to shed innocent blood; they are precise about small matters, but for the weightier matters of the Law, as Mercy, Judgment, Fidelity, and the Love of God, they let them pass; they honour the figurative Pasover, but the true Pasover they seize upon with bloody and sacrilegious hands.

3. The matter of which they accuse him. 1. That he seduced the People. 2. That he forbade to pay Tribute to *Cesar*. 3. That he said he was a King. How great? but withal, how false werethese their accusations? For the first, *Christ* was so far from stirring up Seditions, that he strove and endeavoured to gather the People into one. *O Jerusalem, Jerusalem, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not?* For the second; instead of denying to pay tribute to *Cesar*, he paid it in his own particular; *take twenty-pence out of the fishes mouth* (said he to *Peter*) *and give unto them for me and thee*; and give unto *Cesar* the things that are *Cesar's* (said he to the People) *and to God the things that are God's.* For the third; instead of making himself a King, he professeth that his Kingdom is not of this World; and when they would have made him a King, instead of flattering them, he flieth from them; and that into the Wilderness; or into a mountain himself alone.—Thus much of the Accusation,

2. For his Examination. *Pilate* was nothing moved with any of the Accusations, save only the third: and therefore letting all the rest pass, he asked him only, *Art thou the King of the Jews?* To whom *Jesus* answered, *My Kingdom is not of this World, &c.* He saith not, my Kingdom is not in this World; but my Kingdom is not of this World; by which *Pilate* knew well that *Christ* was no enemy unto *Cesar*: *Christ's* Kingdom is spiritual, his government is in the very hearts and Consciences of men, and what is this to *Cesar*?—Hence *Pilate* useth a policy to save *Jesus Christ*; they tell him that *Christ* was of *Galilee*; and therefore he takes occasion to send him to *Herod* who was Governour of *Galilee*. But of that anon.

Use.

How many Lessons may we learn from hence; 1. *Christ* was accused, who can be free? The chief Priests and Elders of the *Jews* accused *Christ*; no wonder if those that are chief and great amongst us, accuse poor Christians: O there's a perpetual enmity between the seed of the woman, and the seed of the serpent; there is an everlasting, irreconcilable, implacable enmity, and antipathy between Grace and Profaneness, light and darkness, *Christ* and *Belial*: As it is reported of Tigers, that they rage when they smell the fragrancy of Spices; so it is with the wicked, who rage at the spiritual Graces of them that are sincere for God.

2. *Christ's* Accusers would not go into the Judgment-Hall lest they should be defiled; the very profane can learn to be superstitious in lesser matters; how many amongst us will make conscience of outward Ceremonies (as of eating meats, observing dayes)

dayes) but as for the weightier matters of the Law, *Judgment and mercy*, they leave them undone?

3. Christ is most fallily accused of Sedition, seduction, and usurpation; it were indeed to be wished, that they who take upon them the name of Christianity, were guiltless of such crimes; but let them look to it, who are such: This, I am sure, was Christ's Rule and Practise; *Be subject to every constitution and authority of man, for the Lord's sake*. If any dare to resist the Power that is of God, *they shall receive to themselves damnation*. Nor can we excuse our selves, because our Governours are not Godly; for all the Governours to whom Christ, and his Apostles submitted themselves, and to whom all those strict precepts of duty and Obedience related in the New Testament, were no better (for ought I know) than Tyrants, Persecuters, Idolaters, and Heathen-Princes.

1 Pet. 2. 13.
Rom. 13. 2.

4. Christ is examined only of his usurpation: *Art thou the King of the Jews?* the men of this world mind only worldly things: the Apostles so describes them; *who mind earthly things*. Pilate regards not Christ's Doctrine; but he is afraid lest he should aspire the Kingdom; and concerning this, our Saviour puts him out of doubt; *My Kingdom is not of this world*. As Pilate and Christ, so Worldlings and Christians are of different Principles, they mind earthly things; but our Conversation (saith the Apostle) *is in heaven*; our conversation (*i.e.*) the aim and scope of our hearts, in every action, is only for heaven; whatsoever we do, it should some way or other fit us for Heaven; we should still be laying in for heaven against the time that we shall come and live there; we should have our thoughts and hearts set upon heaven: so it is said of holy Mr. Ward, that being in the midst of a Dinner very contemplative; and the People wondering what he was musing about; he presently breaks out, *for ever, for ever, for ever*; and though they endeavoured to still him, yet he still cryed out, *for ever, for ever, for ever*; Oh eternity! to be for ever in heaven with God and Christ, how shall this swallow up all other thoughts and aims? and especially all wordly, careful, sinful thoughts, aims, or ends?

Phil. 3. 19.

Ver. 20.

2. Pilate having dismissed Jesus, this hour is concluded with a sad disaster of wicked Judas; then Judas which betrayed him, when he saw that he was condemned, repented himself, &c. Now his conscience thaws, and grows somewhat tender; but it is like the tenderness of a Boile, which is nothing else but a new disease; there is a repentance that comes too late; Esau wept bitterly, and repented him, when the Blessing was gone; the five foolish Virgins lift up their voices aloud, when the gates were shut; and in hell men shall repent to all eternity; and such a repentance was this of Judas; about midnight he had recieved his money in the house of Annas, and now betimes in the morning he repents his bargain, and throws his money back again; the end of this Tragedy was, that Judas died a miserable death; he perished by the most infamous hands in the world (*i.e.*) by his own hands: *he went and hanged himself*. And as Luke, *he fell headlong, and burst asunder in the midst, and all his Bowels gushed out*. In every passage of his death, we may take notice of God's Justice, and be afraid of sin; it was just that he should hang in the air, who, for his sin, was hated both of heaven and earth; and that he should fall down headlong, who was fallen from such an height of honour; and that the Halter should strangle that throat, through which the Voice of treason had sounded; and that his Bowels should be lost, who had lost the bowels of all pity, piety, and compassion; and that his Ghost should have its passage out of his midst (he burst asunder in the midst) and not out of his lips, because with a kiss of his lips he had betrayed his Lord, our blessed Jesus.

Mat. 27. 3.

Mat. 27. 5.

Here's a warning-piece to all the world; who would die such a death for the pleasure of a little sin? or who would now suffer for millions of Gold, that which Judas suffered, and yet suffers in hell for thirty pieces of silver? Now the Lord keep our souls from betraying Christ, and from despairing in God's mercy through Christ. Amen.

Use.

I see one sand is run, I must turn the Glas; now was the seventh hour, and what were the passages of that hour, I shall next relate,

SECT. II.

Of Christ's Mission to Herod, and the Transactions there.

ABout seven in the Morning, Jesus was sent to Herod, who himself also was at Jerusalem at that time. The reason of this was, because Pilate had heard that Christ was a Galilean; and Herod being Tetrarch of Galilee, he concludes that Christ must be under his Jurisdiction: Herod was glad of the honour done to him; for he was desirous to see Christ of a long season, because he had heard many things of him, and he hoped to have seen some Miracle done by him. That which I shall observe in this passage, is

Ver. 9. 1. Herod's questioning of Jesus Christ. 2. Christ's silence to all his questions. 3. Herod's derision; and Christ's dismissal back again to Pilate.

Luke. 23. 8. 1. Herod questioned with him in many words; what those words were, are not expressed; only we have some conjectures from Luke 23. 8. *q. d. What! art thou he concerning whom my Father was so mocked of the Wise men? and for whose sake my Father slew all the Children that were in Bethlehem? I have heard thou hast changed water into Wine, and hast multiplied Loaves, whereon so many thousands fed; come, do something at my request, which elsewhere thou hast done without request of any; come satisfy my desire, work now but one Miracle before me, that I may be convinc'd of thy Divinity.* I dare not deliver these words as certain truths, because of that silence that is in Scripture; only we read that he hoped to have seen some Miracle done by him. Herod could not abide to hear his Word, and to bear his yoke: but he was well content to see the works and miracles of Jesus Christ.

Ver. 9. 2. Whatever his questions were, he answered him nothing: many reasons are given in for this; as, 1. Because he enquired only in curiosity, and with no true intent or end; concerning which, saith the wise man, *Answer not a fool according to his folly: And, ye ask and receive not (saith James) because ye ask amiss.* 2. Because Christ had no need of defence at all: let them go about to Apologize, that are afraid, or guilty of death; as for Christ, he despiseth their Accusations by his very silence. 3. Because Herod had the year before put John the Baptist to death, who was that Voice crying in the Wilderness; now that Voice being gone, Christ, the Word, will be silent; he will not give a Word. 4. Because Herod had been fortitiously careless of Jesus Christ; he lived in the place where Jesus more especially had conversed, yet never had seen his Person, or heard his Sermons. It gives us to learn thus much; that if we neglect the opportunities of Grace, and refuse to hear the voice of Christ in the time of Mercy, Christ may refuse to speak one word of comfort to us in our time of need; if we, during our time stop our ears, God will, in his time, stop his mouth, and shut up the springs of Grace, that we shall receive no refreshment, no instruction, no pardon, no salvation. 5. Because Christ was resolved to be Obedient to his Father's Ordinance, he was resolved to submit to the doom of death with patience and silence; for this purpose he came into the world, that he might suffer in our stead, and for our sins; and therefore he would not plead his own cause, nor defend his own innocency in any kind; he knew that we were guilty, though himself was not.

Luke. 23. 11. 3. This silence they interpret for simplicity; and so, 1. They despised him. And, 2. they dismissed him; *And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.* They arrayed him with a white, glittering, gorgeous rayment: the word *λαμπρῶς*, signifies gorgeous, bright, resplendent, such as Nobles and Kings used to wear: The Latines sometimes render it, *splendidam vestem*, and sometimes *candidam*, or *albam vestem*, we translate it a gorgeous robe; and the Ancients call it a white robe; in imitation whereof the Baptised were wont to put on a white rayment, which they called *λαμπροποιεῖν*; but whether it were white or no, I shall not controvert: The Original yields thus far, that it was a bright and resplendent garment, such as came newly from the fulling: many mysteries (if it be white) are found out here; some say, this held forth the excellency or dignity of Christ: White colour is most agreeable to the highest God; he many times appeared in white, but never in any other colour; and the Saints in heaven are said to be clothed in long white Robes: and Peers, Kings, and Cæsars were usually clothed in white, saith *Jansenius*: Others say, this held forth the innocency of Christ, and that

that they were directed herein by Divine providence, declaring plainly against themselves, that Christ should rather have been absolved as an innocent, than condemned as a malefactor.——But to leave these mysteries, the meaning of Herod was not so much to declare his excellency, or innocency, as his folly, or simplicity; certainly he accounted him for no other than a very fool, and ideot, a passing simple man! The Philosophers (sayes Terullian) drew him in their Pictures, attired by Herod, like a fool, with long Asses ears, his nailes plucked off, and a book in his hand; &c. O marvelous madness! Oh the strange mistakes of men! in his life time they account Jesus a glutton, a drinker of Wine, a Companion of Sinners: a Blasphemer, a Sorcerer, and one that cast out Devils through Belzebub, Prince of Devils: yea, and one that himself was possessed with a Devil. And now towards his death he is bound as a thief, he is struck in the house of Caiaphas as an arrogant and saucy fellow, he is accused before the Sanhedrim of Blasphemy; he is brought before Pilate as a malefactor, a mover of sedition, a Seducer, a Rebel, and as one that aspired to the Kingdom; he is transmitted unto Herod as a jugler to shew tricks; and now in the close of all, he is accounted of Herod and his men of War, as a fool, an ideot, a bruit, not having the understanding of a man. But soft Herod; is Christ therefore a fool, because he is silent? and art thou wise, because of thy many words, and many questions? Solomon a wiser man than Herod, is of another mind: *In the multitude of words there wanteth not sin, but he that refraineth his lips is wise. Again, he that hath knowledge spareth his words, and a man of understanding is of a cool Spirit; even a fool when he holdeth his peace is counted wise: and he that shutteth his lips is esteemed a man of understanding.* Ah poor Herod, consult these texts, and then tell me who is the fool? what? thou that speakest many words, and questionest about many things which in time will turn to thy greater condemnation, or Christ Jesus that was deeply silent to the worlds eternal Salvation? Paul was of another Spirit, and of another judgment concerning Christ, in him was knowledge; nor is that all, in whom was wisdom and knowledge; nor is that all, in him were treasures, and all treasures of wisdom and knowledge; *In him are hid all the treasures of wisdom and knowledge*; and yet that is not all neither, not only is wisdom in him, but he is wisdom it self (for that is his name and title in the book of Proverbs) and yet by Herod and his Courtiers he is reckoned, arrayed, and derided as a meer simple man.

Mat. 12. 19.

Mark 2. 7.

Mat. 12. 24.

John 8. 48.

Prov. 10. 19.

Prov. 17. 27.

28.

Col. 2. 3.

2. They dismiss him; in this posture they sent him away again to Pilate, to all their former derision they added this, that now he was exposed in scorn to the boys of the streets. Herod would not be content that he and his men of war only should set him at naught, but he sends him away through the more publick, and eminent streets of Jerusalem, in his white garment, to be scorned by the people; to be hooted at by idle persons; And now was fulfilled the Prophecie of Christ, *I was a derision to all my people, and their song all the day.*

Lam. 3. 14.

Of this let us make some use. Was the eternal Word of God, and the uncreated wisdom of the Father reputed a fool? no wonder if we suffer thousands of reproaches; *We are made a spectacle unto the World, and to Angels, and to men; we are fools for Christ's sake,* saith the Apostle.——*We are made as the filth of the world, and are the off-scouring of all things unto this day.* Christians must wear the bage and livery of Jesus Christ; we cannot expect to fare better than our Master, why then should we despond? I never knew Christians in better heart, than when they were stiled by the Name, of Puritans, Presbians, Hypocrites, Formalists, or the like.

Use.

1 Cor. 4. 29.

10, 13.

2. Let us not judg of men and their worth by their out-side garments; wisdom may be, and often is clad in the Coat of a fool. As beggarly bottles oft-times hold Rich Wines; so poor robes contain sometimes many precious Souls; in right judgment we should look only to the mind, and soul, and inside of a man, yea, to the hidden man of the heart: and for our selves, we should look to the inward, and not to the outward adorning: men, and women especially have rules for this, *Your adorning let it not be that outward adorning, of plating the hair, and of wearing of Gold, or of putting on of apparel, but let it be in the hidden man of the heart, in that which is not corruptible.* Oh what is it for a man to be clothed in Gold, whiles his soul is wretched, and miserable, and poor, and blind, and naked?

1 Pet. 3. 3, 4.

3. Let us admire at the condescension of Christ, who for our sakes came down from Heaven to teach us wisdom; and for us who were fools indeed, was content to be accounted a fool himself; yea, and if need had been, would have been ready to have said with David, *I will yet be more vile than thus, and will be base in my own sight.* I know this Doctrine is an offence to many; Christ Crucified is unto the Jews a stumbling-block, and unto the Greeks foolishness. To tell natural men (such as Herod, and his men of war) that this same Jesus whom they mock, and set at naught, is the Son of God, and Saviour of the World, they cannot believe; it is plainly evident, that not many Wise men after the flesh, not many mighty, not many noble are called; but God hath called the foolish things of the world to confound the wise; why this is the fruit of Christ's condescension, called the foolishness of God; wisdom it self was content to be counted a fool, that those who are accounted the foolish things of the world, might be wise to Salvation.

4. Let us search whether Herod and his men do not keep a rendezvous in our hearts; do not we set Christ at naught? do not we mock him, and array him in a gorgeous robe? whatsoever we do to one of the least of his Saints, he tells us that we do it to himself, *Mat. 25. 40, 45.* and have we not dealt thus with his Saints? have we not dealt thus with his Ministers? when *Elisba* was going up to *Beitbel*, there came little Children out of the City, and mocked him, and said unto him, *go up thou bald-head, go up thou bald-head.* A reproach of bald-head, round-head, given to a faithful *Elisba*, or Minister of Christ, proclaims you as bad as those little Children, yea, as bad as Herod, and his men of war; such Herod's were a little before the destruction of Jerusalem, some there were then that mocked the Messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord arose against his people, till there was no remedy. O take heed of this sin, banish Herod out of your hearts, or Christ will never lodge there: ruine without remedy will seize on those souls, that Herod-like mock the Messengers of God, what is it but to mock the Messenger, the Angel of the Covenant, even Christ himself? as Herod sent Christ away, so let us send Herod away, and give him a dismissal out of our doores.

The hour strikes again, and summons Christ and us to another station: let us follow him still, as Peter did when he went into the high Priest's Palace; and *see the servants to see the end.*

Mat. 26. 58.

SECT. III.

Of Christ and Barabbas compared; and of the question debated betwixt Pilate and the Jews.

ABout eight in the morning our Saviour Christ is returned to Pilate; who pronounced to the Jews, whether they would have Jesus, or Barabbas let loose unto them. *Ye have a custome (saith he) that I should release unto you one at the Pasover, will ye therefore that I release unto you the King of the Jews? Then cryed they all again, saying, not this man, but Barabbas; now Barabbas was a Robber.* It is supposed that in this passage Pilate indeavoured Christ's liberty, He knew that for envy they had delivered him, and he saw that Herod had sent him back again uncondemned, and therefore now he propounds this medium to rescue him from their malice, *Whom will ye that I release unto you, Barabbas or Jesus, which is called Christ?* In the prosecution of this passage, I shall observe, 1. Who this Barabbas was. 2. What is the difference betwixt him and Christ. 3. How they vote. 4. Pilate's quere upon the vote. 5. Their answer to his Quere. 6. His reply unto their answer. 7. Their reduplication upon his reply.

For the first, what was this Barabbas, but a notable Prisoner? *Matth. 27. 16.* One that had made insurrection, and who had committed murder in the insurrection? *Mark 15. 7.* One that for a certain sedition made in the City, and for murder was cast into prison? *Luke 23. 19.* one that was a robber or an high-way thief? *John 18. 40.* one that was the greatest malefactor of his time? and must he be taken, and Jesus cast? must he be saved, and Christ condemned?

For

For the second, what the difference is betwixt him and Christ, let us weigh them in the ballance, and we may find; 1. *Barabbas* was a thief, and by violence took away the bread of the needy, but Christ was a feeder and supplier of their needs. 2. *Barabbas* was an high-way thief, wounding them that travelled by the way; but Christ was the good Samaritan that healed such, binding up their wounds, and pouring into them Wine and Oyl. 3. *Barabbas* was a murtherer, and had slain the living; but Christ was the Saviour, restoring life unto the dead. 4. *Barabbas* was a seditious tumult-raiser, he made a certain sedition in *Jerusalem*; but Christ was a loyal tribute-payer, and his commands were, *give unto Cesar the things that are Cesar's*. 5. *Barabbas* was a bloody revenger, a man of blood, that hunted after blood; but Christ was a meek and quiet spirit, and what with sweating, binding, buffetting, bleeding, was now become almost a bloodless Redeemer: light and darkness have no less fellowship, Christ and *Belial* no less discord; here's a competition indeed, the author of sedition with the Prince of peace; a murderous mutiniere, with a merciful mediator; a son of *Belial* with the Son of God.

3. For their votes, they give them in us; *Not this man, but Barabbas*, q. d. *let us have him crucified who raised the dead, and him released who destroyed the living: let the Saviour of the world be condemned to death, and the slayer of men be released from Prison, and have his pardon.* A strange vote, to desire the Wolf before the Lamb, the noxious and violent before the righteous and innocent: here was the Prophetick parable of *Joatham* fulfilled, *The trees of the Forrest have chosen the bramble, and refused the Vine*;—

But there is something more observable in this vote; the Jews had a custom not to name what they held accursed; *I will not make mention of their names within my lips*; and surely this speaks their spight, that they will not vouchsafe to speak the Name of Jesus; the cry is not thus, *Not Jesus but Barabbas*; but thus, *Not this man, not this fellow; but Barabbas*; as if they meant first to murther his Name, and then his Person.

4. For *Pilate's* quere upon the vote, *What shall I do then with Jesus, which is called Christ? Pilate gives him his name to the full, Jesus, who is called Christ; his name is Jesus Christ.* There is more pitty in a gentle *Pilate*, than in all the Jews; in some things *Pilate* did Justly, and very well; as first, he would not condemn him before his accusations were brought in; nor then neither before he was convicted of some capital crime; and because he perceives that it was envy all along that drove on their design, he endeavours to save his life by ballancing him with *Barabbas*; and now he sees that they prefer *Barabbas* before Jesus, he puts forth the question, *What shall I do then with Jesus which is called Christ?* q. d. I know not what to do with him, it is against my light to condemn him to death, who is of innocent life: I could tell what to do with *Barabbas*, for he is a thief, a mutiniere, a murtherer, a notable malefactor; but there is no such thing proved against Jesus, who is called Christ, *What then shall I do with him?*

5. For their answer to this quere, *And they all said unto him, let him be crucified.* This was the first time that they speak openly their design; it had long lurk'd within them that he must die a cursed death, and now their envy bursts, and breaks out with unanimous consent, and cry, *Let him be crucified.* O wonder! must no other death stint their malice but the Cross? other deaths they had in practise, as the towel, stoning and beheading; more favourable, and suitable to their Nation; and will they now pollute a Jew with a Roman death? *Magna crudelitas, &c. a great cruelty; they sought not only to kill him, but to crucifie him, that so he might dye a lingering death.* The cross was a gradual and slow death, it spun out pain into a long thred, and therefore they make choice of it, as they made choice of Jesus; let him dye, rather than *Barabbas*, and let him dye the death of the Cross, rather than any other speedy, quick, dispatching death.

6. For *Pilate's* reply unto this answer, *Why? what evil hath he done?* he was loath to satisfy their demands, and therefore he questions again, *What must he dye for; was it meet that he should condemn one to death, and especially to such a death, and no crime committed? Come on (saith Pilate) what evil hath he done? Augustine* upon these words. Ask (saith he) and let them answer with whom he conversed most, let the possessed who were freed, the sick and languishing who were healed; the lepro- pious that were cleansed, the deaf that hear, the dumb that speak, the dead that were raised, let them answer the question, what evil hath he done? Sometimes the

John 18. 40.
Aug. trac. 15.
in Joban. Leo.
Serm. de pass.

Jud. 9. 14.

Psal. 16. 5.

Mat. 27. 22.

Mat. 27. 22.

Beda.

Mat. 27. 23.

Aug. trac. 15.
super Job.

Mark 7. 37. Jews themselves could say, *He hath done all things well, he maketh both the deaf to hear, and the dumb to speak.* Surely he hath done all things well; he stilled the winds, and calmed the seas; with the spittle of his mouth he cured the blind; he raised the dead, he prayed all night; he gave grace, and he forgave sins; and by his death he merited for his Saints everlasting life: why then should he dye, that hath done all things well? no wonder if *Pilate* object against these malicious ones, *What evil hath he done?*

Ibid. 7. For their reduplication on his reply, *they cryed out the more, saying, let him be crucified.* Instead of proving some evil against him, *they cryed out the more;* as *Luke,*

Luke 23. 23. *They were instant with loud voices;* they made such a clamour, that the earth rang with it, the cry was doubled, and redoubled, *Crucifie him, Crucifie him;* twice *Crucifie him,* as if they thought one Cross too little for him. O inconstant favour of men! their *Anthems* of *Hosanna*, and *Benedictus* not long since joyfully spoken, are now turned into jarring hideous notes, *Let him be crucified.* And now is *Pilate* threatned into another opinion, *they require his judgment;* and the voices of them, and of the Chief Priest prevailed; so it follows, and when he saw he could prevail nothing, but that rather a tumult was made, why then *Barabbas* is released unto them, and *Jesus* is delivered to be scourged,

Use. I would not dwell too long on *Pilate*, the high Priests, and Jews, the application is the life of all.——Now then——

1. Give me leave to look amongst our selves, is there not some or other amongst us that prefer *Barabbas* before *Jesus*? O yes! those that listen to that old mutinous Murderer in his seditious temptations; those that reject the blessed motions of God's own Spirit, in his tenders and offers of Grace; those that embrace the world with its pleasures and profits, and make them their portion; all these chuse *Barabbas*, and reject *Jesus Christ*, little do we think that every wilfull act of sin, is a sedition, a mutiny against our souls, another *Judas Galileus* that stirs up all the passions of our mind against our *Jesus*. I cannot but think what drawing, and soliciting of our souls is made by virtue and vice in our passage towards the other world: on the one hand stands vice with all her false deceits, and flatteries, her temptations are strong, Come let us enjoy the good things that are present, and let us speedily use the creatures as in youth, let us fill our selves with costly Wine and Ointments, and let no flower of the spring pass by us, let us crown our selves with rose-buds before they be withered, let none of us go without his part of jollity let us leave tokens of our joyfulness in every place; for this is our portion, and our lot is this. On the other hand stands Virtue, or Grace with all the promises of future happiness, she points at *Jesus*, and cries, O come unto *Christ* and live; *Wisdom* is better than rubies, her fruit is better than Gold, yea than fine Gold, and her revenue than choice Silver; they that love *Christ* shall inherit substance, and he will fill them with treasures, even with durable riches. But Oh how many thousands, and ten thousands that neglect this cry, and follow vice? what millions of men are there in the world that prefer *Barabbas* before *Jesus*? if we proclaim it in our pulpits that *Christ* is the chiefest of ten thousands, that he is fairer than all the Children of men, that he is the Standard-bearer, and there is none like to him: that if you will have but *Jesus Christ*, you need no more; yet do not many of you say in your hearts, as *Pilate* here, *What shall I do with Jesus that is called Christ?* or as the devils said elsewhere, *What have we to do with thee Jesus thou Son of God?* nay, hath not many times the secret grudgings of your reluctant souls accounted the gracious offers of speedy repentance to be but as a coming of *Christ* to torment you before your time? Why alas, what is this now but to prefer *Barabbas* before *Jesus*? you that swear as the Devil bids, and as *Christ* forbids, you that prophane Sabbaths, that revel, drink to excess, or it may be to drunkenness, surely your vote goes along with the Jews, *Not this Man, but Barabbas.*

2. Give me leave to look on the love and mercy of God in *Christ*; our *Jesus* was not only content to take our nature upon him, but to be compared with the greatest malefactor of those times; and by publick sentence, yea votes and voices of the People, to be pronounced a greater delinquent, and much more worthy of death than wicked *Barabbas*. O the love of *Christ*! we read in *Leviticus*, that in the dayes of the cleansing of the Leper, the Priest was to take two Birds (or two Sparrows) alive, and the one of them must be killed, and the other being kept alive, must only be dipt in the blood of the Bird that was slain, and so it must be let loose into the open field. *Barabbas* say some; but all Believers say we, are that live Sparrow; and *Jesus Christ* is the Sparrow that

Levit. 14, 4,
5, 6, 7.

Wisd. 2.6, 7,
8, 9.

Prov. 8.11,18,
19.

that was slain; the lot fell upon him to dye for us; all our sins were laid upon his soul: so that in this fence Jesus Christ was the greatest sinner in the World, yea, a greater sinner than *Barabbas* himself, and therefore he must dye, and we being dip't in the Blood of Christ must be let loose, and set at liberty! was not this love? he dyed that we might live; it was the voice of God as well as men, *Release Barabbas, every believing Barabbas, and crucifie Jesus.*

Another hour is gone, let us make stand for a while; and the next time we meet, we shall see further sufferings.

SECT. IV.

of Christ Stripped, whipped, Cloathed in Purple, and Crowned with Thorns.

ABout nine (which the Jews call the third hour of the day) was Christ stripped, whipped, cloathed with purple, and crowned with thorns; in this hour his sufferings came thick. I must divide them into parts, and speak of them severally by themselves.

1. When *Pilate* saw how the Jews were set upon his death, he consented, and delivered him first to be stripped. *Then the Souldiers of the Governour took Jesus into the common Hall, and gathered unto him the whole band of Souldiers, and they stripped him.* They pulled of his cloaths, and made him stand naked before them all; He that adorns the Heaven with Stars, and the Earth with Flowers, and made coats of skins to cloath our first Parents in, is now himself stripped stark naked; I cannot but look on this as a great shame: it appears so by our first Parents *Adam* and *Eve*, who no sooner had sinned, and knew themselves naked, but they sowed fig-leaves together, and made themselves aprons. If *Adam* was so ashamed of his nakedness before his own Wife (who was naked too, as well as he) what a shame, and blush was it in the face of Christ, when in the common Hall in view of the whole band, or company of Souldiers, he stands all naked? My confusion is continually before me, and the shame of my face hath covered me, saith *David* in the Person of Christ. It is reported, in the Ecclesiastical story, that when two Martyrs, and holy Virgins (they call them *Agnes*, and *Barbara*) were stripped stark naked for their execution, God pitying their great shame and trouble, to have their nakedness discovered, made for them a veil of light, and so he sent them to a modest, and desired death; but our Saviour Christ, who chose all sorts of shame and confusion, that by a fulness of suffering he might expiate his Fathers wrath, and consecrate to us all kinds of sufferings and affronts, he endured the shame of nakedness at the time of his scourging; see here a naked Christ, and therein see the mercy of Christ to us; he found us like the good *Samaritan*, when we were stripped, and wounded, and left half dead, and that we might be covered, he quietly suffered himself to be divested of his own robes; he took on him the state of sinning *Adam*, and became naked, that we might first be cloathed with righteousness, and then with immortality; oh what a blessed use may we make of the very nakedness of Christ?

2. *Pilate* gave him to be scourged; this some think he did upon no other account, but that the Jews being fatigued and glutted with these tortures, they might rest satisfied, and think themselves sufficiently avenged, and so desist from taking away his life. That he was scourged is without controversie, for so the Evangelist relates, *Then Pilate took Jesus and scourged him:* and that *Pilate* might give him to be scourged on that account is very probable, because that after the scourging, he brings him out to the Jews, proclaiming, *I find no fault in him;* and before his scourging, he speaks it more expressly, *He hath done nothing worthy of death, I will therefore chastise him, and release him.* And it adds to this, that howsoever the custome was, that those that were to be crucified must first be whipped, yet if they were adjudged to dye, their stripes must be left, and if they were to be set at liberty, they must be beaten with more stripes; And *Pilate* endeavouring to preserve his life, they scourged him above measure, even almost to death.

In this scourging of Christ I shall insist on these two things; 1. The shame. 2. The pain.

Mat. 27. 27.

Gen. 3. 21.

Gen. 3. 7.

Psal. 44. 15.

John 19. 1.

Ver. 6.

Luke 23. 15, 16.

Hier. in Math. Tom. 9.

1. For the shame, it was of such infamy that the Romans Exempted all their Citizens from it. *Is it lawful for you (said Paul) to scourge a man that is a Roman?—And when the Centurion heard that, he went, and told the chief Captain, saying, take heed what thou dost, for this man is a Roman; the Romans looked upon it as a most infamous punishment, fit only for theeves and slaves, and not for free-born or priviledged Romans; and the Jews themselves would not suffer it above so many stripes, lest a brother should seem vile unto them; If a wicked man be worthy to be beaten, that the Judge shall cause him to lye down,—forty stripes he may give him, and not exceed, lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.* Whipping is so unworthy a punishment, that only children, bondslaves, and rogues were used to be corrected therewith, especially if they exceeded the number of forty stripes; when Paul was thus used, he tells us, *Of the Jewes five times received I forty stripes save one.* Theophilact sayes they would not exceed that number, lest Paul should have become infamous, and ever after incapable of publick office, and hoping they might have regained him, they would not brand him with that note of infamy. O then if one stripe above forty was so infamous amongst the Jews. what shame, what infamy was this, when so many scores, hundreds, and thousands of stripes (as some reckon them) were laid on Jesus Christ? and yet our Lord doth not disdain to undergo them for our sakes, he bears in his body those wounds and stripes that we had deserved by our sins.

2. For the pain; this kind of punishment was not only infamous, but terrible; no sooner the Souldiers had their commission, but they charged, and discharged upon him such bloody blows, as if he had been the greatest offender, and basest slave in all the World. *Nicephorus* calls these whippers bloody Hang-men, by the fierceness of whose whipping many had dyed under their hands. “The manner of their whipping is described thus; After they had stripped him, they bound him to a pillar, whither came six young and strong Executioners, Scourgers, Varlets, Hang-men (saith *Jerome*) to scourge him, and whip him while they could; whereof two whipped him with rods of thorns; and when they had wearied themselves, other two whipped him with ropes or whip-cords, tyed and knotted like a carters whip; and when they were tyred, the other two scourged off his very Skin with wires, or little chains of Iron; and thus they continued, till by alternate and successive turns they had added stripe upon stripe, and wound upon wound, latter upon former, and new upon old, that he was all over in a gore blood. The Scripture tells us, that *He was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was laid upon him, and with his stripes we are healed*; he was wounded, bruised, chastised, whipped with stripes; if you would know with how many stripes? some reckon them to the number of the Souldiers, Six hundred and sixty, or a thousand stripes; others reckon them according to the number of the bones, compacted in mans body, which say *Anatomists* are two hundred and sixty, and Christ having received for every bone three stripes according to the triple manner of his whipping, they amounted in all to seven hundred and eighty stripes; others reckon them to five thousand, above the forty which the Jews were commanded not to exceed in.—And the truth is, if the whole band of Souldiers were the whippers of Christ (as some would have it) I cannot see but his stripes might be more than so; when the Son of an *Israelitish* woman blasphemed God, the Lord said to *Moses*, Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation Stone him; now Christ had said before all the band, that he was the Son of God, which they called Blasphemy; and therefore why might they not all (according to this Law) lay their hands upon him, and fall upon him if not with stones (which now was turned into whipping) yet with rods, whip-cords, and little chains?

I shall not contend about the number of his stripes; but this is certain, that the souldiers, with violence and unrelenting hands, executed their commission; they tore his tender flesh, till the pillar and pavement were purpled with a shower of blood; and if we may believe *Bernard*, “They plowed with their whips upon his back, and made long furrows, and after that they turned his back upon the pillar, and whipt his belly and his breast, till there was no part free from his face unto his foot. A scourging able to kill any man, and would have killed him, but that he was preserved by the Godhead to endure, and to suffer a more shameful death.

We may read here a Lecture of the immense love of God in Christ to us poor Gentiles; he is therefore whipped that he might marry us to himself, and never reject us, or cast us off: we read of a Law in *Moses*, that if a man took a wife, and hated her, and gave occasions of speech against her, and brought an evil name upon her undeservably; that then the Elders of the City should take that man, and chastise him, — and she should be his wife, he might not put her away all his dayes. There is a great mystery in this ceremony; for that man (say some) was Christ, who by his incarnation betrothed unto himself the Gentile Church, but he seems to hate her, and to give an occasion of a speech against her, and to bring an evil report upon her, as *Into the way of the Gentiles ye shall not go, and into the City of the Samaritans ye shall not enter; and it is not meet to take the Childrens bread, and to cast it unto dogs.* And now he is accused before the Elders, now he is whipt and chastised, and commanded by his Father to take her to his wife, and not to put her away all his dayes. I know there is much unlikeness in this mystery, for Christ was not whipt for calling the Church adulterous, that indeed was chaste; but he was whipt to present the Church as a chaste Virgin to his Father, that indeed was adulterous, *Oh he loved the Church, and gave himself for it; — that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish;* this was the meaning of Christ's whipping, *The chastisement of our peace was upon him, and with his stripes are we healed.* Come then, and let us learn to read this love-letter sent from Heaven in bloody characters, Christ is stripped who clothed the Lillies of the Field; Christ is bound hand and foot, his hands that multiplied the Loaves; and his feet that were weary in seeking the stragling sheep; Christ is scourged all over, because all over we were full of wounds, and bruises, and purifying sores, and there was no way to cure our wounds, but by his wounds, our bruises, but by his bruises, our sores, but by his sores; O read, and read again, Christ is whipped, belly, back, side, from his shoulders to the soles of his feet, the lashes eating into his flesh, and cutting his very veins, so that (as some say with much confidence, though I know not with what truth) the gashes were so wide that you might have seen his ribs, and bones, and very inwards; what, was there ever love like unto this love? had he not been God as well as man, he could never have had in his heart such a love as this; O it was a divine love, it was the love of a Jesus, a love far surpassing either the love of men, or women, or of Angels.

3. They put upon him a *Purple Robe*, or a *Scarlet Robe*. John calls it *Purple*, and Matthew *Scarlet*; howsoever some difference may be, yet because of their likeness, they are put sometimes one for another, *They put upon him a Scarlet robe*, it is in the Original a *Scarlet Cloath*; it was a loose short garment, at first used only by Kings or Emperors, and the colour of it was suitable to Christ's condition, for he was now purple all over, as well within it, as without it; his body and his garment were both of a deep dyed sanguine colour. Some out of *Zachary*, where it is said that *Joshua was clothed with filthy garments*, conclude the old, ragged, thred-bare filthiness of his robe; so that every thing shall have its office and several share in his abuse; the colour and the manner of the garment flouts his Kingdom; the bareness, his outward estimation with the people; the raggedness, his late scattered retinue; the soiledness, his stained, spotted life, as they pretended, saying, *He was a Friend of Publicans and Sinners* — but out of this darkness the Lord can bring light, he hath his mysteries wrapt up in the malice of his enemies; for both on his garment, and on his thigh was written a mystery; and in this sence, what other is his garment but the embleme of his humanity? and what is his scarlet garment, but the embleme of his wounded body? that as he spake of the woman, *She anointed him aforehand unto his burial*; so *Pilate* in the mystery cloaths him aforehand unto his bloody death.

4. They platted a *Crown of Thorns*, and put it upon his head; a goodly Crown for the King of Kings, we read of many sorts of Crowns, as of the *Triumphal*, *Laurel*, *Naval*, *Mural*, &c. but never till this did we read of a *Crown of Thorns*; a Crown it was to delude him, and a *Crown of Thorns* to torment him; in this we may read both his pain and shame: 1. For his pain, it boared his head saith *Oforius* with seventy and two wounds; *Bernard* speaks of many more, *mille puncturis*, &c. I know not what ground they have to number them; but certainly many wounds they made, and the rather may we say so; because that after they had put it upon his head, they took a *Reed* and smote him on the head: (i. e.) they smote him on the head to fasten the *Crown of Thorns* upon him surer, and to imprint it deeper, till as some think it pierced his very Skull.

Use.

Deut. 22. 18, 19.

Mat. 10. 5. Mat. 15. 26.

Eph. 5. 25, 27.

Isa. 53. 5.

Isa. 1. 6.

John 19. 2. Mat. 27. 28.

Κλαυδία κοκινύου.

Zach. 3. 3.

Rev. 19. 16.

John 12. 7.

Mat. 27. 29.

Ber. Serm. de pass. Dom. Mat. 27. 30.

2. Nor

Julg. 9. 8, 9,
10, 11, 12, 13,
14, 15.

2. Nor was it only pain, but shame; when *Jorham* put out his parable to the men of *Sechem*; The Trees (said he) went out on a time to anoint a King over them, and they said unto the Olive-Tree, reign thou over us, but the Olive-Tree said unto them, should I leave my fatness, wherewith by me they honoured God and Man, and go to be promoted over the Trees? And the Trees said unto the Fig-Tree, come thou and reign over us, but the Fig-Tree said unto them, should I forsake my sweetness, and my good fruit, and go to be promoted over the Trees? Then said the Trees unto the Vine, come thou and reign over us, and the Vine said unto them, should I leave my Wine, which cheareth God and Man, and go to be promoted over the Trees? Then said all the Trees unto the Bramble, come thou and reign over us; and the Bramble said unto the Trees, if in truth ye anoint me King over you, then come and put your trust in my shadow, and if not, let fire come out of the Bramble, and devour the Cedars of Lebanon. As *Jorham* put out this parable in scorn of *Abimilech*, so the Souldiers in scorn put on Christ's head this Bramble Crown: *q. d.* Come, thou sayest, thou art King of Jews, and therefore we will make thee a Crown of Bramble, King of Trees; by which means they protest against Christ as a feigned fabulous King, as if he were no fitter to be King of Jews, than the Bramble was to be King of all the Trees in the Forrest.

Use.

How many lessons might we draw from hence? they put upon his head a Crown of Shame, of Death, of Torture; who came to give us a Crown of Victory, of life, of glory. 2. Our sins caused the Earth to bring forth Thorns, and Briers, and our Saviour must wear them, both to take away our sins, and in the issue to take away sins curse, Thorns, or Bryers, or whatsoever. 3. From the crown of the head to the sole of the foot, we were full of sin, and Christ accordingly must shed his Blood from head to foot; their Whips did not reach his head, their nails could not pierce it without an end of torture; but now they draw blood from it, with Thorns; the whole head is sick, saith the Prophet of us; and the whole head of Christ is bruised with Thorns to cure our sickness. 4. Christ is not crowned with Thorns without a Prophecie, or a Type; here he is a true Lilly among Thorns; here he is as *Isaac's Ram* tyed fast by the head in Thorns; he was ever intended to be a sacrifice, and a ranfome for our sins, and to that purpose he was caught in a thicket, he was crowned with Thorns. 5. O what a shame is it for any of us to crown our heads with Rose-buds, (as the wanton worldlings could say) afore they are withered, to spend our time in vanity, Folly, Sin, when Christ our Lord had such a grove of Thorns, growing on his sacred head? The Disciple is not above his Master, nor the Servant above his Lord, it is enough for the Disciple to be as his Master, and the Servant as his Lord; if our Lord and Master was crowned with Thorns, surely the Members of Christ should not be soft, delicate, and effeminate, wholly sensual, or given up to pleasures. 6. As every bird sitteth upon the Thornes in the Orchard, so let us draw near, and make our nests in these blessed Bushes; let us abandon all the colours of other Captains, as the World, Flesh, and Devil; and let us keep close to the royal Standard of our King; under these Throns we may find shelter against all our enemies; from these Thorns we may undoubtedly gather Grapes, even a vintage of spiritual joy and gladness.

Isa. 1. 5.

Cant. 2. 2.
Gen. 33. 13.

Mat. 10. 24, 25.

Baruch. 6. 7.

Now the hour sounds again, and calls us to go forth, and to behold King Jesus with the Crown wherewith he was Crowned in the Day of his espousals. And this we shall do the next hour.

SECT. V.

Of Christ brought forth, and sentenced.

John 19. 5.

ABOUT ten Christ was brought forth and sentenced. 1. For his bringing forth, I shall therein observe these particulars. As——
1. We find *Pilate* bringing forth Jesus out of the common Hall, and shewing this sad spectacle to all the People; Then came Jesus forth, wearing the Crown of Thorns, and the purple Robe, and *Pilate* saith unto them, behold the Man: he thought the very sight of Christ would have moved them to compassion; they had last'd him almost unto death, they had most cruelly divided those azure channels of his guiltless Blood, they had cloathed him with Purple, crowned him with Thorns; and now they bring him out by the hair of the head (say some) and expose him to the Publick view of the scornful company.

Pilate

Pilate crying unto them, Behold the man, q. d. Behold a poor, silly, miserable, distressed man; behold I say, not your King, to provoke you against him, nor yet the Son of God, which you say he makes himself to be; but behold the man, a mean man, a worm, and no man; behold how he stands disfigured with wounds, behold him weltring and panting, in a crimson river of his own gore blood; and let this sufficient, yea, more than sufficient punishment suffice to satisfy your rage, what would you have more? if it be for malice that you are so violent against him, behold how miserable he is; if for fear, behold how contemptible he is: As for any fault whereby he should deserve his death, I find no fault in him; he is a Lamb without spot, a Dove without gall; O come and behold this man, I can find no fault in him. Some Doctors affirm that while Pilate cried out behold the man, his servants lifted up the purple robe, that so all might see his torn, and bloody, and macerated body; he supposed his words could not so move their hearts, as Christ's wounds, and therefore said he, Behold the man; as if he had said again, Look on him and view him well, is he not well paid for calling himself King of the Jews? now see him stript, and whipt, and crowned with thorns, and scepter'd with a reed, anoynted with spittle, and clothed with purple; what would you more?

2. We find the Jews more enraged against Jesus, When the chief Priests and Officers saw him, they cried out saying, crucifie him, crucifie him. The more Pilate endeavours to appease them, the more were the people enraged against him; and therefore they cry away with him, away with him; crucifie him, crucifie him. Now was fulfilled that prophesie of Jeremy, My heritage is unto me as a Lion in the forrest, it cryeth out against me. The Naturalists report of the Lion, that when he is near to his prey, he gives out a mighty roar, whereby the poor hunted beast is so amazed and terrified, that almost dead with fear he falls flat on the ground, and so becomes the Lions prey indeed: And thus the Jews (who were the heritage of the Lord) were unto Christ as a Lion in the forrest, they hunted and pursued him to his death, and being near it, they give out a mighty shout, that the earth rung again, Away with him, away with him, crucifie him, crucifie him. O ye Jews, children of Israel, seed of Abraham, Isaac, and Jacob, is not this he concerning whom your fathers cryed, O that thou wouldst rent the heavens, that thou wouldst come down, that the mountains might flow down at thy presence? How is it that you should despise him present, whom they desired absent? How is it that your cry and theirs should be so contrary? The Panther (say they) is of so sweet a savour, that if he be but within the compas of scent, all the beasts of the field run towards him, but when they see his ugly visage they fly from him, and run away; so the Jews afar off feeling the sweet favours of Christ's Oyntments, they cryed, Draw me, we will run after thee, come Lord Jesus, come quickly; but now in his passion, looking on his form, they change their note, He hath no form, or comeliness, there is no beauty, that we should desire him, away with him, away with him.

3. We find Pilate and the Jews yet debating the business; Pilate is loath to pronounce the sentence, and the chiefest of the Jews provoke him to it with a threefold argument. As—

1. They had a law, and by their law he ought to dye, because he made himself the Son of God; thus the Doctors of the Law do accuse the Author and Publisher of the Law, but they consider not the rule concerning Laws, He may lawfully abolish, who hath power to establish; nor did they consider that this Law concerned not himself, who is indeed, and in truth the Son of God: the Text tells us, that Pilate hearing this argument, was the more afraid. Pilate (saith Cyril) was an heathen idolater, and so worshipping many Gods, he could not tell but that Christ might be one of them, and therefore in condemning Christ, he might justly provoke all the Gods to be revenged of him. This was the meaning of Pilate's question, Whence art thou? what is thy Offspring? of what Progenitors art thou sprung? And from thence forth Pilate sought to release him.

2. The Jews come with another Argument, they threaten Pilate, If thou let this man go, thou art not Cesar's friend; a forcible reason, as the case then stood; it was no small matter to be accused by so many audacious impudent men of high treason against Cesar, and therefore under this obligation Pilate seems to bend and bow; whom the fear of Christ's Divinity had restrained, him the fear of Cesar's frown provoked to go on to sentence and condemnation. Oh he was more afraid of man, whose breath is in his nostrils, than of God himself, who made the heavens, and framed the world. And yet before he gives sentence, he takes water; and washeth his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it.

3. In reference to this they engage themselves for him, which was their last argument, *His blood be upon us, and our children*, q. d. act thou as Judge, let him be condemned to dye, and if thou fearest any thing, we will undergo for thee, let the vengeance of his blood be on us, and on our children for ever. Thus far of the first general.

2. For the sentence it self, *When Pilate heard that,——he sate down in the judgement seat, in a place that is called the pavement*, because erected of stones; but in the Hebrew *Gabbatha*;——This word signifies an high place, and raised above; it was so on purpose, that the Judges might be seen of men when they pronounced sentence. And here *Pilate* sitting down, he gave the doom. What was the form, or manner of

Chrysost. 1 Cor. ser. ult. de Eleemos.

the sentence is a great question amongst Divines. *Chrysostom* is of mind, that he pronounced no form at all, but only delivered *Jesus* unto them to be crucified, Mark. 15. 15.

Ansel. de pass. Vinc. de pass.

John 19. 16. Others cannot yield to this, for to what end (say they) should he then sit down upon the judgement seat? and yet amongst themselves they cannot agree on a form; *Anselme* gives it thus, *I adjudge Jesus of Nazareth to that ignominious and shameful Death of the Cross.* *Vincentius* thus, *I condemn Jesus, seducing the people, blaspheming God, and saying that he was Christ the King of the Jews, to be fastened to the Cross, and there to hang till he dye.* Many other forms are brought in by others, but

Luke 23. 24, 25.

that of *Luke* is I am sure most authentick. *And Pilate gave sentence, that it should be as they required: and then he delivered Jesus to their will.* Here's a sentence indeed, a delivery of *Jesus* not to his own, but to his enemies liberty; to the boundless bonds, and all the possible Tortures of their own wills, and wishes. O unjust sentence! Give me not over to the will of my adversaries, cries *David*; the will of malice is an endless wheel, it cares not how long it spins out pain, and therefore they cried, *Crucifie him, Crucifie him, let him be crucified.* Amen, (sayes *Pilate*) do what you please, *Crucifie him, and Crucifie him as often as you will, it shall be as you require, Lo now I deliver him to your own will.*

Psal. 27. 12.

We cannot shake this tree without some fruit; from this sight of *Christ*, and sentence of *Pilate*, we may learn some good.——

Use.

1. From this sight of *Christ*, as he was presented by *Pilate* to the people, we may learn remorse: not any of us who have crucified *Christ* by our sins, but we are called on at this time, to behold the man; suppose we saw him with our bodily eyes; suppose we had the same view of *Christ* as the Jews had, where he was thus presented; suppose we saw him in the very midst of us, wearing the crown of thorns, and the purple robe, and the cane or reed held in his right hand; suppose we heard the voice of *Pilate* speaking to us, as he did to the Jews, *Behold the man*; suppose we saw the purple robe lifted up, that we might see all under, how his body was torn; and that same voice from Heaven should come to us, saying, *This same is he whom ye have buffeted, scourged, crowned, crucified by your sins: were not this enough to prick us in our hearts, and to make us cry, Men and brethren what shall we do? Oh we look at the instruments, and we cry, Fie on Pilate, fie on the Souldiers, fie on the Jews; but we look not on our sins, saying, fie on them.* Could we but realize our sins as the principal of these sufferings of *Christ*, methinks our hearts should break in very pieces: consider, yesterday in the midst of our Markets so many lies were told, and so many oaths were sworn; and this day so soon as the day-light sprang, so many acts of prophaning the Lords day were committed by us; little did we think that all this while we had been stripping *Christ* naked, whipping *Christ* with rods, or little chains, cloathing *Christ* with a Purple-Scarlet Robe, plating a Crown of Thorns, and putting it on his head, scepttring him with a reed, and saluting him in scorn, *Hail King of the Jews.* Men, Brethren, and Fathers, be not deceived, *Christ* is mocked, scorned, and thus abused by you when you sin; your sins thus dealt with *Christ*, and in God's acceptance your sins thus deal with *Christ* even to this very day. Never say, it was long since *Christ* was crucified, and he is now in Heaven, for by your sins you crucifie again the Lord of glory, you put him again to open shame; you strip him, and whip him, and torment him afresh. Oh look on him whom you have pierced! *Pilate* thought that if the Jews would but see the man, *Behold the man*, their hearts would have molified, and shall not I think as well of you? it is a blessed means to make sin bitter, and to breed in our hearts remorse for sin; if we will but hearken to this voice of *Pilate*, *Behold the man.*

Act. 2. 37.

2. From the sentence of *Pilate*, that *Christ* should be crucified, as the Jews required, we may learn the deceitfulness of our hearts, in making self the end, and aim of our

our particular callings. *Pilate as Judge should have glorified God in doing justice; but when he hears the Jews cry, If thou let him go, thou art not Cesar's Friend, he then looks to himself, and his own interests. Judges can have their ends in the very place of judicature: nay, is not this the very common sin of Magistrates, Ministers, Tradesmen, of all sorts of callings; come, what is it you aim at in your several places? is it not to be great, and rich, and high, and honourable? say truly, is it in your hearts to say, that by this calling my chief aim is to glorify God, and to serve my generation with all faithfulness; and these two ends I prefer before all worldly advantages whatsoever? O then what a blessed reformation would be amongst us? if it be not thus, what are you but as so many Pilate's, that if you were but threatened into a sentence, you would rather condemn Christ than your selves of enmity against Cesar; such would be the cry, Let Christ be crucified, and self advanced.*

Much more might be said, but the hour strikes again; *Pilate is now risen, the Court dissolved, and Jesus is delivered into the hands of the Jews for execution. How that went on, the next hour will speak; only God prepare your hearts to hear devoutly, and to consider seriously, what Jesus the great Saviour of the World hath suffered for you.*

SECT. VI.

Of Christ's crucifying, with its appendices.

ABout Eleven, they prepare with all speed for the execution: in the revolution of this hour we may observe these several passages. As 1. Their taking off the robe, and cloathing him again with his own rayment. 2. Their leading him away from *Gabbatha to Golgotha*. 3. His bearing the Cross with *Simon's* help to bear it after him. 4. His comforting the women who followed weeping after him as he went. 5. Their giving him Vinegar to drink mingled with gall. 6. Their crucifying, or fastening him on the Cross, whereon he dyed.

1. The Evangelist tells us, *They took the robe off from him, and put his own rayment on him; Origen observes, They took off his robes, but they took not off his Crown of Thorns; what served their interest, they pursued still, but nothing of mitigation or mercy to the afflicted Son of Man. It is supposed this small business could not be done without great pain; after his sore whipping his blood congealed, and by that means stuck to his scarlet mantle; so that in pulling off the robe, and putting on his own rayment, there could not but be a renewing of his wounds.* Mat. 27. 31.

2. *They led him away.* Some say they cast a Rope or Chain about his neck, by which they led him out of the City to Mount *Calvary*, and that all along the way, multitudes attended him, and a Cryer went before him, proclaiming to all hearers the cause of his death; namely, that *Jesus Christ was a Seducer, Blasphemer, Negromancer, a Teacher of false Doctrines, saying of himself that he was the Messiah, King of Israel, and the Son of God.* Mat. 27. 31.

3. *He bore his Cross.* So *John* relates: before it bears him, he must bear it; and thus they make good their double cry, *Crucifie him, Crucifie him; first Crucifie him with it as a burthen, and then crucifie him with it as a Cross; those shoulders which had been unmercifully battered with whips before, are now again tormented with the weight of his Cross. As a true Isaac bears the wood for the sacrifice of himself; or Uriah-like, he carries with him the very Instrument of his own sad death. O the cruelty of this passage! they had scarce left him so much blood or strength as to carry himself, and must he now bear his heavy Cross? yes, till he faint and sink, so long he must bear it, and longer too, did they not fear that he should dye with less shame and smart than they intended him: which to prevent they constrained one Simon a Cyrenean to bear his Cross after him.* How truly do they here again swallow the Cammel, and strain as a Gnat? the Cross was a Roman death, and so one of their abominations, hence they themselves would not touch the tree of infamy, lest they should have been defiled, but to touch the Lords anointed, to Crucifie the Lord of Glory, they make no scruple at all; but why must another bear the Cross, but to consign this duty unto man, that we must enter into a fellowship of Christ's sufferings?

Mat. 16. 24.
1 Pet. 2. 21.

sufferings? *If any man will come after me, let him deny himself, and take up his Cross, and follow me.*—And therefore Christ hath suffered for us, leaving us an example that we should follow his steps.

Luke 23. 27,
28.

4. He comforted the woman, who followed weeping after him as he went along. And there followed him a great company of people and of Women, which also bewailed and lamented him; but Jesus turning to them, said, *Daughters of Jerusalem weep not for me, but weep for your selves, and for your Children.* In the midst of his misery he forgets not mercy; in the midst of all their tortures and loudest out-cries of contumely, of blasphemy, of scorn, he can hear his following friends weeping behind him, and neglect all his own sufferings to comfort them, *Weep not for me.* He hath more compassion on the Woman that follow him weeping, than of his own mangled self, that reels along, fainting and bleeding unto death: he feels more the tears that drop from their eyes, than all the blood that flows from his own veins: we heard before that sometimes he would not vouchsafe a word to Pilate that threatened him, nor to Herod that entreated him, and yet unaskt how graciously doth he turn about his blessed bleeding face to these weeping women, affording them looks, and words too, both of compassion and of consolation, *Daughters of Jerusalem weep not for me, but for your selves.*—and yet observe, he did not turn his face to them until he heard them weep; nor may we ever think to see his face in glory, unless we first bathe our eyes in sorrow. It is a wonder to me that any in our age should ever decry tears, remorse, contrition, compunction; how many Saints do we find both in the Old and New Testament, confuting by their practices these gross opinions? the Promise tells us, that *They that sow in Tears shall reap in Joy*; he that follows Christ, or goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Psal. 126. 5, 6.

Deut. 34. 8.
Acts 8. 2.

But what's the meaning of this, *Weep not for me*? may we not weep for the death of Christ? do we not find in Scripture that all the People wept at the death of Moses? that all the Church wept at the death of Stephen? that the Woman lamented the death of Dorcas? and if all Christ's actions be our instructions (I mean not his miraculous, or meritorious, but his moral ones) did not Christ himself weep for Lazarus, and for Jerusalem? nay, is he not here weeping showers of blood all along the way? and may not we drop a tear for all those purple streams of his? O what's the meaning of this, *Weep not for me, but weep for your selves*?

Zach. 12. 10.

I answer, the words are not absolute, but comparative. Christ doth not simply forbid us to weep for our friends, but rather to turn our worldly grief into godly sorrow for sin as sin. Christ herein pointed the women to the true cause and subject of all their sorrow, which was their sins; and thus we have cause to weep indeed. Oh! our sins were the cause of the sufferings of Christ, and in that respect, Oh that our heads were fountains, and our eyes rivers of tears! Oh that our tears were as our meat and drink! Oh that we could feed with David on the Bread of tears, and that the Lord would give us plenteousness of tears to drink! Oh that the Lord would strike (as he did at Rephidim) these rocky hearts of ours, with the rod of true remorse, that water might gush out! Oh that we could thus mourn over Jesus whom we have pierced, and be in bitterness for him, as one that is in bitterness for his first-born!

Mat. 27. 34.

Prov. 31. 6.

Theophil. in
Mar.

5. No sooner he was come to the place of Execution, but they gave him Vinegar to drink mingled with Gall: in that they gave him drink it was an argument of their humanity; this was a custom amongst Jews and Romans, that to the condemned they ever gave wine to drink: *Give strong wine unto him that is ready to perish, and wine unto those that be of heavy heart.* But in that they gave him Vinegar mingled with Gall, it was an argument of their cruelty and envy. Theophylact speaks plainly, that the Vinegar mingled with Gall was poysonous and deadly, and therefore when Christ had tasted it, he would not drink, chusing rather the death of the Cross, to which he was destinated by his Father, than any poysonous death.

Use.

Deut. 32. 32,
33.

Ah-brethren, are not we apt to think hardly of the Jews for giving Christ so bitter a potion at his time of death? and yet little do we think that when we sin we do as much. See but how God himself compares the sins of the wicked Jews to very poyson; *For their wine is of the wine of Sodom, and of the fields of Gomorrah, their Grapes are Grapes of Gall, their clusters are bitter, their Wine is the poyson of Dragons, and the cruel venom of Aspes.* In this respect we may think as hardly of our selves as of the Jews, because so oft as we sin against God we do as much as mingle rank poyson, and bring it to Jesus Christ to drink.

6. They

6. They crucified him, (i. e.) they fastened him on the Cross; and then list him up. Mat. 27. 35. A great question there is amongst the Learned, whether Christ was fastened on the cross after it was erected, or whiles it was lying on the ground? I would not rake too much into these niceties, only more probable it is that he was fastened to it whiles it lay flat on the ground, and then as *Moses lifted up the Serpent in the Wilderness, so was the Son of man lifted up.* We may express the manner of their acting, and his sufferings now, as a learned Brother hath done before us; Now come the Barbarous inhumane hangmen, and begin to unloose his hands, but how? alas 'tis not to any liberty, but to worse bonds of nails: then strip they off his gore-glewed cloaths, and with them questionless not a little of his mangled skin and flesh, as if it were not enough to crucifie him as a thief, unless they flea him too as a beast; then stretch they him out as another Isaac on his own burthen, the Cross; that so they might take measure of the holes, and though the print of his blood on it gave them his true length, yet how strictly do they take it longer, than the truth? thereby at once both to crucifie and rack him? that he was thus stretch and racked upon his cross, David gives more than probable intimation, I may tell all my bones; and again, all my bones are out of joynt; which otherwise how could it so well be as by such a violent stretching and distortion? whereby it seems they had made him a living anatomy; nor was it in the less sensible, fleshy parts of his body, that they drive these their larger tenters, whereon his whole weight must hang; but in the hands and feet, the most sinewy, and consequently the most sensible fleshy parts of all other; wherein how rudely and painfully they handle him, appears too by that of David, they digged my hands and my feet, they made wide holes like that of a spade, as if they had been digging in some ditch: the boystrous and unusual greatness of these nails we have from venerable antiquity; Constantine the great is said to have made of them both an Helmet and a Bridle—How should I write on, but that my tears should blot out what I write, when it is no other than he that is thus used who hath blotted out that hand-writing of ordinances that was against me?

John 3. 14.

Herle contem.
plar. on Christs
pass.

Psal. 22. 17.
Ver. 14.

Colof. 2. 14.

But the hour goes on, and this is the great business of the worlds redemption, of which I would speak a little more; by this time we may imagine Christ nailed to the cross, and his cross fixed in the ground, which with its fall into the place of its station gave infinite torture by so violent a concussion of the body of our Lord. That I mean to observe of this crucifying of Christ, I shall reduce to these two heads. viz. the shame and pain.

1. For the shame, it was a cursed death, *cursed is every one that hangeth on a tree.* When it was in use, it was chiefly inflicted upon slaves that either falsely accused, or treacherously conspired their Masters death: but on whomsoever it was inflicted, this death in all Ages among the Jews hath been branded with a special kind of ignominy; and so the Apostle signifies when he saith, *He abased himself to the death, even to the death of the cross.* It was a mighty shame that Saul's sons were hanged on a tree, and the reason was more specially from the Law of God; *For he that is hanged is accursed of God:* I know Moses's Law speaks nothing in particular of crucifying, yet he doth include the same under the general of hanging on a tree; and some conceive that Moses in speaking that curse, foresaw what manner of death the Redeemer should dye.

Gal. 3. 13.

Phil. 2. 8.
2 Sam. 21. 6.
Deut. 21. 23.

2. For the pain, it was a painfull death; that appears several wayes; As—
1. His legs and hands were violently racked, and pulled out to the places fitted for his fastening, and then pierced through with nails. 2. By this means he wanted the use both of his hands and feet, and so he was forced to hang immovable upon the cross, as being unable to turn any way for his ease. 3. The longer he lived, the more he endured, for by the weight of his body his wounds were opened and enlarged, his nerves and veins were rent and torn asunder, and his blood gushed out more and more abundantly still. 4. He died by inch-meal (as I may say) and not at once, the cross was a death long in dying, it kept him a great while upon the rack, it was full three hours betwixt Christ's affixion and expiration, and it would have been longer if he had not freely and willingly given up the Ghost; it is reported that Andrew the Apostle was two whole dayes on the Cross before he dyed, and so long might Christ have been, if God had not heightened it to greater degrees of torment supernaturally.

I may add to this, as above all this, the pains of his soul whiles he hanged on the cross, for there also Christ had his agonies, and soul conflicts, these were those *ἁγία θάνατος*, those pains, or pangs of death, from which Peter tells us Christ was loosed. The word

Acts. 2. 24.

ἁγία

Was properly signifies the pains of a woman in travel; such were the pains of Jesus Christ in death; the Prophet calls it, *The travel of his Soul*: and the Psalmist calls it the pains of Hell, *The sorrows of death compassed me, and the pains of Hell gate hold upon me*. The sorrows, or cords of death compassed his body, and the pains of Hell gate hold upon his soul; And these were they that extorted from him that passionate expostulation, *My God, my God, why hast thou forsaken me?* he complains of that which was more grievous to him, than ten thousand deaths, *My God, my God, why hast thou withdrawn thy wonted presence, and left my soul (as it were) in pains of Hell?*

Use.

And now reflect we on the shame and pain! O the curse and bitterness that our sins have brought on Jesus Christ! when I but think on these bleeding veins, bruised shoulders, scourged sides, furrowed back, harrowed temples, digged hands and feet, and then consider that my sins were the cause of all; methinks I should need no more arguments for self-abhorring! Christians! would not your hearts rise against him, that should kill your Father, Mother, Brother, Wife, Husband, dearest Relations in all the World? O then how should your hearts and souls rise against sin! surely your sin it was that murdered Christ, that killed him who is instead of all relations, who is a thousand, thousand times dearer to you than Father, Mother, Husband, Child, or whomsoever; one thought of this should methinks be enough to make you say, as Job did, *I abhor my self, and repent in dust and ashes*; Oh what's that cross on the back of Christ? *My sins*; Oh what's that Crown on the head of Christ? *My sins*; Oh what's that nail in the right hand, and that other in the left hand of Christ? *My sins*; Oh what's that spear in the side of Christ? *My sins*; Oh what are those nails and wounds in the feet of Christ? *My sins*. With a spiritual eye I see no other engine tormenting Christ; no other Pilate, Herod, Annas, Caiaphas condemning Christ; no other Souldiers, Officers, Jews or Gentiles doing execution on Christ, but only sin: *Oh my sins, my sins, my sins!*

Job 42. 6.

John 3. 14, 15.

2. Comfort we our selves in the end and aim of this death of Christ; *As Moses lifted up the Serpent in the Wilderness, so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life*. The end of Christ's crucifying is the material business: and therefore let the end be observed as well as the meritorious cause; without this consideration the contemplation of Christ's death, or the meditation of the story of Christ's sufferings would be altogether unprofitable; now what was the end? surely this? *Christ lifted up, that he might draw all men unto him; Christ hanged on a Tree, that he might bear our sins on the Tree*; this was the plot, which God by ancient design had aimed at in the crucifying of Christ, and thus our faith must take it up; indeed our comfort hangs on this; the intent, aim, and design of Christ in his sufferings is that welcome news, and the very Spirit of the Gospel: O remember this! Christ is crucified, and why so? that *whosoever believeth in him should not perish, but have life everlasting*.

John 12. 32.
1 Pet. 2. 24.

Mat. 27. 45.

We are now at the height of Christ's sufferings, and the Sun is now in his meridian, or height of ascent, I shall no more count hour by hour; for from the sixth hour till the ninth hour (that is from twelve, till three in the afternoon) there was darkness over all the Land. But of that, and of the consequents after it, in the next Section.

SECT. VII.

Of the consequents after Christ's crucifying.

THE particulars following I shall quickly dispatch. As thus.—

Luke 23. 44.

Suid. in vita.
Sa Divn.Acts 17. 23.
Amos 8. 9.

1. About twelve when the Sun is usually brightest, it began now to darken. This darkness was so great that it spread over all the Land of Jewry; some think, over all the World, so we translate it in Luke, *And there was a darkness over all the Earth*; and many Gentiles, besides Jews, observed the same as a great miracle. Dionysius the Areopagite (as Suidas relates) could say at first sight of it, *Either the World is ending, or the God of Nature is suffering*. This very darkness was the occasion of that Altar erected in Athens, and dedicated unto the unknown God. Of this prophesied Amos, *And it shall come to pass in that day that I will cause the Sun to go down at noon, and I will darken the Earth in a clear day*.

The

The cause of this darkness is diversly rendered by several Authors; some think that the Sun by Divine power with-drew, and held back its beams. Others say, that the obscurity was caused by some thick clouds which were miraculously produced in the air, and spread themselves over all the earth. Others say, that this darkness was by a wonderful interposition of the Moon, which at that time was at full, but by a miracle interposed it self betwixt the Earth and Sun. Whatsoever was the cause, it continued for the space of three hours as dark as the darkest winters night.

2. About three (which the Jews call the ninth hour) the Sun now beginning to receive his light, Jesus cried with a loud voice, *Eli, Eli, Lamazabachbani, my God, my God, why hast thou forsaken me?* — And then, that the Scriptures might be fulfilled, he said *I thirst.* — And when he had received the vinegar, he said it is finished. — And at last crying with a loud voice, he said, *Father into thy hands I commend my Spirit,* and having said thus, he gave up the ghost. I cannot stay on these seven words of Christ which he uttered on the cross; his words were ever gracious, but never more gracious than at this time; we cannot find in all the Books and Writings of men, in all the Annals and Records of time, either such sufferings, or such sayings, as were these last words and wounds, sayings and sufferings of Jesus Christ. — And having said thus, he gave up the ghost. Or as John relates it, *He bowed his head, and gave up the ghost:* He bowed, not because he was dead, but first he bowed, and then dyed; the meaning is, he dyed willingly without constraint, cheerfully without murmur; what a wonder is this? life it self gives up his life, and death it self dyes by his death; Jesus Christ who is the Author of life, the God of life, layes down his life for us; and death it self lyes for ever nailed to that bloody cross in the stead of Jesus Christ. And now we may suppose him at the gates of Paradise, calling with his last words to have them opened, *that the King of glory might come in.*

3. About four in the afternoon he was pierced with a spear, and there issued out of his side both blood and water. And one of the Souldiers with a spear pierced his side, and forthwith came there out blood and water. How truly may we say of the Souldiers, that after all his sufferings they have added wounds? they find him dead, and yet they will scarce believe it, until with a spear they have search'd for life at the well-head it self, even at the heart of Christ: And forthwith there came out blood and water; this was the Fountain of both Sacraments, the Fountain of all our happiness, *The Fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness.* There are three that bear witness on earth (saith John) *the Spirit, and the Water, and the Blood.* Out of the side of Christ being now dead; there issues water and blood; signifying that he is both our justification, and sanctification. Physicians tell us, that about the heart there is a film or skin like unto a purse, wherein is contained clear water to cool the heat of the heart, and therefore very probable it is, that, that very skin (or pericardium) was pierced through with the heart, and thence came out those streams of blood and water. — *O gates of Heaven! O windows of Paradise! O Palace of refuge! O Tower of strength! O Sanctuary of the Just! O flourishing bed of the Spouse of Solomon! methinks I see water and blood running out of his side more freshly, than those golden streams which ran out of the garden of Eden, and watered the whole world.* Here if I could stay I might lengthen my Doctrine during my life; oh it were good to be here; it were a large field, and a blessed subject.

4. About five (which the Jews call the eleventh, and the last hour of the day) Christ was taken down, and buried by Joseph and Nicodemus. But enough, I must not wear out your patience altogether.

Thus far we have propounded the blessed object of Christ's suffering and dying for us: our next work is to direct you (as formerly) in the art or mystery, how you are to look unto him in this respect.

CHAP. III. SECT. I.

Of knowing Jesus as carrying on the great work of our salvation in his death.

1. **L** Et us know Jesus, carrying on the great work of our Salvation during his sufferings and death. This is the high point which Paul was ever studying on, and preaching on, and pondering on; For I determined not to know any thing among you, save Jesus Christ and him crucified. Christ crucified is the rarest piece of knowledge in the world; the person of Christ is a matter of high speculation, but Christ further considered, as clothed with his garments of blood, is that knowledge which especially Paul pursues; he esteems not, reckons not, determines not to make any profession of any other science or doctrine than the most necessary, and only saving knowledge of Christ crucified. O my soul, how many dayes, and months, and years, hast thou spent to attain some little measure of knowledge in the Arts, and Tongues, and Sciences? and yet what a poor skill hast thou attained in respect of the many thousands of them that knew nothing at all of Jesus Christ? and what if thou hadst reached out to a greater proficiency? couldst thou have dived into the secrets of Nature, couldst thou have excelled the wisdom of all the children of the East country, and all the wisdom of Egypt, and the wisdom of Solomon, who spake of beasts, of fowls, of fishes, of all trees from the Cedar tree that is in Lebanon, even to the hyssop that springeth out of the wall, yet without the saving knowledge of Christ crucified (Christ suffering, bleeding, and dying) all this had been nothing, see Eccles. 1. 18. only that knowledge is worth the having which refers to Christ; and above all that is the rarest piece of Christ's humiliation, which holds him forth suffering for us, and so freeing us from hell sufferings. Come then, and spend thy time for the future more fruitfully in reading, learning, knowing, this one necessary thing. Study Christ crucified in every piece and part; O the precious truths, and precious discoveries that a studying head and heart would hammer out here! much hath been said, but a thousand-thousand times more might yet be said; we have given but a little scantling of that which Christ endured; Volumes might be written till they were piled as high as heaven; and yet all would not serve to make out the full discoveries of Jesus's sufferings. Study therefore, and study more, but be sure thy study and thy knowledge be rather practical than speculative; do not merely beat thy brains to learn the history of Christ's death, but the efficacy, virtue, and merit of it; know what thou knowest in reference to thy self, as if Jesus had been all the while carrying on the business of thy souls salvation; as if thou hadst stood by, and Christ had spoke to thee, as sometimes to the women, Weep not for me, but for thy self; thy sins caused my sufferings, and my sufferings were for the abolition of thy sins.

SECT. II.

Of considering Jesus in that respect.

2. **L** Et us consider Jesus, carrying on this great work of our salvation during his sufferings and death. They shall look upon me whom they have pierced, saith the Prophet; (i. e.) they shall consider me: and accordingly is the Apostle, looking unto Jesus, or considering of Jesus the Author and finisher of our faith, who for the joy of our salvation set before him, endured the cross, and despised the shame. Then indeed, and in that act is the duty brought in, it is good in all respects, and under all considerations to look unto Jesus from first to last, but above all, this Text relates firstly to the time of his sufferings; and hence it is that Luke calls Christ's passion *θρασην*, a theory or sight; And all the people that came together to that sight, — smote their breasts and returned. Not but that every passage of Christ is a theory or sight, worthy our looking on, or considering of; Christ in his Fathers purpose, and Christ in the promise, and Christ in performance,

Zach. 12. 10.

Heb. 12. 2.

Luke 23. 48.

performance, Christ in his birth, and Christ in his life, O how sweet? what blessed objects are these to look upon? but above all *consider him* (saith the Apostle) *that endured such contradiction of sinners against himself.* — *Consider him who for the joy that was set before him endured the cross, and despised the shame;* of all other parts, acts, or passages of Christ, the holy Ghost hath only honoured Christ's passion (his sufferings and his death) with this name of *theory, and sight.* Why surely this is the *theory* ever most commended to our view, and consideration; O then let us look on this, consider of this. As in this manner.

1. Consider him passing over the Brook Cedron; it signifies the wrath of God, and rage of men; the first step of his passion is sharp and fore; he cannot enter the door, but first he must wade through cold waters on bare feet, nor must he only wade through them, but *drink* of them; through many tribulations must he go that will purchase souls, and through many tribulations must they go that will follow after him to the Kingdom of Glory. — Consider him entering into the Garden of Gethsemane; in a garden Adam sinned, and in this garden Christ must suffer, that the same place which was the nest where sin was hatched, might now be the child-bed of grace and mercy; into this garden no sooner was he entred, but he began to be agonized; all his powers and passions within him were in conflict. Consider O my soul how suddenly he is struck into a strange fear; never was man so afraid of the torments of hell, as Christ (standing in our room) is of his Fathers wrath; fear is still suitable to apprehension, and never man could so perfectly apprehend the cause of fear as Jesus Christ; nor was he only afraid, but very heavy; *My soul is exceeding sorrowful, even unto death.* His sorrow was lethal and deadly, it melted his soul gradually as wax is melted with heat; it continued with him till his last gasp, his heart was like wax burning all the time of his passion, and at last it melted in the midst of his bowels. Nor was he only afraid and heavy, but he began to be fore amazed; this signifies an universal cessation of all the faculties of the soul from their several functions, we usually call it a consternation, it is like a Clock stopped for the while from going, by some hand or other laid upon it; or if it was not wholly a cessation, yet was it at least an expavescation, such a motion of the mind as whereby for the present he was disabled to mind any thing else, but the dreadful sense of the wrath of God. O what an agony was this? O what a struggling passion of mixed grief was this? what afflicting and conflicting affections under the sight and sense of eminent peril was in this agony? *And being in an agony he prayed more earnestly;* thrice had he prayed, but now in his agony he prayed more earnestly; *O my Father if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt.* Though I feel the soul of pain in the pain of my soul, yet there is divinity in me, which tells me there is a wage for sin, and I will pay it all? O my Father sith thou hast bent thy bow, lo here an open breast, fix herein all thy shafts of fury, better I suffer for a while than that all believers should be damned for ever; thy will is mine, lo I will bear the burthen of sin, come and shoot here thy arrows of revenge. And thus as he prayed he sweat, *And his sweat was as it were great drops of blood falling down to the ground.* Oh what man or Angel can conceive the agony, the fear, the sorrow, the amazement of that heart, that without all outward violence, merely out of the extremity of his own passion, bled through the flesh and skin, not some faint dew, but solid drops of blood? now is he crucified without a cross, fear and sorrow are the nails, our sins the thorns, his Fathers wrath the spear, and all these together cause a bleeding shower to rain throughout all his pores; O my soul, consider of this, and if thou wilt bring this consideration home, say, *thy sins were the cause of this bloody sweat;* Jesus Christ is that true Adam, that is come out of Paradise for thy sins, and thus laboured on earth with his bloody sweat to get the bread that thou must feed on.

2. Consider his apprehension; Judas is now at hand, with a troop following him to apprehend his Master, see how without all shame he set himself in the van, and coming to his Lord and Master, gives him a most Traiterous and deceitful kiss, *What Judas, betrayest thou the Son of man with a kiss?* hast thou sold the Lord of life to such cruel merchants as covet greedily his blood and life? O alas! at what price hast thou set the Lord of all the creatures? at thirty pence? what a vile and slender price is this for a Lord of such Glory and Majesty? God was sold for thirty pieces of silver, but man could not be bought without the dearest heart-blood of the Son of God. At that time said Christ, *Ye be come as it were against a thief with swords and staves,*

I sate daily among you teaching in the Temple, and ye never laid hands on me, but this is your hour, and the power of darkness. Now the Prince of darkness exercised his power, now the hellish rout, and malicious rabble of ravenous wolves, assaulted the most innocent Lamb in the world; now they most furiously haled him this way and that way; O how ungently did they handle him? how uncourteously spake they unto him? how many blows and buffets did they give him? what cries, and shouts, and clamours made they over him: now they lay hold on his holy hands, and bind them hard with rough and knotty cords, so that they gall the skin off his arms, and make the very blood spring out; now they bring him back again over Cedron, and they make him once again to *drink of the brook in the way*; now they lead him openly through the high streets of Jerusalem and carry him to the house of Annas in great triumph. O my soul consider these several passages, consider them leisurely, and with good attention, consider them till thou feelest some motions or alterations in thy affection; is not this he that is the infinite virtue, the pattern of innocency, the everlasting wisdom; the honour of earth, the glory of heaven, the very fountain of all beauty) whether of men or Angels? how is it then that this virtue or power is tyed with bands, that innocency is apprehended, that wisdom is flouted and laughed to scorn, that honour is contemned, that glory is tormented, that he that is fairer than all the children of men, is besmeared with weeping, and troubled with sorrow of heart? surely there is some thing O my soul in thee, that caused all this: hadst not thou sinned, the Sun of Righteousness had never been eclipsed.

Mat. 26. 63.
Ver. 66.

3. Consider the hurryings of Jesus from Annas to Caiphas; there a Council is called, and Caiphas the high Priest adjures our Lord to tell him *if he was Christ the Son of God*: no sooner he affirms it, but he is doomed guilty of blasphemy, and so guilty of death. Now again they assault him like mad dogs, and disgorge upon him all their malice, fury, and revenge; each one to the utmost of his power gives him buffets, and strokes; there they spit upon that Divine face with their devilish mouths, there they hudwink his eyes, and strike him on the cheek, scoffing, and jesting, and saying, *Read, who is it that smote thee?* O beauty of Angels! was that a face to be spit upon? men usually when they are provoked to spit, turn away their faces towards the foulest corner of the house, and is there not in all that Palace a fouler place to spit in than the face of Jesus? O my soul, why dost thou not humble thy self, at this so wonderful example? how is it that there should remain in the world any token of pride after this so great and marvellous an example of humility? surely I am at my wits end, and very much astonished to consider, how this so great patience overcomes not my anger, how this so great abasing asswageth not my pride, how these so violent buffets beat not down my presumption: Is it not marvellous that Jesus Christ by these means should overthrow the Kingdom of pride, and yet that there should remain in me the relics of pride? consider all those night-sufferings of Christ; O cruel night! O unquiet night! now was the season that all creatures should take their rest, that the senses, and members wearied with toils and labours, should be refreshed; but on the contrary Christ's members and senses were then tormented, they struck his body, they afflicted his soul, they bound his hands, they buffeted his cheeks, they spit in his face; O my soul thou sinnest in the dark, in covert, in secret, when no eye is upon thee, when the Sun, that eye of the world is set, or hid; and therefore all the night long is Christ thus tormented by thy sins; not one jot of rest hath Christ, not a wink of sleep must seize on him, whom thou by the alarm of thy sins disquieted, both at evening, at mid-night, and at the Cock-Crow, and at the dawning.

Luke 18. 31.

John 18. 36.

4. Consider the hurryings of Jesus from Caiphas to Pilate; now he stands before Pilate, where he was accused of sedition, seduction, and usurpation. Not only Jews, but Gentiles have their hands imbrewed in the blood of Christ; Pilate was delegated from Cesar, both of them Gentiles, yet not without a prophesie, *Behold we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of man shall be accomplished; for he shall be delivered unto the Gentiles*: at the Gentile-tribunal being questioned of his Kingdom, and he answers both the Jews and Gentiles that they need not fear his usurpation, *My Kingdom is not of this world*. He gives Kingdoms that are eternal, but he will take away none that are temporal; Christ came not into the world to be Cesar's, or Pilate's, or Herod's successor, but if they had believed, to have been their Saviour. Look through the Chronicles of his life, and we find him

so

to far from a King, that he was the meanest servant of all men; where was he born but at *Bethlehem* a little City? where did the Shepherds find him but in a poor cottage? who were his Disciples but a deal of Fishermen? who his Companions but Publicans and sinners? is he hungry? where stands his table but on plain ground? what are his dainties but bread and a few Fishes? where is his lodging but at the stern of a Ship? Here's a King without either presence-chamber, or bed-chamber, *The Foxes have holes, and the Birds of the air have nests, but the Son of man hath not whercon to lay his head.* Come, fear not *Pilate* the loss of thy diadem; it may be the people would sometimes have made him a King, but see how he flies from it, *My Kingdom is not of this World*, saith Jesus. Oh that I could but condemn the World as Christ did! O that first and above all I could seek the Kingdom of God and his righteousness! Oh my soul, I feel it, I feel it, unless I can be free from the affection of all creatures, I cannot with freedom of mind aspire unto divine things; unless I be willing with Christ to tread on Crowns and Scepters, to be despised and forsaken of all, and to be esteemed nothing at all, I can have no inward peace, nor be spiritually enlightened, nor be wholly united to the Lord Jesus Christ.

5. Consider the hurryings of Jesus from *Pilate* to *Herod*; there is he questioned of many things, but justly is the Lamb of God dumb, and opened not his mouth to him that not long before had taken away his voice; upon this *he is mocked, and arrayed in a gorgeous robe*; Wisdom is taken for Folly, Vertue for Vice, Truth for Blasphemy, Temperance for Gluttony, the Peace-maker of all the World for a seditious disturber of the World, the reformer of the Law for a breaker of the Law, and the justifier of sinners for a sinner, and the follower of sinners. See how he emptied himself, and made himself of no reputation that he might fill thee with goodness, and make thee spiritually wise unto salvation. Luke 23. 11.

6. Consider the hurryings of Jesus from *Herod* back again to *Pilate*; O my Saviour how art thou now abused! new accusations are forged; and when *Pilate* sees that nothing will do, but Christ must dye, he delivers him to be stripped, whipped, clothed in Purple, crowned with Thorns, and Sceptred with a Reed. He that with spittle cured the eyes of the blind, is now blinded with their spittle; who can number those stripes wherewith they flea and tare his body, one wound eating into another, that *there is no health in his bones by reason of my sins*? O Jesus! was that frothy spittle the Ointment, those Thorns thy Crown, that Reed thy Scepter, that Purple-dyed and imbroidered with blood, thy Royal Robes? or because *Adam's* sin brought forth Thorns, must it therefore be thy pennance to wear them? unthankful people thus watered with his blood, that bring forth nothing but Thorns to crown him. But Oh that the Lord of Heaven, the Creator of the World, the Glory of the Angels, the Wisdom of God, should, for my sake, be punished with whips and scourges? O my heart, how can I think on this without tears of blood? O joy of the Angels, and Glory of Saints, who hath thus disfigured thee? who hath thus defiled thee with so many bloody blows? certainly they were not thy sins, but mine; it was love and mercy that compassed thee about, and caused thee to take upon thee this so heavy a burthen; love was the cause why thou didst bestow upon me all thy benefits, and mercy moved thee to take upon thee all my miseries.

7. Consider that sad spectacle of Jesus, when he came forth wearing the Crown of Thorns, and the Purple Robe, and *Pilate* saying unto them, behold the Man. O my soul fix thy eyes on the sad object! suppose thy self in the case of Jesus; what if in so sensible and tender a part as thy head is, men should fasten a number of Thorns, yea and those so sharp that they should pierce into thy skull? why alas, thou canst hardly abide the prick of a pin, much less the piercing in of so many Thorns; O but thy Jesus was crowned with Thorns, and Sceptred with a Reed, and that Reed was taken out of his hands, to beat the Crown of Thorns into his head; and besides, thy Jesus was whipped with cords, and rods, and little chains of iron, that from his shoulders to the soles of his feet there was no part free; and being now in this plight, thou art called on to behold the Man: dost thou see him? is thy imagination strong: canst thou consider him at present, as if thou hadst a view of this very man? methinks it should make thee break out, and say, O brightness of thy Fathers glory, who hath thus cruelly dealt with thee? O unspeckled glass of the Majesty of God, who hath thus wholly disfigured thee? O river that flows out of the paradise of delights, who hath thus troubled thee? it is my sins O Lord that have so troubled thee; my sins were the Thorns that

that pricked thee, the lashes that whipped thee, the purple that clothed thee, it is I Lord that am thy tormentor, and the very cause of these thy pains.

8. Consider Pilate's sentence, that *Jesus should be Crucified as the Jews required*. Now they had him in their will, and they did to him what seemed them good. Follow him from *Gabbatha* to *Golgotha*, see how they lay the heavy Cross upon his tender shoulders, that were so pitifully rent and torn with whips; accompany him all the way to the Execution, and help to carry his Cross to Mount *Calvary*; And there, as if thou hadst been frozen hitherto, thaw into tears; see him lifted up on that engine of torture, the bloody Cross; he hangs on nails, and as he hangs, his own weight becomes his own affliction; O see how his arms and legs were racked with violent pulls, his hands and feet boared with nails, his whole body torn with stripes, and gored with blood; And now, O my soul, run with all thy might into his arms held out at their full length to receive thee; Oh weigh the matter! because sin entred by the senses, therefore the head, in which the senses flourish, is crowned with searching thorns; because the hands and feet are more especially the instruments of sin, therefore his hands and feet are nailed to the Cross for satisfaction. O marvellous! what King is he, or of what Countrey, that wears a Crown of Thorns? what man is he, or where lives he, whose hands and feet are not only bored, but digged into, as if they had been digging with Spades in a ditch? surely here's matter for a serious meditation, be enlarged O my thoughts, and dwell upon it! consider it, and consider it again!

9. Consider the darkness that spread over all the Earth; now was the Sun ashamed to shew his brightness; considering that the Father of lights was darkened with such disgrace; the Heavens discoloured their beauty, and are in mourning robes; the Lamp of Heaven is immantled with a miraculous Eclipse; the Sun in the firmament, will sympathize with the *Sun of Righteousness*; it will not appear in glory, though it be mid-day, because the Lord of Glory is thus disgraced. And now hear the voice that comes from the Son of God, *My God, my God, why hast thou forsaken me?* Christ in the Garden tasted the bitter cup of God's fierce wrath, but now he drunk the dregs of it; he then sipped off the top, but now he drunk all off, top, and bottom, and all. O but what's the meaning of this; *My God, my God, why hast thou forsaken me?* Surely, 1. This was not a total, but a partial dereliction, this was not a perpetual, but a temporary forsaking of him; the Godhead was not took away from the manhood, but the union remained still, even now when the Manhood was forsaken. 2. This was not a forsaking on Christ's part, but only on the Father's part; the Father forsook Christ, but Christ went after him; God took away the sense of his love, but the Son of God laid hold upon him, crying, and saying, *My God, my God, why hast thou forsaken me?* 3. This forsaking was not in respect of his being, but in respect of the feeling of God's favour, love, and mercy; certainly God loved him still, Oh but his sense of comfort was now quite gone, so as it never was before: In his agony there was some inklings of God's mercy, now and then at least there was some star-light, some little flash of lightning to cheer him up, but now all the sense and feeling of God's love was gone, and not so much as any little star-light of the same appeared. Christ now took the place of sinners, and God the Father shut him out (as it were) amongst the sinners; he drew his mercy out of sight, and out of hearing, and therefore he cried out in a kind of wonderment, *My God, my God, why hast thou forsaken me?* After this he speaks but a few words more, and he gives up the Ghost. He dyes that we might live, he is dissolved in himself, that we might be united to his Father; O my soul, see him now if thou canst for weeping, his eyes are dim, his cheeks are wan, his face is pale, his head is bowing, his heart is panting, himself is dying; come, come, and dye with him by a most exact mortification; look pale like him with grief, and sorrow, and trouble for thy sins.

10. Consider the piercing of his side with a spear, whence came out a stream of blood and water; O Fountain of everlasting waters! methinks I see the blood running out of his side more freshly than those golden streams which ran out of the Garden of *Eden*, and watered the whole World. Consider the taking of his body down by *Joseph*; the burying of it by *Joseph* and *Nicodemus*; O here's excellent matter for our meditation! O my spirit, go with me a little! Christ being dead, it is pitty but he should have a funeral; according to the letter let *Joseph* and *Nicodemus* bear his corps; let the blessed Virgin go after it sighing and weeping, and at every other place looking up to Heaven; let *Mary Magdalen* follow after with a box of precious Ointment in her hand,

hand, and with her hair hanging, ready (if need were) to wipe his feet again; or that in this meditation I may be more spiritual, let the Usurer come first with Judas's bag, and distribute to the poor as he goes along; let the Drunkard follow after with the sponge that was filled with gall, and vinegar, and check his wanton thirst; let the young Gallant or voluptuous man come like his Master with bare foot, and with the crown of thorns set also upon his head; let the wanton person bear the rods, and whips, and wiers wherewith Christ was scourged, and fright his own flesh; let the ambitious man be clad in the purple robe, the angry Person in the seamless coat; my meaning is, let every sinner according to the nature of his sin, draw something or other from the passion of Christ to the mortifying of his sin, yea let all turn mourners, let all bow their heads, and be ready to give up the Ghost for the Name of Christ, and let not Christ be buried without a Sermon neither, and let the Text be this, *The good shepherd giveth his life for the sheep.* and in the end of the Sermon (whether it be in use or no) let the Preacher take occasion to speak a word or two in the praise of Christ, let him say with the Spouse, that he was the chiefest among ten thousands, that he was altogether lovely; that being God above all Gods, he became man beneath all men; that when he spake he began ordinarily with *verily, verily, I say unto you*: that he was an holy man, that he never sinned in all his life neither in thought, word, or deed; that being endowed with the Power of Miracles, he lovingly employed it in curing the lame, and blind, and deaf, and dumb, in casting out devils, in healing the sick, in restoring the dead to life; that as he lived, so he dyed, for being unjustly condemned, mocked, stripped, whipped, crucified, he took all patiently, praying for his persecutors, and leaving to them, when he had no temporal thing to give them, a legacy of love, of life, of mercy, of pardon, of Salvation: When the Sermon is done, and the Burial is finished, let every Mourner go home, and begin a new life in imitation of Jesus Christ. O my soul that thou wouldst thus meditate, and thus imitate, that so thy meditation might be fruitful, and thy imitation real; I mean that thy life and death might be conformable to the life and death of Jesus Christ. But of that hereafter.

John 10. 11.

Cant. 5. 10, 16.

SECT. III.

Of desiring Jesus in that Respect.

3. **L**et us desire after Jesus, carrying on the work of our salvation in his death; Jesus Christ to a fallen sinner is the chief object of desire, but Jesus Christ as crucified is the chief piece of that object. Humbled souls look after the remedy, and they find chiefly in Christ crucified; and hence are so many cries after *bathtings in Christ's blood, and hiding in Christ's righteousness, active, and passive.* Indeed nothing doth so cool and refresh a parched, dry, and thirsty soul as the blood of Jesus; which made the poor woman cry out so earnestly, *I have an husband, and Children, and many other comforts, but I would give them all, and all the good that ever I shall see in this world, or in the world to come, to have my poor thirsty soul refreshed with that precious blood of the Lord Jesus Christ.*

But what is there in Christ's blood or death that is so desirable? I answer,——

1. There is in it the person of Christ, he that is God-man, man-God, *The brightness of his father's Glory, and the express Image of his Person*, it is he that dyed; every drop of his blood was not only the blood of an innocent man, but of one that was God as well as man, *God with his own blood purchased the Church*; now surely every thing of God is most desirable.

Heb. 1. 3.

Acts 20. 28.

2. There is in it a worth, or price; Christ considered under the notion of a sacrifice is of infinite worth; now this sacrifice (saith the Apostle) *he offered up*, Heb. 9. 28. He offered up, not in Heaven, as the Socinians would have it, in presenting himself before God his Father, but upon earth, viz. in his Passion upon the Cross. No wealth in heaven or earth besides this, could redeem one soul, and therefore the Apostle sets this against all corruptible things, as silver and gold, the things so much set by amongst the men of this world; *Ye were not redeemed with corruptible things, as silver, and gold,——but with the precious blood of Christ, as of a Lamb without blemish, and without spot.*

Heb. 9. 28.

1 Pet. 1. 18.

3. There is in it a merit and satisfaction; the Scripture indeed doth not expressly use these words, but it hath the sense and meaning of them; As in that text, *He hath made*

Ephes. 6. 7.

made us accepted in the beloved; to whom we have redemption through his blood. I know there is a different notion in these words; for merit doth properly respect the good that is to be procured, but satisfaction the evil that is repelled; but in Christ we stand not on these distinctions, because in his merit was satisfaction, and in his satisfaction was merit. A great controversy is of late risen up, *Whether Christ's death be a satisfaction to Divine justice?* But the very words *redeeming and buying*, do plainly demonstrate, that a satisfaction was given to God by the death of Jesus; *He gave himself for us that he might redeem us, ye are bought with a price*; and what price was that? why his own blood. *Thou wast slain, and hast redeemed us to God by thy blood*; (i. e.) by thy death and Passion. This was the *λύτρον*, that ransom which Christ gave for his Elect; *The Son of man came to give his life a ransom for many*; or as the Apostle, *He gave himself a ransom for all*, the word is here *ἀντίλυτρον*, which signifies an adequate price, or a counterprice; as when one doth, or undergoeth something in the room of another; as when one yields himself a Captive for the redeeming of another out of Captivity, or gives up his own life for the saving of another man's life; so Christ gave himself *ἀντίλυτρον*, a ransom, or counterprice, submitting himself to the like punishment that his redeemed ones should have undergone.

Tit. 2. 14.
1 Cor. 6. 20.
Rev. 5. 9.
Mat. 20. 28.
1 Tit. 2. 6.

The Socinians tell us that Christ's sufferings and death were not for satisfaction to God, but in reference to us, that we might believe the truth of his Doctrine confirmed and sealed (as they say) by his death, and that we might yield obedience to God according to the pattern that he hath set before us, and that so believing and obeying, we might obtain the remission of Sins and eternal Life.

Heb. 53. 6.

Ver. 7.

Ver. 12.

But the Scripture goes higher; in that mutual compact and agreement betwixt God and Christ, we find God the Father imposing, and Christ submitting to this satisfaction. 1. The Father imposeth it by charging the sins of his Elect upon Jesus Christ. *The Lord hath laid on him the iniquity of us all*; not the sins themselves, not the evil in them, or fault of them, but the guilt and penalty belonging to them; this God laid upon his Son, and charged it upon him; he charged it as a Creditor chargeth the debt upon the Surety, requiring satisfaction. 2. Christ undertook it. *He was oppressed, and he was afflicted*, or as some translate, *It was exacted, and he answered*; (i. e.) God the Father required satisfaction for sin, and Jesus Christ was our Surety answered in our behalf; *He bear the Sins of many*, he bear them as a porter that bears the burthen for another which himself is not able to stand under; he bear them by undergoing the punishment which was due for them, he bear them as our Surety, submitting himself unto the penalty which we had deserved; and by that means he made satisfaction to the justice of God. Surely Christ's death was not only for confirmation of his Doctrine, but for satisfaction to God.

4. There is in it not only a true, but a copious, and full satisfaction; Christ's death and blood is superabundant to our sins; *The grace of our Lord was exceeding abundant*. 1. Tim. 1. 14. *ὑπερπεπληροῦσθαι* it was over-full, redundant, more than enough. Many an humble soul is apt enough to complain, *Oh if I had not been so great a sinner, if I had not committed such and such transgressions, there might have been hope*; This is to undervalue Christ's redemption, this is to think there is more in sin to damn, than in Christ's sufferings to save; whereas all thy Sins to Christ are but as a little cloud to the glorious Sun; yea, all the Sins of all the men in the world, are but to Christ's merits as a drop to the Ocean. I speak not this to encourage the presumptuous sinner; for alas, he hath no part in this satisfaction; but to comfort the humble sinner, who is loaden with the sense of his Sins; what though they were a burthen greater than he can bear? yet they are not a burthen greater than Christ can bear; there is in Christ's blood an infinite treasure, able to sanctifie thee, and all the World, there is in Christ's death a ransom, a counterprice sufficient to redeem all the sinners, that ever were, or ever shall be; the price is of that nature, that it is not diminished, though it be extended to never so many; as the Sun hath fulness of light to enlighten all the world; and if the blind do not see by it, it is not any scarcity of light in the Sun, but by reason of his own indisposition; so if all men are not acquitted by Christ's death, it's not because that was insufficient, as if it had not virtue enough to reach them as well as others, but because they by their unbelief do reject this remedy. Oh what large room hath faith to expatiate in! sit down, and dive, and dive, yet thou canst not come to the bottom of Christ's blood; but as the Prophet Ezekiel saw still more and greater abominations, so mayest thou in the sufferings of Christ observe more and more fulness.

See

See what a notable opposition the Apostle makes, *Rom. 5. 15, 16, 17, 18, 19, 20, 21.* between the first and second *Adam*; proving at large that Christ doth super-abound in the fruits of his grace, above the first *Adam* in the fruits of his sin; he calls it *grace*, and the abundance of grace, and this abundance of grace reigneth to life; so that these Texts should be like so much oyl poured into the wounds of every broken-hearted sinner. Oh is there any thing that can be desired more than this?

Ver. 17.

5. There is in it remission of sins; so saith Christ, *This is my blood of the New Testament, which is shed for many for the remission of sins.* Remission of sins is attributed to Christ's death as a cause; it is not thy tears, or prayers, or rendings of heart that could pay the least farthing. *Without shedding of blood* (saith the Apostle) *there is no remission.* God will have tears and blood also, though not for the same purpose; for all thy tears thou must flie to Christ only as the cause; it is true, thou must mourn, and pray, and humble thy self, but it's Christ's blood only that can wash us clean; Oh remember this! God will not pardon without satisfaction by the blood of Christ. And surely this makes Christ's death so desirable; *Oh my sins afflict me,* (cries many a one) *Oh I am loathsome in mine own eyes, much more in Gods, surely God is offended with my dulness, slothfulness, and my thousand imperfections; I am all the day long entangled with this sin, and that sin, and the other sin;* but let this contrite spirit look on Christ's death, and therein he may find all sin is pardoned: see here what an Argument is put into thy mouth from these sufferings of Christ, well mayest thou say, *O Lord I am unworthy, but it is just and right that Christ obtain what he died for; O pardon my sins for his death's sake, and for his precious blood sake.*

Mat. 26. 28.

Heb. 9. 22.

Eph. 2. 13, 14.

6. There is in it reconciliation and peace with God, *In Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.*—*When we were enemies, we were reconciled unto God by the death of his Son*—*that he might reconcile both* (viz. Jews and Gentiles) *unto God in one body by the Cross.*—*And having made peace through the blood of his Cross, by him to reconcile all things to himself.* This certainly should admirably support the drooping soul; it may be thou cryest, *My sins have made a breach betwixt God and my soul; I have warred against heaven, and now God wars against me; and oh what odds? if the Lord be angry, yea, but a little; what will become of my poor soul? is a little stubble able to contend with the consuming fire? how then should I contend with God?* but come now, and look on Christ's death as the means and meritorious cause of reconciliation, and thou canst not but say, *O this death is desirable!* When God the Father looks at a sinner in the bloody glass of Christ, then saith God, *Oh now fury and wrath is not in me; I have no more quarrel or controversie with this soul: seeing Christ hath suffered, it is enough, I have as much as my justice can demand, my frowns are now turned into smiles, and my rod of iron into a Scepter of grace.* Why this is it that makes Christ's death and blood so desirable to the soul; what shall Jacob so rejoyce in seeing *Esau's* face altered to him? shall he say to *Esau*, *I have seen thy face, as the face of God?* how much rather may the humble and believing sinner be filled with gladness, when through Christ's blood shall be thus appeased and reconciled with him?

Rom. 5. 10.

Eph. 2. 16.

Col. 1. 20.

7. There is in it immunity and safety from all the judgments and dangers threatned against our sins. Surely if there were such force in the blood of the type, that by the effusion of it the *Israelites* lay safe, and untouched of the revenging Angel, how much more in the blood of Christ? Satan himself is said to be overcome by the blood of the Lamb; and God's revenge due to our sins is said to be removed by the blood of Jesus, therefore it is called *The blood of sprinkling, that speaks better things than the blood of Abel;* the blood of sprinkling was for safety, and Christ's blood is for safety; it cries not for revenge, as *Abel's* blood cried, but for mercy and for deliverance from all misery.

Rev. 12. 11.

Heb. 12. 24.

8. There is in it a blessed vertue to open Heaven, and to make passage thither for our souls, *Having boldness or liberty to enter into the holiest by the blood of Jesus:* it is the blood of Christ that rents the Vail, and makes a way into the Holy of Holies, that is, into the Kingdom of Heaven; without this blood there is no access to God; it is only by the blood of Christ that heaven is open to our prayers, and that Heaven is open to our persons; this blood is the key that unlocks Heaven, and lets in the souls of his Redeemed ones: *And I looked* (saith John) *and behold a door was open in Heaven, and the first voice I heard, was as it were of a trumpet talking with me, which said, come up hither;* and

Heb. 10. 19.

Rev. 4. 1.

Rev. 5: 9.

and no sooner was he in the Spirit, and entred in, but he heard the new song of the four beasts, and four and twenty Elders, saying to Christ, *Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.*

Psal. 119. 20, 81.

2 Cor. 5. 2.

Come now, and gather in all these several particulars, there is in Christ's blood inclusively the person of Christ, the price of souls, a merit and satisfaction, a copious and full satisfaction, remission of sins, reconciliation with God, immunity from dangers, a passage into glory; I might add all other priviledges, benefits, dignities of the soul, for they all flow from the blood of Jesus, and they are all contained either expressly, or virtually in the blood of Jesus; and is not all this worth the looking after? O my soul, where is thy languor, and fainting towards this blessed object? Shall *Abab* eagerly desire after *Naboth's* vineyard, yea, so eagerly desire it, that his desire shall cast him upon his bed? and is not Christ's blood better than *Naboth's* vineyard? how is it O my soul, that thou art not sick on thy bed in thy desires after Jesus? when *David* desired strongly after God's Law, he expressed his longings by the breaking and fainting of his soul, *My soul breaketh for the longing that it hath to thy judgment at all times;—and my soul fainteth for thy Salvation:* Oh where be these breakings and faintings? strength of desire is expressed by the Apostle by *groaning*, which is the language of sickness; Oh where be these groanings after Christ's death? when I call to mind that Christ's death is my ransom, that Christ's wounds are my salves, that Christ's stripes are my cures, that Christ's blood is my fountain to wash in, and to be clean; how should I but pray in this sence, *His blood be upon us, and on our children?* Oh I am undone except I have a share in this blood; why it is only this blood that can heal my soul, it is only this *Fountain opened to the house of David, and to the inhabitants of Jerusalem*, that can quench my thirst; and now I have seen the Fountain opened, how should I but thirst, and cry out with the woman of *Samaria*, *O give me this water that I thirst no more?* But alas, I say it, I only say it. Oh that I could feel it! Oh my Jesus that thou wouldst breed in me ardent desires, vehement longings, unutterable groans, mighty gaspings; O that I were like the dry and thirsty ground, that gapes, and cleaves, and opens for drops of rain! when my spirit is in right frame I feel some desires after Christ's blood, but how short are these desires, how unworthy of the things desired? come Lord, kindle in me hot burning desires, and then give me the desirable Object.

John 4. 15.

SECT. IV.

Of hoping in Jesus in that respect.

Heb. 6. 11.

4. **L**et us hope in Jesus, carrying on the great work of our Salvation in his sufferings and death. By this hope I intend only that which the Apostle calls *full assurance of hope*. The main question is, *Whether I have any part in Christ's sufferings?* they are of excellent use, and of great value to believers, but what am I the better for them, if I have no part in them? or if I say, *I hope well?* Oh but what grounds of that hope? it is not every hope that is a well grounded hope; full assurance of hope is an high pitch of hope, and every Christian should strive and endeavour after it; now that we may do it, and that we may discern it, that our hope is not base, but right-born, that the grounds of our hope in Christ's death are not false, but of the right stamp; I shall lay down these signs.—

Heb. 7. 22.

1. If Christ's death be mine, then is Christ's life mine; and converse, if Christ's death be mine, then is Christ's life mine. Christ's active and passive obedience cannot be severed; Christ is not divided: we must not seek one part of our righteousness in his birth, another in his habitual holiness, another in the integrity of his life, another in his obedience of death. They that endeavour to separate Christ's active and passive obedience, they do exceedingly derogate from Christ, and make him but half a Saviour; was not Christ our *Surety*? Heb. 7. 22. and thereupon was he not bound to fulfil all righteousness for us? (*i. e.*) as to suffer in our stead, so to obey in our stead? oh take heed of opposing or separating Christ's death, and Christ's life; either we have all Christ, or we have no part in Christ; now if these two be concomitants, well may the one be as the sign of the other; search then, and try, O my soul, hast thou any

any share in Christ's life? canst thou make out Christ's active obedience unto thy own soul? if herein thou art at a stand, peruse those Characters laid down in the life of Christ; the many glorious effects flowing out of Christ's life into a Believer's soul we have discovered before.

2. If Christ's death be mine, then is that great end of his death accomplished in me, viz. *By the sacrifice of himself he hath put away sin, even my sin.*—and, *in him I have redemption through his blood, even the forgiveness of sins.* As on this account he suffered, to finish the transgression, to make an end of sins, and to make reconciliation for iniquity; so if his death be mine, I may assuredly say, *my sins are pardoned, and mine iniquities are done away.* Come then, and try by this sign, canst thou assure thy self that thy sins are forgiven thee? hast thou heard the whispers of Gods Spirit, *Son, or Daughter, be of good comfort, thy sins are remitted?* there is no question then, but thou art redeemed by his blood, thou hast part in his sufferings. Indeed this very Character may seem obscure, assurance of pardon is the *hidden Manna, the white Stone which no man knoweth, saving he which receives it and feels it;* and yet if thou diligently observest the Spirit's actings, even this may be known; remission of sin and repentance for sin are twins of a birth; those two God in Scripture hath joined together: *If we confess our sins, he is faithful and just to forgive our sins.*—And, *repent and pray, if the thought of thy heart may be forgiven thee.*—And, *Christ is a Prince and a Saviour to give repentance to Israel, and forgiveness of sins.*—And, *thus it is written, and thus it behoved Christ to suffer.*—That repentance and remission of sins should be preached in his Name. In this way David assured himself; *I said I will confess my Transgressions unto the Lord, and thou forgavest the iniquity of my sin, Selah.* It is no more, than to ask thy Soul, what, are thy repentings kindled together? hast thou seriously and sincerely repented thee of sin as sin? hast thou turned from all sin unto God with constancy and delight? Surely this is peculiar and proper to the Child of God by vertue of Christ's Death.

Heb. 9. 26.
Eph. 1. 7.
Dan. 9. 24.

1 John 1. 9.
Acts 8. 22.
Acts 5. 31.
Luk. 24. 46, 47

Psal. 32. 5.

3. If Christ's death be mine, then am I engrafted into the likeness of Christ's death; then am I made conformable to Christ in his death, *that I may know him and the fellowship of his sufferings, being made conformable unto his death.* The same that was done to Christ in a natural way, is done and performed in the Believer in a spiritual way; (i. e.) as Christ died, so the Believer dies; as Christ died for sin, so the Believer dies to sin; *In that he died, he died unto sin,*—likewise reckon ye also your selves to be dead indeed unto sin. Observe here the Analogy, and proportion, and resemblance betwixt Christ and us: both die unto sin, Christ by way of expiation, suffering, and satisfying for the sins of others; we by way of mortification, killing, and slaying, and crucifying our own sins. I look upon this sign as the very touchstone of a Christian, and therefore I shall insist upon it.

Phil. 3. 10.

Rom. 6. 10, 11.

Two questions I suppose needful, to resolve the grounds of our Hope concerning our interest in the death of Christ.

1. Whether indeed and in truth our sins are mortified?

2. Whether we encrease or grow in our mortification?

For the first; whether indeed and in truth our sins are mortified? It is a skill worth our learning, because of the many deceits that are within us; sin may seem to be mortified when the occasion is removed; or sin may seem to be mortified, when it is but removed from one sin unto another; or sin may seem to be mortified, when the sap and strength of sin is dead; as the Lamp goes out, when either the Oil is not supplied, or taken away. Now that in this scrutiny we may search to the bottom, and know the truth and certainty of our mortification, it will appear by these Rules.

1. True mortification springs from a root of Faith. Every thing in the world proceeds from some cause or other; and if the cause be good, the effect must needs be good; but if the cause be evil, the effect must needs be evil: *A good Tree cannot bring forth evil Fruit, and an evil Tree cannot bring forth good Fruit.* In this case therefore let us examine the cause; if we can make out this truth, that we believe in Christ, that we roll our selves on the Lord Jesus Christ for life and for salvation, and that now we begin to feel in us the decay of sin, we may conclude from the cause or rise, that this decay of sin is true mortification; surely it hath received the deadly wound: it is a blessed effect arising from a good, and right, and genuine cause.

Mat. 7. 18.

Col. 3. 5.

2. True mortification is general; not only one sin, but all sins are mortified in a true Believer. As death is unto the Members of the body, so is mortification unto the members of sin; now death seized upon every member, it leaves not life in any one member of the body; so neither doth mortification leave life in any one member of sin; my meaning is, it takes away the commanding power of sin in every member: *Mortifie your members which are upon the earth* (saith the Apostle) *your members, not one member*; and then he instanteth, *Fornication, Uncleanness, Inordinate Affections, Evil Concupiscence, and Covetousness, which is Idolatry*. Christians that have their interest in Christ's death, must not only leave Pride, but Lust; not only Uncleanness, but Covetousness; Sin must not only be slain in the understanding, but in the will and affections: mortification is general.

Jam. 3. 2.

Rom. 7. 19.

You will say this is an hard saying; doth any man, any Believer, leave all sin? yes, in respect of ruling power he leaves all sin; all gross sins, and all other sins: only with this difference, all gross sins in practise and actions, and all frailties and infirmities in allowance and affection. It is good to observe the degrees of mortification: the first is to forbear the practise of gross and scandalous sins in word and deed: *If any man offend not in word, the same is a perfect man*; and this perfection by the help of Grace, a godly man may reach to in this life. The second is to deny consent and will to all frailties and infirmities: *The evil which I would not, that do I*, Rom. 7. 19. I may do evil, and yet I would not do evil; there is a denial of it in the will. The third is to be free from any settled liking of any evil motion: not only to deny consent and will, but also to deny the very thought or imagination settledly and deliberately to delight in sin. I know, to be void of all evil motions arising from the flesh, or of all sudden passions within, or of all sudden delights in sin, or of all deadness or backwardness to good things by reason of sin, it is an higher pitch than any man can touch in this present world: for whilst we live, the Law of the members will be working, and we shall find cause enough to complain of a body of death; only, if when these motions first arise, we presently endeavour to quench them, to reject them, to detest them, and to cast them away from us, therein is true mortification: and thus far we must look to it, to leave all sin.

3. True mortification is not without its present combats, though at last it conquer; many a time corruption may break out, and lust may be strong and violent; but this violent lust is only for the present, whereas a lust unmortified ever reigneth. It is with sin in a Believer, as it is with a man that hath received his deadly wound from his enemy; he will not presently flie away, but rather he will run more violently upon him that hath wounded him; yet, be he never so violent, in the middle of his action he sinks down, because he hath received his deadly wound; so it is with a Believer's sin, and with a mortified lust; it may rage in the heart, and seem to bear sway for a time; but the power and strength of sin is mortified, it sinks down, and wants ability to prevail; by this sign may we know whether the corruptions and stirrings of our hearts proceed from a mortified, or from an unmortified lust; a lust, though mortified, may rage for a time, but it cannot rule; it may strive, but it cannot totally prevail; it may be in the heart, as a thief in the house, not to reside or dwell, but to lodge for a night, and be gone: And (that which is ever to be observed) after its swinge and breaking out, the heart that lodged it, abhors its self in dust and ashes, cries mightily unto God for mercy and pardon, repairs the breach with stronger resolution, and more invincible watchfulness against future assaults; but a Lust unmortified possesseth it self, and rules and reigns in the heart and soul; it abides there, and will not away: I shall not deny, but there may be a cessation of its actings for a time; but that is not any want of good will, as they say, but only of matter, means, opportunity, enticement, company, provocation, or the like; and after such cessation or forbearance, the heart usually entertains it again with more greediness; it lies and delights in it as much as ever, it hardens it self most obstinately in it, as if it were impossible to leave it, or live without it with any kind of comfort.

Gal. 5. 24.
Mat. 5. 29, 30.

4. True mortification is a painful work. The very word imports no less; to kill a man, or to mortifie a member, will not be without pain; hence it is called a crucifying of the flesh, and a cutting off the right hand, a plucking out the right eye: *they that are Christ's have crucified the flesh; if thy hand offend thee, cut it off; and if thy eye offend thee, pluck it out*: in this respect this death unto sin carries with it a likeness to the death of

of Christ; it is attended with agonies, and soul-conflicts, both before, and after our conversion.

1. Before conversion, before the first wound be given it, why then ordinarily there is some compunction of Spirit, some pricking of heart; what a case do we find the *Jews* in, when after *Peters* Sermon, they were pricked at their hearts? and what an agony do we find the *Jailor* in, when he came trembling in, and falling down at the Apostles feet, and crying out, *Sirs, What shall I do to be saved?* With such agonies as these, is the beginning of mortification usually attended; I do not say that they are alike in all, whether for degree or continuance; but in ordinary, true and sound conversion is not without some of these soul-conflicts. Acts 2. 7.
Acts 16. 30.

2. After conversion, after the first round there are some agonies still; for though a Believer be delivered of sin in respect of the guilt, and reigning power; yet he hath still some remainders of sinful Corruption left within him, which draw many a groan, and many a sigh from his trembling heart; we also have the first-fruits of the spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the Redemption of our bodies: such are the groans of mortifying Saints, Saints dying unto sin like the groans of dying men, whose souls being weary of their bodies, do earnestly desire a dissolution: and thus *Paul* groaned, when he said, *O wretched man that I am, who shall deliver me from the body this death?* Rom. 8. 23.
Rom. 7. 24.

Oh what a Touchstone is this? how will it discover true mortification from that which was counterfeit? Some may think they are dead unto sin, when in deed and in truth they are not dead, but asleep unto sin; and it appears by this, because there were no pangs in their death, you know this is a difference betwixt death and sleep; there are pangs in the one, but not in the other: O my soul, examine, what pangs were there in thy death unto sin? what agonies, what soul-conflicts hast thou felt? what compunction of heart, what affliction of Spirit, hast thou endured for sin? what trouble hast thou had to find such a law in thy members rebelling against the law in thy mind, and bringing thee into captivity to the Law of sin? why surely thou art not so mortified, as to be freed wholly from the power of sin; it may be, it doth not rule in thee as a Prince, yet certainly it tyrannizeth over thee, it oft-times carries thee contrary to the bent of thy regenerate mind, to the omitting of what thou wouldst do, and to the committing of what thou wouldst not do; and is not this an affliction of Spirit? doth not this cause frequent conflicts in thy spirit? if not, thou mayest well suspect that sin is not dead, but asleep; or if it be dead to thee, yet thou art not dead to it, I confess, death-pangs are not all alike in all; some have a more gentle, and others a more painful death; so it is in this Spiritual death unto sin; and that herein there may be no mistake, I shall propound this question: What is the least measure of these pangs, these soul-agonies, and conflicts, that are necessarily required to true mortification? I answer,—

1. There must be a sense of sin, and of Gods wrath due unto sin; such a sense we find in *Jesus Christ*; he was very sensible of the weight and burden of those sins, and of the wrath of God that lay upon him; which made him cry out, *My God, My God, why hast thou forsaken me?* thus souls in the act of Mortification, sometimes cry out, *O my sin! and Oh God's wrath!*

2. There must be sorrow for Sin. Such an affection we find also in *Jesus Christ*: *My soul is exceeding sorrowful, even unto death;* 2 Cor. 7. 10. *πένυον*, he was beset and surrounded with sorrows; so every mortified sinner, at one time or other, he feels an inward sorrow and grief; even that Godly sorrow which the Apostle speaks of, *a sorrow according to God;* (i.e.) coming from God, well-pleasing to God, and bringing to God back again.

3. There must be a desire of being freed and delivered from sin: such a desire we find also in *Jesus Christ*; *I have a Baptism to be Baptised with, and how am I strained until it be accomplished?* Luke 12. 50. A regenerate soul earnestly desires to be freed, not only from the guilt, but also from the power of sin, *O wretched man that I am! who shall deliver me?* &c,

4. There must be answerable endeavours in effectual strivings against sin; *Ye have not resisted unto blood, striving against sin.* Heb. 12. 4. How did our Saviour wrestle in the Garden, offering up prayers and supplications with strong crying and tears? so will a regenerate soul wrestle with God about the death of sin, praying, watching, going out in the strength of God, and engaging in a continual war, a deadly feud against it, and these are the least

of those soul-conflicts, wherewith this mortification, or death unto sin is attended.

Now try we the truth of our Mortification by these signs: Doth it spring from a right root of Faith? is it general and universal in respect of all sins? is it accompanied with combates? doth the flesh lust against the Spirit, and the Spirit against the flesh? and in this combate, doth the spirit at last prevail, and triumph over the flesh? do we find it a painfull work both before and after conversion? why, then may I say with the Apostle, *now I know Christ, and the fellowship of his sufferings; now by the Grace of Christ I am made conformable to his death.* As he died for sin, so I die to sin; and here is the ground of my hope, that Christs death is mine.

For the second, whether we encrease and grow in our mortification? this question is needfull as the former, to satisfie our souls interest in the death of Christ. As true Grace is growing Grace, so true mortification is that which grows: Now that we may be resolved in this point also, the growth of our mortification will appear by these following signs.

1. Growing Mortification hath its chiefest conflicts in spiritual lusts. At first we mortifie grosser evils, such as Oaths, Drunkenness, Uncleaness, worldly-mindedness, or the like; but when we grow in this Blessed duty, we then set our selves against spiritual wickednesses; as Pride, Presumption, Self-carnal confidence in a man's own graces, or the like: this Method the Apostle sets down; *let us cleanse our selves from all filthiness of flesh and spirit:* first from all filthiness of the flesh or body, and then from all filthiness of the spirit or soul; as the children of Israel in their entrance into the land of Promise, first they sate upon the frontiers and skirts of the Land, and then they fought it out, and prevailed in the heart of the Country; so Christians in their mortification, they first set upon worldly lusts, gross evils, outward sins; and when they have encountered them at the frontiers, they then conflict with such corruptions as lie more inwardly, in the very heart, spiritual wickednesses that are within. Now if this be our case, here is one sign of our growth,

2. Growing mortification is more, even, constant, lasting, durable, when there is in the heart a sudden flowing and reflowing; it comes from those vast Seas of Corruptions, that are within us; many souls have their Ague-fits, sometimes hot, and sometimes cold; it may be, now they are in a very good frame, and within an hour or two, a mighty Tide comes in, and they are born down by sin and corruption, in this case mortification is very weak: But on the contrary, if we find our standing more firm and sure, if for the main, we walk evenly, and keep closely to the Lord, it carries with it an evidence that our mortification grows.

3. Growing mortification feels Lust more weak, and the Spirit more strong in its ordinary actings. If we would know the truth of growth, let us look to our usual fits of sinning; for then a man's strength or weakness is discerned most: as a man's weakness to good is discerned when he comes to act it, *to will is present with me, but how to perform that which is good I find not:* so a man's weakness to sin is best discerned, when he comes to act it: Mark then the ordinary fits (as we call them) of sinning; sometimes God is pleased to appoint some more frequent assaults, as if he would on purpose suffer the law of the members to war, and to muster up all their forces, that so we might the rather know what is in our hearts; at such a time, if we find that resistance against sin grows stronger, that sin cannot advance and carry on his Army so as formerly, that sin is encountered at first, or met withal at the frontiers, and there overthrown, this is a good sign that now our mortification grows; as, suppose it be a Lust of Fancy, it cannot boyl up to such gross fancies as it was wont; or suppose it be a Lust of Pride, it boyls not up to such a spirit of Pride as formerly; in stead of bringing forth fruit, it now brings forth blossomes; or instead of bringing forth blossomes, it now brings forth nothing but Leaves; why this is a sure sign that this Lust is withering more and more; when the inordinate thirst is not so great in the time of the Fit, when the inward lusts pitch upon lower acts than they had wont, when the waters abate, and fall short, and lessen, and overflow less ground, we may conclude certainly, that mortification grows.

4. Growing mortification hath more ability to abstain from the very occasions and beginnings of lust. Thus Job (whom we look on as a man much mortified) *made a Covenant with his eyes, that he would not think upon a Maid,* and no question, as he made a covenant, so he kept his Covenant: Oh! when a man cannot endure to come where such a one is that he loves not, when he cannot endure the sight of him, or any thing that puts him in mind of him, not so much as to parlie, or speak with him; this is a sign of

2 Cor. 7. 1.

Rom. 7. 18.

Job. 31. 1.

of a strong hatred; and so when a man hates the very garment spotted with the flesh, here's a good sign: I know this height is not easie to attain to, and therefore some in imitation of *Job* and *David*, have bound themselves with vows and promises, as much as might be, to abstain from the appearance of evil, to crush the Cockatrice Egg before the Serpent could creep out of it, to avoid sin in its first rise; but alas, how have they broken their vows from time to time? For all this, I dare not speak against vows, provided that, 1. They be of things lawful. 2. That we esteem them not as duties of absolute necessity. And, 3. That we bind not our selves perpetually, lest our vows should become burdens unto us; but only for some short time, and so renew them as occasion requires; in this way our vows might much help us in our mortification: and if once, through the help of vows, or prayer, or looking unto Jesus, or going to the Cross of Jesus Christ, or by any other means we feel our selves more able to resist sin, to hate sin, in its first rise, first motions, first on-set, we may assuredly hope that now our mortification grows.

O my Soul, try now the growth of thy mortification by these signs; hast thou overcome grosser sins, and is now thy chiefest conflict with spiritual wickednesses? is thy standing and walking with God more close, and even, and constant than sometimes it hath been; is thy lusts more weak, and thy Grace more strong in ordinary actings? I say, in ordinary actings; for the estimate of thy growth must not be taken for a turn or two, but by a constant course: hast thou now more ability to quench the flame of sin in the very spark, to dash *B-bylon's* Brats against the stones, even whilst they are little, to abstain from sin in its first motion or beginning? why, then is the promise accomplished, *he will subdue our iniquities*: Surely thou art a growing Christian; thou hast fellowship with Christ in his sufferings; thy ground is solid, firm, and stable; thy hope hath a rock-foundation, and thou maiest build upon it, that Christ's death, and blood, and sufferings are thine, even thine; *he loved thee, and gave himself for thee.*

Micah 7. 19.

SECT. V.

Of Believing in Jesus in that Respect.

3. **L**et us believe in Jesus, carrying on the great work of our Salvation for us, during his Sufferings and Death. Every one looks upon this as an easie duty; only the humble Soul, the scrupulous Conscience cries out, *What! Is it possible that Christ should die, suffer, shed his blood for me? His incarnation was wonderful, his life on earth was an astonishment; but that the Son of God should become man, live amongst men, and die such a death, even the death of the Cross, for such a one as I am, I cannot believe it; it is an abyss past fadoming; the more I consider it, the more I am amazed at it: suppose I had an enemy in my power, man or Devil, one that provokes me every day, one that hunts my soul to take it away; should I not say with Saul, if a man find his enemy, will he let him go well away? It may be an ingenuous spirit (such as David) would do thus much; but would David, or any breathing soul, not only spare his enemy, but spill himself to save his enemy? would a man become a Devil, to save Devils? would a man endure hell pains to free all the Devils in hell from their eternal pains? and yet what were this in comparison of what Christ hath done or suffered for us? It is not so much for us to suffer for Devils (for we are fellow-creatures) as it is for Christ, God-man, man-God to suffer for us: Oh what an hard thing is it, considering my enmity against Christ, to believe that Christ died for me, that he gave himself to the death, even to the death of the Cross for my soul!*

1 Sam. 24. 19.

Trembling soul! throw not away thy self in a way of unbelief. It may thou wouldst not die for an enemy, an irreconcilable enemy; but are not the mercies of God above all the mercies of men? O believe! And that I may persuade effectually, I shall say down first some Directions; and secondly, some Encouragements of Faith.

1. For the Directions of Faith in reference to Christ's death, observe these particulars.

1. Faith must directly go to Christ, not first to the promise, and then to Christ; but first to Christ, and then to the promise; the Person ever goes before the Prerogative.

2. Faith must go to Christ as God in the flesh; this was the difference betwixt the New-Testament, and old-Testament-Believers; their Faith directs only to God, but

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our Faith looks more immediately to Jesus Christ; *Believe in the Lord Jesus, and thou shalt be saved.*

3. Faith must directly go to Christ, as God in the flesh, *made under the Law*. He continued in all things written in the book of the Law to do them; and so our Faith must look upon him. But of these before: I shall say nothing more to these particulars.

4. Faith must go to Christ, not only as *made under the directive part of the Law* by his life, but under the penal part of the Law by his death; in both these respects *Christ was made under the law*. The one half of the Law he satisfied by the holiness of his life; he fulfilled the law in every jot and every tittle; the other half of the Law he satisfied by his enduring the death, even the death of the Cross; he paid both the Principal and the Forfeiture; and though men do not so, yet Christ did so, that the whole Law might be satisfied fully, by his being under both these parts of the Law, pay and penalty: Come then, and look upon Christ as dying; it was the Serpent, *as lifted up*, and so looked at, that healed the *Israelites* of their fiery stings. Alas! we are diseased, in a spiritual sense, as they were, and Christ Jesus was lifted up as a remedy to us, as the Serpent was unto them; it remains therefore that as they looked up to the Brazen Serpent, so we *look up to Jesus*, believe in Jesus, as lifted up for life, and for salvation: *As Moses lifted up the Serpent in the Wilderness, so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life.* Indeed some difference there is betwixt the Serpent and Christ.

John 14. 15.

John 11. 26.

As, 1. The Brazen Serpent had not power in it self to cure, as Christ hath. 2. The Serpent cured the *Israelites* but for a time, to die again; but whomsoever Jesus cures in a spiritual sense, he cures for ever; *they shall never die*. 3. The Serpent also had its time of curing; it did not alwayes retain its virtue, but during the time they were in the Wilderness; only Jesus Christ, our Brazen Serpent, doth ever retain his power and virtue to the end of the world; and hence it is, that in the Ministry, Christ is still held forth as *lifted up*, that all that will but look on him by faith, may live. 4. The Serpent, sometimes a remedy against poyson, was after turned even to poyson the *Israelites*, which made *Hezekiah* to crush it, and brake it, and stamp it to powder; but Jesus Christ ever remains the sovereign and healing God; he is *the same yesterday, to day, and for ever*. He is unchangeable in his goodness, as he is in holy and divine nature; he can never be defaced, nor destroyed, but he abideth the saviour of sinners to all eternity; why then let us rather *look unto Christ, and believe in Christ as lifted up*, (i. e.) as he was crucified, and died on the Cross. In this respect he is made a fit object for a sinner's faith to trust upon, and rest upon, *Christ as crucified, as made sin, and a curse for us, is the object of our pardon*. O this is it that makes Christ's death so desirable; why therein is virtually and meritoriously pardon of sin, Justification, redemption, reconciliation, and what not? *Oh! cries a sinner, where may I set my foot? how should I regain my God? my sin hath undone me, which way should I cast for pardon?* why now remember that in seeking pardon, Christ was crucified; Christ as dying, is principally to be eyed and looked at: *Who is he that condemneth? it is Christ that dyed*, Rom. 8. 34. No Question Christ's active Obedience, during his Life, was most exact, and perfect, and meritorious; yet that was not the expiation of sin: only his passive obedience (Christ only in his sufferings) took away sin, the guilt of sin, and punishment for sin; *We have redemption through the blood of Christ, even the forgiveness of sins*. If any humble soul would have recourse to that Christ, who is now in heaven, let him first in the actings of his Faith, consider him as crucified, as *lifted up*, as made sin for us, as through whom (under that consideration) he is to receive pardon of sin, Justification, redemption, reconciliation, sanctification, salvation.

Rom. 8. 34.

Eph. 1. 7.

5. Faith in going to Christ, as *lifted up*, it is principally and mainly to look unto the end, meaning, intent, and design of Christ in his sufferings, as he was *lifted up*; we are not barely to consider the History of Christ's death, but the aim of Christ in his death: Many read the History, and they are affected with it; there is a principle of humanity in men, which will stir up compassion, and love, and pity towards all in misery: whilst Christ was suffering, the women followed after him weeping; but this weeping, not being spiritual, or rais'd enough, he said to them, *Daughters of Jerusalem, weep not for me, but for your selves*. The way of Faith drawing virtue out of Christ's death, it is especially to look to the scope and drift of Christ in his sufferings. As God looks principally to the meaning of the Spirit by Prayer, so doth faith look principally to the meaning of Christ in his sufferings: mistake not, my meaning is not that we should be ignorant

ignorant of the History of Christ's death, or of the manner of Christ's sufferings; you see we have opened it largely, and followed it close from first to last; but we must not stick there; we should above all, look to the mind and heart of Christ in all this: some observe, that both in the Old, and New Testament we find this Method; first, the History, and then the Mystery; first, the Manner, and then the Meaning of Christ's sufferings; as in the Old Testament. We have first, the History, in *Psal. 22.* written by David; and then the Mystery, in *Isa. 52.* written by *Isaiah*. And in the New Testament we have first the manner of his sufferings written at large by all the Evangelists; and then the meaning, written by the Apostles in all their Epistles. Now accordingly are the acts of Faith; we must first *look on Jesus as lifted up*, and then look at the end and meaning; why was this Jesus thus *lifted up*? Well, but you may demand, what was the end, the plot, the great design of Christ in this respect?

I answer, some ends were remote, and others were more immediate: but omitting all those ends that are remote, his Glory, our Salvation, &c. I shall only answer in these Particulars.

1. One design of Christ's death was to redeem us from the slavery of Death and Hell: *He hath redeemed us from the Curse of the Law, being made a Curse for us; as it is written; Cursed is everyone that hangeth on a Tree: Hence it is, that we say, that by his sufferings Christ hath redeemed us from Hell, and by his doings Christ hath given us a right to heaven: he was made under the Law, that he might redeem them that were under the Law.* Alas! we were carnal, sold under sin; whereupon the Law seized on us, lock'd us up, as it were, in a dungeon; yea, the sentence passed, and we but waited for execution; now to get us rid from this dismal, damnable estate, Christ himself is made under the Law, that he might redeem us. Redeem us! how? not by way of entreaty, to step in, and beg our pardon; that would not serve the turn: sold we were, and bought we must be; a price must be laid down for us, it was a matter of Redemption; but with what must we be redeemed? surely with no casie price: ah no, it cost him dear, and very dear: *Ye were not redeemed with corruptible things, as silver and Gold, but with the precious blood of Christ: his precious blood was the price we stood him in; which he paid when he gave his life a ransom for many: the case stood thus betwixt Christ and us in this point of Redemption; we all like a crew or company of Malefactors, were ready to suffer, and to be executed: now, what said Christ to this? Why, I will come under the Law, said Christ, I will suffer that which they should suffer; I will take upon me their execution, upon condition I may redeem them: now this he did at his death; and this was the end why he died, that by his death we might be redeemed from the slavery of Death and Hell.*

Gal. 3.

Gal. 3. 4, 5.

1 Pet. 1. 18.

Mat. 20. 28.

2. Another Design of Christ's death, was to free us from sin: not only would he remove the effect, but he would take away the cause also: *Whom God hath set forth to be a propitiation—for the remission of sin.—Behold the Lamb of God which taketh away the sins of the world.—He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.—Once hath he appeared to put away sin by the sacrifice of himself.—And the blood of Jesus Christ his Son cleanseth us from all sin.* This was the plot, which God by an ancient design aimed at in the suffering of Jesus Christ; that he would take away sin: And thus Faith must take it up, and look upon it. When Peter had set forth the hainousness of the Jews sin, in killing Christ, he tells them at last of that design of old; *All this was done, said he, by the determinate counsel of God.* His meaning was first to humble them, and then to raise them up; *q. d.* It was not so much they that wrought his death, as the Decree of God, and the agreement of God and Christ: there was an ancient contrivement that Jesus Christ should die for sin, and that all our sins should be laid on the back of Jesus Christ: and therefore he seems to speak comfort to them in this; that howsoever they designed it, yet God and Christ designed a further end in it than they imagined, even to remission of sins: *Who was delivered to death for our sins, and rose again for our justification.* The death of Christ (as one observes) was the greatest and strangest design that ever God undertook, and therefore sure he had an end proportionable to it; God that willeth not the death of a sinner, would not for any inferior end, will the death of his Son, whom he loved more than all the world besides; it must needs be some great matter for which God should contrive the death of his Son; and indeed it could be no less than to remove that which he most hated, and that was sin. Here then is another end of Christ's death, it was for the remission of sin one main part of our justification.

Rom. 3. 25.

John 1. 29.

2 Cor. 5. 21.

Heb. 9. 26.

1 John 1. 7.

Acts 2. 23.

Rom. 4. 25.

3. Another

3. Another design of Christ's death was to mortifie our members which are upon the earth. Not only would he remit sin, but he would destroy it, kill it, crucifie it; he would not have it reign in our mortal bodies, that we should obey it in the lusts thereof. This
 Rom. 6. 11. Design the Apostle sets out in these words, *he bare our sins in his own body upon the Tree, that we being dead unto sin, should live unto righteousness*: Christ by his death had not only a design to deliver us from the guilt of sin, but also from the power of sin: God
 Gal. 6. 14. forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Paul was a mortified man, dead to the world, and dead to sin: But how came he so to be? why this he attributes to the Cross of Christ, to the death of Christ; the death of Jesus was the cause of this death in Paul:
 Heb. 9. 14. How much more shall the blood of Christ—purge our Consciences from dead works to serve the living God? There is in the death of Christ first a value, and secondly, a virtue; the former is available to our justification, the latter to our sanctification; now sanctification hath two parts, mortification and vivification: Christ's death, or passive obedience is more properly conducive to the one; his life, or active obedience to the other. Hence Believers are said to be *engrafted with Christ in the likeness of his death*; there is a kind of likeness betwixt Christ and Christians: Christ died, and the Christian dies; Christ died a natural death, and a Christian dies a spiritual death; Christ died for sin, and the Christian dies for sin; this was another end of the death of Christ; there issues from his death a mortifying virtue, causing the death of sin in a Believer's soul, one main part of our sanctification.

O my soul look to this; herein lies the pith and marrow of the death of Christ; and if now thou wilt but act and exercise thy faith in this respect, how mightest thou draw the virtue and efficacy of his death into thy soul? But here is the question, how should I manage my Faith? or how should I act my faith, to draw down the virtue of Christ's death, and so to feel the virtue of Christ's death in my soul, mortifying, crucifying, and killing sin?

I answer, 1. In prayer, meditation, self-examination, receiving of the Lord's Supper, &c. I must propound to my self and soul the Lord Jesus Christ, as having undertaken and performed that bitter and painful work of suffering even unto death; yea, that of the Cross, as it is held out in the History and Narrative of the Gospel. 2. I must really and steadfastly believe, and firmly assent that those sufferings of Christ so revealed and discovered, were real and true, undoubted, and every way unquestionable as in themselves. 3. I must look upon those grievous, bitter, cruel, painful, and with all opprobrious, execrable, shameful sufferings of Christ, as very strange and wonderful; but especially considering the spiritual part of his sufferings, viz. the sense and apprehension of God's forsaking and afflicting him in the day of his fierce anger, I should even be astonished and amazed thereat: what! that the Son of God should lay his head on the block, under the blow of divine Justice? that he should put himself under the wrath of his heavenly Father? that he should enter into the combat of Gods heavy displeasure, and be deprived of the sense and feeling of his love, and mercy, and wonted comfort? how should I but stand agast at these so wonderful sufferings of Jesus Christ? 4. I must weigh and consider what it was that occasioned and caused all this, viz. Sin, yea, my Sin, yea, this and that Sin particularly. This comes nearer home, and from this I must now gather in these several Conclusions: As,——

1. It was the Design of Christ by his sufferings to give satisfaction to the infinite Justice of God for sin. 2. It was intended and meant (at least in a second place) to give out to the world a most notable and eminent instance and demonstration of the horridness, odiousness, and execrableness of sin; sith no less than all this, yea, nothing else but this would serve the turn to expiate it, and atone for it. 3. It holds forth again, as sin is horrid in its self, so it cannot but be exceeding grievous and offensive to Christ: Oh it cost him dear, it put him to all this pain and Torture; it made him cry out, *My God, my God, why hast thou forsaken me?* how then should it but offend him above all, above any thing in the world? 4. If therefore there be in me any spark of love towards Christ, or any likeness to Christ; or if I would have Christ to bear any affection, love, regard, or respect unto me, it will absolutely behove me by all means to loath sin, and cast it away from me; to root it up, to quit my hands, and to rid my heart of it. The truth is, I cannot possibly give forth a more pregnant proof of my sincere love, entire affection, respect, conformity, resemblance, sympathy to, and with Christ, than by offering all violence, usually all holy severity against sin for his very sake.

Now

Now when the heart is thus exercised, God by his Spirit will not fail to meet us; our desire and endeavour of our soul to weaken and kill sin in the soul is not without its reward; but especially when sin hath in this way, and by this means, lost the affection of the soul, and is brought in hatred, and disesteem, it decays, and dyes of it self; for it only liveth and flourisheth by the warm affections, good thoughts, and opinion that the soul hath of it. So that matters going thus in the heart, the influence that should nourish and maintain sin, is cut off, and it withers by degrees till it be finally, and fully destroyed.

Thus for directions; now for the encouragements of our faith to believe in Christ's death, consider—

1. The fulness of this object, *Christ crucified*; there is a transcendent all-sufficiency in the death of Christ: in a safe sense it contains in it *universal redemption*: it is sufficient for the redemption of every man in the world, yea, and effectual for all that have been, are, or shall be called into the state of grace, whether Jews, or Gentiles, bound or free. I know some hold, that Christ dyed for all, and every man with a purpose to save; only thus they explicate. 1. That Christ dyed for all men considered in the common lapse or fall, but not as obstinate, impenitent, or unbelievers; he dyed not for such, as such. 2. That Christ dyed for all men in respect of the request or impetration of salvation, but the application thereof is proper to believers. 3. That Christ dyed not to bring all or any man actually to salvation, but to purchase salvability, and reconciliation so far, as that God might and would (*salva justitia*) deal with them on terms of a better covenant. 4. That Christ hath purchased salvability for all men, but faith and regeneration he hath merited for none; because God is bound to give that which Christ hath merited of him, although it be not desired, or craved. I cannot assent to these positions: but thus far I grant, that Christ's death in it self is a sufficient price and satisfaction to God for all the world; and that also it is effectual in many particulars to all men respectively in all the world; every man in one way or other hath the fruit of Christ's death conferred upon him; but this fruit is not of one kind; for, 1. Some fruit is common to every man, as the earthly blessings which Infidels enjoy, may be termed the fruits of Christ's death. 2. Other fruit is common to all the members of the visible Church, as, to be called by the Word, to enjoy the Ordinances, to live under the Covenant, to partake of some graces that come from Christ. 3. Other fruit is indeed peculiar to the Saints of God, as, faith unfeigned, regeneration, pardon of sin, adoption, &c. And yet this fruit is universal to all the Saints, whether Jews or Gentiles: in which sense speaks the Apostle, *He spared not his own Son, but delivered him up for us all.*—And he gave himself a ransom for all, and God hath concluded them all in unbelief, that he might have mercy upon all,——And by the righteousness of one, the free gift came upon all men unto justification of life;——He tasted of death for all men, or distributively for every man. All which texts are rightly interpreted by Caiphas, *He prophesied that Jesus should dye for that Nation; and not for that Nation only, but that also he should gather together in one the children of God, that were scattered abroad.* And thus John brings in the four beasts, and four and twenty Elders, saying, *Thou art worthy to take the book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and thus Paul rightly argues, Is he the God of the Jews only? is he not of the Gentiles also? yes, of the Gentiles also.* O the fulness of Christ's death!—many are apt to complain, *Would Christ dye for me? why alas, I am an alien, I am not of the common-wealth of Israel, I am a dog, I am a sinner, a grievous sinner, a sinner of the Gentiles: And what then? To who sometimes were as far off, are now made nigh by the blood of Christ, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; that he might reconcile both unto God in one body by the cross.* Oh what encouragement is this for thee to believe thy part in the death of Christ?

2. Consider the worth, the excellency of this glorious object, *Christ crucified*. There is an infinite of worth in the death of Christ; and this ariseth, first from the dignity of his person, he was God-man; the death of Angels and men if put together, could not have amounted to the excellency of Christ's death; stand amazed at thy happiness; O believer, thou hast gained by thy loss, thou hast lost the righteousness of a creature, but the righteousness of an infinite person is now made thine; hence it is many times called the *Righteousness of God*: both because Christ is God: and because

Rom. 11. 32.

1 Tim. 2. 6.

Rom. 11. 32.

Rom. 5. 18.

Heb. 2. 9.

John 11. 51, 52.

Rev. 5. 9.

Rom. 3. 29.

Eph. 2. 13, 14, 16.

Rom. 10. 3.

2 Cor. 5. 21.

AGS 20. 28.

1 Pet. 1. 18.

cause it is such a righteousness as God is satisfied with; he looks for no better, yea, there can be no better. 2. This worth is not only in respect of the dignity of the person, but also in respect of the price offered; O it was the blood of Christ, one drop whereof is of more worth than thousands of gold and silver. It was this blood that purchased the whole Church of God, which a thousand worlds of wealth could never have done. 3. This worth is not only in respect of the person and price neither, but also in respect of the manner of the oblation; Christ must dye on the Cross as it was determined; the price in it self, is not enough, unless it be ordered and proportioned according to the will of him, who is to be satisfied; if a man should give for a captive prisoner an infinite sum of money, sufficient in it self to redeem a thousand, yet if not according to such a way as the conquerour prescribeth, if not according to the condition, it could not be called a satisfaction; now this was the condition that Christ must die, and dye that death of the Cross, and accordingly he undertook, and performed, which set a lustre, and glory, and excellency, and worth upon his death. O the worth, O the excellency of this death of Christ! — many are apt to complain, O the filth of my sins! *Oh the injuries and unkindness that have been in mine iniquities! it is not my misery, my destruction that so much troubles me, as that God is displeased.* Sweet soul! turn thine eyes hither; surely this death of Christ is more satisfactory to God, than all thy sins possibly can be displeasing to God; there was more sweet savour in Christ's sacrifice, than there could be offence in all thy sins; the excellency of Christ's death in making righteous, doth super-abound the filthiness of sin in making a sinner. Come on then, and close with Christ upon this encouragement; there is a dignity, an excellency, in this object of faith, *Christ crucified.*

2 Chron. 33. 6

Mat. 26. 65.

3. Consider the suitableness of this blessed object, *The death of Christ.* There is in it a suitableness to our sinful condition, whatsoever the sin is; it is the cry of some, *They dare not believe, they dare not touch Christ crucified, they dare not approach to that precious blood, because of this sin, and that sin, and the other sin.* Whereas in the death and blood of Christ (if they could but take a full view of it) they might find something suitable to their estate: As for instance, suppose thy sin the greatest sin imaginable, except that against the holy Ghost; art thou a murdurer? hast thou had thy hands imbrued in the blood of Saints? why see now how Christ for thy sake was esteemed of the Jews, a murdurer, and worse than a murdurer; *Barabbas is preferred before Jesus, Barabbas is released, and Jesus is murdered; yea, his blood is shed, to wash away thy blood-shed: art thou a Sorcerer, a Negromancer? is thy sin the sin of Manasseh, of whom it is said, that he used enchantments, and witchcraft; and dealt with a familiar spirit, and with wizards; why, see now how Jesus Christ for thy sake was esteemed of the Jews as an impostor, an inchanter; for so some say, that he got the Name of God, and sowed it in his thigh, and by vertue thereof he wrought all his miracles, and they commonly reported of him that he had a devil, and that he cast out devils through Belzebub Prince of devils.* Art thou a blasphemer? hast thou joyned with those in these sad times, who have opened their mouths against the God of Heaven, enough to make a Christian rend his heart, and weep in blood? why see now how Jesus for thy sake was judged of Caiaphas, and all the Sanhedrim, for a blasphemer of God, and that in the highest kind of blasphemy, *as making himself equal with God; yea, see how the high Priest rends his clothes, saying, he hath spoken blasphemy; Surely all this he endured, that very blasphemers may find mercy, if they will but come in, and believe in Jesus.* I might instance in other sins; art thou a Traytor, a glutton, a drunkard, a wine-bibber, a thief, a seducer, a companion of sinners? why, see now how Jesus Christ was for thy sake, thus called, reputed, accounted; whatever the sin is, there's something in Christ that answers that very sinfulness; thou art a sinner, and he is made sin, to satisfy the wrath of God even for thy sin; thou art such, and such a sinner, and he is accounted such and such a sinner for thy sake, that thou mightest find in him something suitable to thy condition, and so the rather be encouraged to believe, that in him, and through him all thy sins shall be done away. Away, away unbelief, distrust, despair! you see now the brazen serpent lifted up, you see what a blessed object is before you; O believe! O look up unto Jesus! O believe in him thus carrying on the work of thy salvation in his death.

SECT. VI.

Of loving Jesus in that respect.

6. **L**et us love Jesus as carrying on the great work of our Salvation for us during his sufferings and death. What! did he suffer and dye? *Greater love than this hath no man, that a man should give his life for his friends;—but God commended his love towards us, in that while we were yet sinners, Christ dyed for us.* Why here's an argument of love indeed, how should we but love him, who hath thus loved us? in prosecution of this I have no more to do, but first to shew Christ's love to us, and then to exercise our love to him again.

Rom. 5. 8.

1. For his love to us; had not God said it, and the Scriptures recorded it, who would have believed our reports? yet Christ hath done it, and it is worth our while to weigh it, and consider it in an holy meditation.—Indeed with what less than ravishment of Spirit can I behold the Lord Jesus who from everlasting was clothed with Glory and Majesty, now wrapped in rags, cradled in a manger, exposed to hunger, thirst, weariness, danger, contempt, poverty, revilings, scourgings, persecution? but to let them pass: into what extasies may I be cast to see the Judge of all the world accused, judged, condemned? to see the Lord of life dying upon the tree of shame and curse? to see the eternal Son of God struggling with his Father's wrath? to see him who had said, *I and my Father are one*, sweating drops of blood in his agony, and crying out on his cross, *my God, my God, why hast thou forsaken me?* Oh whither hath his love to mankind carried him? had he only sent his creatures to serve us, had he only sent his Prophets to advise us in the way to Heaven, had he only sent his Angels from his chamber of presence to attend upon us, and to minister to us, it had been a great deal of mercy; or if it must be so, had Christ come down from Heaven himself, but only to visit us, or had he come only and wept over us, saying, *Oh that you had known, even you in this your day the things belonging to your peace! Oh that you had more considered of my goodness! Oh that you had never sinned!* this would have been such a mercy as that all the world would have wondered at it: but that Christ himself should come; and lay down his blood, and life, and all for his people; and yet I am not at the lowest, that he should not only part with life, but part with the sense, and sweetness of God's love, which is a thousand times better than life, *Thy loving kindness is better than life*; that he should be content to be accursed, that we might be blessed; that he should be content to be forsaken, that we might not be forsaken; that he should be content to be condemned that we might be acquitted; O what raptures of Spirit can be sufficient for the admiration of this so infinite mercy? be thou swallowed up O my soul in this depth of Divine love; and hate to spend thy thoughts any more upon the base objects of this wretched world, when thou hast such a Saviour to take them up.—Come look on thy Jesus, who dyed temporally, that thou mightest live eternally: who out of his singular tenderness would not suffer thee to burn in hell, for ten, twenty, thirty, forty, an hundred years, and then recover thee, by which notwithstanding he might better and deeper have imprinted in thee the blessed memory of a dear Redeemer; no, no, this was the Article betwixt him and his Father, *That thou shouldst never come there*; see but, observe but Christ's love in that mutual agreement betwixt God and Christ, *Oh I am pressed* (saith God) *with the sins of the world as a cart is pressed that is full of sheaves, come my Son, either thou must suffer, or I must damn the world*: Accordingly I may imagine the Attributes of God to speak to God, *Mercy* cries, *I am abused*, and *Patience* cries, *I am despised*; and *goodness* cries, *I am wronged*; and *Holiness* cries, *I am contradicted*; and all these come to the Father for *Justice*, crying to him, that *all the world were opposers of his Grace and Spirit, and if any be saved Christ must be punished*. In this case we must imagine Christ stepped in, *nay rather than so*, (saith Christ) *I will bear all, and undertake the satisfying of all*. And now look upon him! he hangs on the cross all naked, all torn, all bloody; betwixt Heaven and Earth, as if he were cast out of Heaven, and also rejected by Earth; he hath a Crown indeed, but such a one as few men will touch, none will take from him; and if any rash man will have it, he must tear hair, skin, and all, or it will not come; his hair is all clodded with blood, his face all clouded with black and blew, he is all over so pittifully rent, outwards, inwards,

Psal. 63. 3.

body and soul.—I will think the rest; alas, when I have spoken all I can, I shall speak under it, had I the tongues of men and Angels, I could not express it; Oh love more deep than hell! Oh love more high than heaven! the brightest Seraphims that burn in love, are but as sparkles to that mighty flame of love in the heart of Jesus.

2. If this be Christ's love to us, what is that love we owe to Christ? Oh now for an heart that might be some wayes answerable to these mercies! Oh for a soul sick of love, yea sick unto death! how should I be otherwise, or any less affected, this only sickness is our health, this death our life, and not to be thus sick is to be dead in sins and trespasses; why, surely I have heard enough, for which to love Christ for ever. The depths of God's grace are bottomless, they pass our understandings, yet they recreate our hearts; they give matter of admiration, yet they are not devoid of consolation: O God raise up our souls to thee, and if our Spirits be too weak to know thee, make our affections ardent and sincere to love thee.

Surely the death of Christ requires this, and calls for this: many other motives we may draw from Christ, and many other motives are laid down in the Gospel, and indeed the whole Gospel is no other thing than a motive to draw man to God by the force of God's love to man; in this sense the holy Scriptures may be called the *book of true love*, seeing therein God both unfolds his love to us, and also binds our love to him; but of all the motives we may draw from Christ, and of all the arguments we may find in the Gospel of Christ, there is none to this, the death of Christ, the blood of Jesus: is not this such a love-letter, as never, never was the like? read the words, *For his great love wherewith he loved us*, Ephes. 2. 4. or if you cannot read, observe the Hieroglyphicks, every stripe is a letter, every nail is a capital letter, every bruise is a black letter, his bleeding wounds are as so many rubricks to shew upon record: Oh consider it, is not this a great love? are not all mercies wrapt up in the blood of Christ? it may be thou hast riches, honours, friends, means, Oh but thank the blood of Christ for all thou hast; it may be thou hast grace, and that is better than corn, or wine, or oyl? Oh but for this thank the blood of Jesus, surely it was the blood of Christ that did this for thee; thou wast a rebellious soul, thou hast an hard and filthy heart, but Christ's blood was the fountain opened, and it took away all sin, and all uncleanness; Christ in all, and Christ above all, and wilt thou not love him? Oh that all our words were words of love, and all our labour, labour of love, and all our thoughts, thoughts of love; that we might speak of love, and muse of love, and love this Christ, who hath first loved us, with all our heart, and soul, and might! what? wilt thou not love Jesus Christ? let me ask thee then, whom wilt thou love? or rather whom canst thou love, if thou lovest not him? if thou sayest, *I love my Friends, Parents, Wife, Children*; Oh but love Christ more than these; a friend would be an enemy, but that the blood of Christ doth frame his heart; a Wife would be a trouble, but that the blood of Christ doth frame her heart; all mercies are conveyed to us through this channel; Oh who would not love the Fountain?—consider of it again and again, our Jesus thought nothing too good for us, he parts with his life and blood, he parts with the sense and feeling of the love of God, and all this for us, and for our sakes; Ah my soul, how shouldst thou but love him in all things, and by all means?

It is reported of Ignatius, that he so continually meditated on the great things Christ suffered for him, that he was brought entirely to love him: and when he was demanded, why he would not forsake Christ, rather than suffer himself to be torn and devoured of wild beasts? he answered, that he could not forget him because of his sufferings; *Oh his sufferings* (said he) *are not transient words, or removable objects, but they are indelible characters, so engraven in my heart, that all the torments of earth can never raze them out.* And being commanded by that bloody Tyrant Trajane to be ript and unbowed, they found Jesus Christ written upon his heart in Characters of Gold. Here was an heart worth Gold; Oh that it might be thus with us! If my hands were all of love, that I could work nothing but love; if my eyes were all of love, that I could see nothing but love; if my mind were all of love, that I could think of nothing but love; all were too little to love that Christ, who hath thus immeasurably loved me; if I had a thousand hearts to bestow on Christ, and they most enlarged and screwed up to the highest pitch of affection, all these were infinitely short of what I owe to my dread Lord, and dearest Saviour. Come let's joyn hands, *He loved us, and therefore*

let us love him: if we dispute the former, I argue from the Jews, when he shed but a few tears out of his eyes at Lazarus's grave, then said the Jews, behold how he loved him, John 11. 36. how much more truly may it be said of us for whom he shed both water and blood, and that from his heart, Behold how he loved us; why then, if our hearts be not Iron, yea if they be Iron, how should they chuse but feel the magnetic force of this Loadstone of love; for to a Loadstone doth Christ resemble himself, when he saith of himself; And I, if I be lifted up from the earth, will draw all men unto me. John 12. 32.

SECT. VII.

Of joying in Jesus in that Respect.

7. **L**et us joy in Jesus, as carrying on the great work of Salvation, in his sufferings and death: what? hath Christ suffered for us? hath he drunk off all the cup of God's wrath, and left none for us? how should we be but cheered? Precious souls! why are you afraid; there is no death, no hell, no condemnation to them that are in Christ Jesus. There is no divine justice for them to undergo, that have their share in this death of Christ; Oh the Grace and Mercy that is purchased by this means of Christ! Oh the waters of comfort that flow from the sufferings, and obedience of Christ! Christ was amazed, that we might be cheered: Christ was imprisoned, that we might be delivered; Christ was accused, that we might be acquitted; Christ was condemned, that we might be redeemed; Christ suffered his Father's wrath, and came under it, that the victory might be ours, and that in the end we might see him face to face in glory: is not here matter of Joy? It may be the Law, and sin, and justice, and conscience, and death, and hell, may appear as enemies, and disturb thy comforts; but is there not enough in the blood of Christ to chase them away? Give me Leave but to frame the objections of some doubting souls; and see whether Christ's death will not sufficiently answer, and solve them all.

1. One cries thus, *Oh I know not what will become of me, my sins are ever before me; against thee, thee only have I sinned, and done this evil in thy sight. I have sinned against a most dear, and gracious, and merciful God and Father in our Lord Jesus; O the aggravations of my sins! are they not sins above measure sinful.*

It may be so, but the blood of Christ is a fountain opened for sins and for uncleanness; in him we have redemption through his blood, even the forgiveness of sins.— He by himself purged our sins.— And now once in the end of the world hath he appeared, put away sin by the sacrifice of himself.— And Christ was once offered to bear the sins of many. *Ἀντιπαρὸν* to bear away the sins of many. As the Scape-coat under the Law had upon his head all the iniquities of the Children of Israel, and so was sent away by the hand of a fit man into the wilderness; so the Lord Jesus (of whom that Goat was a type) had all the iniquities of his Elect laid upon him by God his Father, and bearing them, he took them away, Behold the Lamb of God, that taketh away the sins of the world; he bore them, and bore them away; he went away with them into the wilderness, or into the land of forgetfulness. See what comfort is here.

2. Another cries thus, *Oh I know not what will become of me, the Law is mine enemy, I have transgressed the Law, and it speaks terribly, cursed is every one that continueth not in all things which are written in the book of the Law to do them: Oh I have offended the Law, and I am under the curse.*

Say not so, for by the death of Christ, though the Law be broken, yet the curse is removed; the Apostle is clear, *Christ hath redeemed us from the curse of the Law, being made a curse for us*; he was made a curse for us, (i. e.) the fruits and effects of God's curse, the punishment due to sinners, the penal curse which justice required, was laid upon Christ, and by this means we are freed from the curse of the Law. It is true, that without Christ thou art under this Law, *Do, or Die*, and if thou offendeest in the least kind thou shalt perish for ever, the curse of the Law is upon thee to the uttermost; but on the other side, if thy claim be right to the blood of Christ, thou art freed from penalty; not but that we may be corrected and chastised, but what is that to the eternal curse which the Law pronounceth against every sin? we are freed from the curse, or damna-

John 11. 36

John 12. 32.

Rom. 8. 1.

Psal. 51. 3, 4.

Zach. 13. 1.

Eph. 1. 7.

Heb. 1. 3.

Heb. 9. 26.

Ver. 28.

Levit. 16. 21, 22.

John 1. 29.

Gal. 3. 10.

Gal. 3. 13.

Rom. 8. 1.

tory sentence of the Law, *There is no condemnation to them that are in Christ Jesus; the Law is satisfied, and the bond is cancelled by our Surety Christ. O what comfort is this?*

3. Another cries thus? *Oh I know not what will become of me, I have offended justice; and what shall appeal from the seat of justice, to the throne of grace? my sins are gone before, and they are knocking at heaven gates, and crying, justice Lord on this sinner; I know not what will be the issue, but either free Grace must save me, or I am gone.*

Say not so, for by this death of Christ, free-grace, and justice are both thy friends. How e're some do, yet certainly thou needs not to appeal from the court of justice to the Mercy-seat; in this mystery of Godliness there may be as much comfort in standing before the Bar of justice, as at the Mercy-seat, (i. e.) by standing therein, and through the Lord Jesus Christ; yea, this is the Gospel-way, to go to God the Father, and to tender up to him the active and passive righteousness of Christ his Son for an atonement, and satisfaction for our sins, in this way is the comfort of justification brought; if we go to God in any other way than this, it is but in a natural way, and not in a true Evangelical way. A man by nature may know thus much; that when he hath sinned, he must seek unto God for mercy, but to seek unto God for pardon with a price in our hands, to tender up the merits of Jesus Christ for a satisfaction to Divine justice, here is the mystery of Faith; and yet I speak not against relying on God's mercy for pardon, but what need we to appeal from justice to mercy, when by faith we may tender the death of Christ, and so find acceptance with the justice of God it self? come soul, and let me tell thee for thy comfort, if thou hast any share in the death of Christ, thou hast two tenures to hold thy pardon and salvation by, *Mercy, and justice; free-grace, and righteousness; mercy in respect of thee, and justice in respect of Christ; not only is free-grace ready to acquit thee, but a full price is laid down to discharge thee of all thy sins: so that now when the Prince of this World comes against thee, thou mayest say in some sense as Christ did. He can find nothing in me, for how can he accuse me, seeing Christ is my Surety? seeing the bond hath been sued, and Christ Jesus would not leave one farthing unpaid? as Paul said to Philemon concerning Onesimus, if he have wronged thee, or owe thee any thing, put it on my account; so doth Christ say to God, if these have wronged thy Majesty, or owe thee any thing, put it on me. Paul indeed added, I Paul have written it with mine own hand, but Christ speaks thus, I Jesus have ratified and confirmed it with my own blood.*

Gen. 2. 17.

4. Another cries thus, *Oh I know not what will become of me, the first threat that ever was (in the day that thou eatest thereof thou shalt surely die) now sits on my spirit; methinks I see the grisly form of death standing before me; Oh this is he that is the King of fears, the chief of terrors, the inlet to all those Plagues in another world; and die I must, there is no remedy; Oh I startle, and am afraid of it.*

Rom. 8. 34.

And why so? it is Christ that dyed, and by his death he hath took away the sting of death, that now the drone may hiss, but cannot hurt: come, meditate much upon the death of Christ, and thou shalt find matter enough in his death, for the subduing of thy slavish fears of death, both in the merit of it, in the effect of it, and in the end of it. 1. In the merit of it; Christ's death is meritorious, and in that respect the writ of mortality is but to the Saints a writ of ease, a passage into Glory. 2. In the effect of it, Christ's death is the conquest of death; Christ went down into the grave to make a back-door, that the grave, which was before a prison, might now be a thorough-fare; so that all his Saints may with ease pass through, and sing, *O death where is thy sting? Oh hell where is thy victory?* 3. In the end of it, Christ's death amongst other ends aims at the ruine of him that had the Power of death; that is, the Devil; and to deliver them who through fear of death were all their life time in bondage. Christ pursued this end in dying, to deliver thee from the fear of death; and if now thou fearest, thy fearing is a kind of making Christ's death of none effect. O come, and with joy draw water out of this well of Salvation!

Heb. 2. 14, 15.

Isa. 12. 3.

5. Another cries thus, *Oh I know not what will become of me; the very thoughts of hell seem to astonish my heart; methinks I see a little peep-hole down into hell and the devil roaring there, being reserved in chains under darkness, untill the judgment of the great day; and methinks I see the damned flaming, and Judas, and all the wicked in the world, and they of Sodom, and Gomorrah there lying, and roaring, and gnashing their teeth: now, I have sinned, and why should not I be damned?*

damned? Oh why should not the wrath of God be executed on me, yea even upon me?

I answer, the death of Christ acquits thee of all. *Blessed is he that hath a part in the first resurrection, on such the second death hath no power.* Christ's death hath took away the pains of the second death, yea, pains and power too, for it shall never oppress such as belong to Christ. If Hell and Devils could speak a word of truth, they would say, *Comfort your selves ye believing souls, we have no power over you, for the Lord Jesus hath conquered us, and we have quite lost the cause.* Paul was very confident of this, and therefore he throws down the Gauntlet, and challengeth a dispute with all commers, *Who shall lay any thing to the charge of Gods Elect? it is God that justifieth; who is he that condemneth? it is Christ that dyed: let sin, and the law, and justice, and death, and hell, yea, and all the Devils in Hell unite their forces, this one argument of Christ's death (it is Christ that dyed) will be enough to confute and confound them all.* Rom. 20. 6.
Rom. 8. 33, 34.

Come then, and comfort your selves all believers in this death of Christ; what? do you believe? and are you confident that you do believe? why then do you sit drooping? *What manner of communications are these that you have, as ye walk, and are sad?* Away, away dumpishness, despair, disquietness of spirit? Christ is dead, that you might live, and be blessed, in this respect every thing speaks comfort, if you could but see it; God and men, heaven and earth, Angels and devils; the very justice of God it self, is now your friend, and bids you go away comforted, for it is satisfied to the full; Heaven it self waits on you, and keeps the dores open that your souls may enter; *We have boldness (saith the Apostle) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh.* Christ's death hath set open all the golden gates and dores of glory; and therefore go away cheerily, and get you to heaven, and when you come there, be discouraged, or discomforted if you can. O my soul, I see thou art pouring on sin, on thy crimson sins, and scarlet sins, but I would have thee dwell on that crimson scarlet blood of Christ; Oh it is the blood of sprinkling, it speaks better things than the blood of Abel, it cries for mercy, and pardon, and refreshing, and salvation; thy sins cry, *Lord do me justice against such a soul;* but the blood of Christ hath another cry, *I am abused, and humbled, and I have answered all.* Methinks this should make thy heart leap for joy; Oh the honey, the sweet that we may suck out of this blood of Christ! come lay to thy mouth, and drink an hearty draught, it is this spiritual wine that makes merry the heart of man; and it is the voice of Christ to all his guests, *Eat O friends, drink, yea drink abundantly, O beloved.* Luke 24. 17.
Heb. 10. 20;
Cant. 5. 2]

SECT. VIII.

Of calling on Jesus in that respect.

8. **L**et us call on Jesus, or on God the Father in and through Jesus.

1. We must pray that all these Transactions of Christ in his sufferings and death may be ours; if we direct our prayers immediately to Jesus Christ, let us tell him what anguish and pains he hath suffered for our sakes; and let us complain against our selves, *Oh what shall we do, who by our sins have so tormented our dearest Lord? what contrition can be great enough, what tears sufficiently expressive, what hatred and detestation equal, and commensurate to those sad and heavy sufferings of our Jesus?* And then let us pray, that he would pity us, and forgive us those sins wherewith we crucified him, that he would bestow on us the virtue of his sufferings and death, that his wounds might heal us, his death might quicken us, and his blood might cleanse us from all our spiritual filth of sin; and lastly, that he would assure us that his death is ours; that he would persuade us, *That neither death, nor life, nor Angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate us from the love of God, which is in Christ Jesus our Lord.* Rom. 8. 38, 39.

2. We must praise the Lord for all these sufferings of Christ. Hath he indeed suffered all these punishments for us? Oh then what shall we render unto the Lord for all his benefits upon us? what shall we do for him, who hath done and suffered all these things? but especially, if we believe our part in the death of Christ; in all the virtues, benefits, victories, purchases, and priviledges of his precious death, oh then what manifold

Rev. 1. 5, 6.

manifold cause of thankfulness and praise is here? be enlarged O my soul, sound forth the praises of thy Christ, tell all the world of that warmest love of Christ, which flowed with his blood out of all his wounds into thy spirit; tune thy heart-strings aright, and keep comfort with all the Angels of Heaven, and all his Saints on earth; sing that Psalm of John the Divine, *Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, to him be glory and dominion for ever and ever. Amen.*

SECT. IX.

Of conforming to Jesus in that respect.

9. **L**et us conform to Jesus in respect of his sufferings and death, looking unto Jesus is effective of this; objects have an attractive power, that do assimilate, or make like unto them. I have read of a woman, that by fixing the strength of her imagination upon a Blackamore on the wall, she brought forth a black and swarthy child. And no question but there is a kind of spiritual-imaginative of power in faith to be like to Christ by looking on Christ; come then, and let us look on Christ, and conform to Christ in this respect.

In this particular I shall examine these *Queries*: 1. Wherein we must conform? 2. What is the cause of this conformity? 3. What are the means of this conformity as on our parts?

For the first, wherein we must conform? I answer; we must conform to Christ in his graces, sufferings, death.

John 1. 16.

1. In the graces that most eminently shined in his bitter passion; his life indeed was a gracious life, he was full of grace, *And of his fulness have all we received, and grace for grace*, but his graces shined most clearly and brightly at his death; as a Lilly amongst the Thorns seems most beautiful, so his graces in his sufferings shew most excellent; I shall instance in some of them: As—

1. His humility was profound; what? that the most high God, that the only begotten, and eternal Son of God, should vouchsafe so far as to be contemned, and less esteemed than Barabbas a murderer? that Christ should be crucified upon a cross betwixt two thieves, as if he had been the ring-leader of all malefactors? O what humility was this?

1 Pet. 2. 20, 21, 23.

2. His patience was wonderful; in respect of this, the Apostle Peter sets Christ as a blessed example before our eyes; *If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps.*—Who when he was reviled, he reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously. O the patience of Christ!

1 John 4. 10.

3. His love was fervent; *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* This love is an exemplar of all love;

Eph. 5. 1, 2.

it is the fire that should kindle all our sparks; *Be ye followers of God (saith the Apostle) as dear children: and walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweet smelling savour.* Some observe, that in the Temple there were two Altars, the brazen, and the golden; the brazen Altar was for bloody Sacrifices, the golden Altar was for the offering of Incense; now the former was a type of Christ's bloody offering upon the cross, the latter of Christ's sweet intercession for us in his glory; in regard of both, the Apostle tells that Christ gave himself both for an offering and sacrifice of a sweet smelling savour unto God. O what love was this!

4. His mercy was abundant; he took upon him all the miseries and debts of the world, and he made satisfaction for them all; he acted our redemption immediately in his own person; he would not intrust it to Angels, but he would come himself and suffer; nor would he give a low and base price for our souls, he saw the misery was great, and his mercy should be more great; he would buy us with so great a ransom, as that he might over-buy us, and none might out-bid him in the market of our souls; O we under-bid, and under-value the mercy of God, who over-valued us; we will not sell all to buy him, but he sold all he had, and himself too to buy us; indeed if he had not done

done it, we had been damned; and to save our souls, he cared not what he did or suffered. O the mercy of Christ!

5. His meekness was passing great; in all the process of his passion, he shewed not the least passion of wrath or anger; he suffered himself gently and quietly to be carried like a sheep to the Butchery, and as a *Lamb before shearer is dumb, so opened he not his mouth*: a Lamb is a most meek and innocent creature, and therefore is Christ called the *Lamb of God, which taketh away the sins of the world*.—And, he was a brought as a *Lamb to the slaughter*; why, a Lamb goes as quietly to the shambles, as if it were going to the fold, or to the pasture-field where its Dam feedeth; and so went Christ to his Cross. O the meekness of Christ!

John 1. 29.

Isa. 53. 7.

6. His contempt of the world was to admiration; he tells them, *his Kingdom was not of this world*. When a Crown was offered him, and forced upon him, he refused it; but above all, behold the Bed where the Bridegroom lieth and sleepeth at noon-day; here's but an hard flock, and narrow room; O blessed head of a dear Redeemer! how is it that thou hast not a pillow where to rest thy self? He hangs on the Cross all naked; few Kings do so: he hath no Crown for his head, but one of thorns; he hath no delicates, but Gall and Vinegar; he is leaving the world, and he hath no other Legacies to give his friends, but spiritual things; *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you*. He had so contemned the world, that he had not a Legacy in all the world to give: *Not as the world giveth, give I unto you*.

John 18. 36.

John 6. 15.

John 14. 27.

7. His obedience was constant: *He became obedient unto death, even the death of the Cross*.—*He sought not his own will, but the will of him that sent him*. There was a command that the Father laid on Christ from all eternity: *O my Son, my only begotten Son, thou must go down, and leave Heaven, and empty thyself, and die the death, even the death of the Cross, and go and bring up the fallen sons of Adam out of Hell*. Man-kind, like a precious Ring Glory, fell off the Finger of Almighty God, and was broken all in pieces; and thereupon was the command of God, that his Son must stoop down, though it pain his back; he must lift up again the broken Jewel, he must restore it, and mend it, and set it as a Seal on the heart of God; all which the Lord Jesus did in time; he was obedient till death, and obedient to death, even to the death of the Cross. *Son, thou must die*, said God: *why Father, I will do it*, said Christ: and accordingly he freely made his Soul an Offering for sin.

Phil. 2. 8.

John 5. 30.

Now in all these Graces we must conform to Christ. *Learn of me, for I am meek and lowly*.—And, *walk in love, as Christ also hath loved us*: It is as if Christ had said, mark the steps where I have trode, and follow me in humility, in patience, in love, in mercy, in meekness, in contempt of the world, in obedience unto death; in these, and the like Graces you must conform unto Christ.

Mat. 11. 29.

Eph. 5. 2.

2. We must conform to Christ in his sufferings, if he call us to them; this was the Apostle's Prayer, *that I may know him, and the power of his Resurrection, and the fellowship of his sufferings*; it was his desire that he might experimentally know what exceeding joy and comfort it was to suffer for Christ, and with Christ. Concerning this, the other Apostle speaks also, *Christ suffered for us, leaving us an example that we should follow his steps*. But the Text that seems so pertinent, and yet so difficult, is that of Paul, *I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church*: One would wonder how Paul should fill up that which is behind of the sufferings of Christ; were Christ's sufferings imperfect? and much Paul add to them? no surely? for by one offering Christ hath perfected for ever them that are sanctified. I shall not insist on many Commentaries; I suppose this is the genuine sense and meaning of the Spirit. *Now rejoice I in my sufferings for you, whereby I fulfil the measure of those tribulations which remain yet to be endured of Christ in his mystical body, which I do for the bodies sake, not to satisfy for it, but to confirm it, or strengthen it by my example in the Gospel of Christ*. The sufferings of Christ are either personal or general; his personal sufferings were those he endured in his own body, as Mediator; which once for ever he finished: his general sufferings are those which he endures in his mystical body, which is, the Church; as he is a Member with the rest; and these are the sufferings Paul speaks of, and which Paul fills up.

Phil. 3. 10.

1 Pet. 2. 21.

Col. 1. 24.

Heb. 10. 14.

But wherein is the conformity betwixt our sufferings, and the sufferings of Christ? I answer, 1. Negatively, 2. Positively.

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1. Negatively,

1. Negatively, our sufferings have no conformity with Christ in these two things: 1. Not in the Office of Christ's sufferings; for his were meritorious and satisfactory, ours only ministerial, and for edification. 2. Not in the weight and measure of Christ's sufferings; for his were bitter, heavy, and woful, such as would have pressed any other Creature as low as Hell, and have swallowed him up for ever; but ours are but in comparison light and tolerable: *There hath no temptation taken you but such as is common to man; for God is faithful, who will not suffer you to be tempted above that you are able.*

2. Positively, our sufferings must have conformity with Christ. 1. In the cause of them; Christ's sufferings were instrumentally from Satan and wicked men; we must look to suffer by the enemies of Christ, if we have any share in Christ; the enemy continues still; *I will put enmity between thee and the woman, and between thy seed and her seed.* This was primarily meant betwixt the Devil and Christ; but if we conform to Christ, we must expect the very same conditions. 2. In the manner of undergoing them; we must suffer with a proportion of that humility, and patience, and love, and meekness and obedience which Christ shewed in his very sufferings. 3. In respect of the issue of them; we must look upon Christ's issue, and expect it to be ours: *Ought not Christ to have suffered these things, and so enter into Glory?*—And, *if so be that we suffer with Christ, we shall be glorified together with Christ.*—*If we suffer with him, we shall also reign with him.*

By reason of this conformity, we have that communion and association with Christ in all these particulars; as, 1. We have Christ's strength to bear sufferings. 2. His Victories to overcome sufferings. 3. His Intercession to preserve us from falling away in sufferings. 4. His Compassion to moderate and proportion our sufferings to the measure of strength which he hath given us. 5. His Spirit to draw in the same yoke with us, and to hold us under all sufferings, that we sink not. 6. His Graces to be more glorious by our sufferings, as a Torch, when it is shaken, shines the brighter. 7. His Crown to reward our sufferings when we shall have tasted our measure of them. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.*

O my Soul! study this conformity, and be content with thy portion; yea, comfort thy self in this condition of sufferings; must we not drink of our Saviour's Cup? what, not of our Master's own Cup? We read of *Godfrey of Bullein*, that he would not be crowned in *Jerusalem* with a Crown of Gold, where Christ was crowned with a Crown of Thorns, because he would not have such a great disproportion betwixt him and Christ: and we read of *Origen*, that when *Alexander Severus* the Emperor sent for him to *Rome*, and that he might take his choice, whether he would ride thither on a Mule, or in a Chariot, that he refused them both, saying, *he was less than his Master Christ, of whom he never read that he rode but once.* O the sufferings Christ endured! he was called a Wine-bibber, a Samaritane, a Devil; he was pursued, entrapped, snared, slain: And surely *they that will live godly in Christ Jesus, must suffer persecution.* Never wonder that thou art hated of men, or persecuted of men; why, I tell thee, if Christ himself were now amongst us in the form and fashion of a servant, in that very condition that sometimes he was, and should convince men of their wickedness as searchingly as sometimes he did, I verily think he would be the most hated man in all the world. It's plain enough what carnal men would do, by these very doings of the carnal Jews.

3. We must conform to Christ in his death, carrying in us a resemblance and representation of his death. But what death is this? I answer in a word, *a death unto sin; so the Apostle; in that he died, he died unto sin;—likewise reckon ye your selves to be dead indeed unto sin.* There is a likeness betwixt Christ's death, and our death, in this respect, *we are planted together in the likeness of his death.* True Mortification carries a similitude, a likeness, a resemblance of the death of Christ. As for instance,

1. Christ's death was a voluntary death. *I lay down my life that I may take it again; no man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again; not all men on earth, nor all Devils in Hell could have enforced Christ's death, if he had not pleased; his death was a voluntary death, a spontaneous act; so is our mortification: Thy people shall be willing in the day of thy power; many may leave their sins against their wills; but this is not true mortification; it bears*

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not in it the likeness of Christ's death; for he died willingly: it may be thou hast a clamorous Conscience, which continually dogs thee, and therefore thou leavest thy sin; thus Judas came in with his thirty pieces of silver, and cast them down in the Temple at the High Priest's feet; but no thanks to Judas, for they were too hot for him to hold; or it may be there is some penalty of the Law, or some temporal judgment that hangs over thy head, like Democles's sword, and therefore thou leavest thy sin; thus Ahab for a time acts the part of a penitent, but no thanks to Ahab; for the Prophet had rung him such a peal for his sin, as made both his ears tingle; *In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine*; or it may be there is in thee a fear of Hell, in thy apprehension death is come, and is ready to carry thee before the dreadful Tribunal of a terrible God, and therefore thou leavest thy sin; thus Sea-men in a stress, part with their goods, not because they are out of love with them, but because they love their lives better; they see plainly that either they must part with them, or perish with them. Now in these cases, thy leaving off sin, bears no similitude with the death of Christ; for his death was voluntary, and true mortification is a voluntary action.

But may there not be some reluctance in this work betwixt the flesh and the Spirit? and if so, is it then voluntary? I answer, —

Yes, such a reluctance we find in the humane nature of Christ concerning the Cup, that it might pass from him, and yet his death was a true voluntary death. An action is said to be voluntary, or involuntary according to the superior faculties of the Soul, and not according to the inferior; if the reasonable part be consenting, the action may be called voluntary, though there be some reluctance in the sensitive appetite. Thus in the Christian, in whom there is nature and grace, flesh and spirit, an unregenerate, and a regenerate part, if the superior and better part be willing (I mean advisedly and deliberately willing, with full consent of the inward man) though perhaps there may be some reluctance in the flesh, in the unregenerate part, yet this is said to be a true voluntary act. *So then with the mind, I myself serve the Law of God, but with my flesh the Law of sin. — I delight in the Law of God after the inward man; but I see another Law in my members, warring against the Law of my mind. Paul was dead to sin according to the inward man, the regenerate part, though he found a reluctance in his outwards members; and therefore his death to sin carried with it the resemblance of the death of Christ, it was a voluntary death.*

2. Christ's death was a violent death; he died not naturally, but violently; *he was put to death in the flesh, he was brought as a Lamb to the slaughter.* So is our mortification, it is voluntary in respect of us, but violent in respect of sin; and herein is the life (as I may say) of this death: Oh when a man lays violent hands on his sins; when he cuts them off, being yet in their flower, and strength, and power, and vigor; when he pulls up those weeds before they wither in themselves, this is true mortification: many have left their sins, who never mortified them; so the aged Adulterer hath left his Lust, because his body is dead: and hence it is that *late repentance in an aged sinner is seldom found true*: alas, he dies not to sin, but his sin dies to him: I will not say but God may call at the eleventh hour, though it be very seldom; but in that case you had need to be jealous over your selves with a godly jealousy: what, do you find some sins within you to be dead, that were sometimes alive? O be inquisitive, impannel a Jury, call a Coroners Inquest upon your own souls, enquire how they came by their deaths; whether they died a violent or natural death? search what wounds they have received, and whether they were deadly wounds; yea, or no? enquire what weapon it was that slew them, whether the Sword of the Spirit, that two-edged Sword, the Word of God? what purposes, what resolutions have been taken up, and levelled against them? what prayers and tears have been spent upon them? If you find not these signs, you may give in your Verdict, that they died not a violent, but a natural death. And here's a good Caveat for others; *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.* Oh take heed of reprieving your Lusts! let them not live till to morrow; now bring them forth in the sight and presence of God; arraign, condemn, crucify, mortify them whiles they might yet live. Surely this is true mortification, when the body of sin dieth, as Christ died, a violent death.

3. Christ's Death was a lingering death; he hung divers hours upon the Cross, *From the first hour to the ninth hour*, saith Matthew; (i. e.) from our twelve to three, before he gave up the Ghost. So is our mortification a lingering death; sin is not put

Mat. 27. 5.

1 King 21. 19.

Quest.

Answ.

Mat. 26. 39.

Rom. 7. 25;
22, 23.1 Pet. 3. 18.
Isa. 53. 7.

Eccles. 12. 1.

to death all at once, but languisheth by little and little; this is looked upon as one main difference betwixt justification and sanctification; the former is a perfect work, admitting of no degrees, but so is not the latter; though a Believer is freed perfectly from the guilt of sin, yet not so from the power of it; sin dwelleth in us, though it hath not altogether a dominion over us; *It is no more I that do it, but sin that dwelleth in me*; like a rebellious Tenant, it keeps possession in despite of the owner, till the house be pulled down over his head. True indeed, the body of sin in a regenerate soul hath received its death-wound, and in that respect it may be said to be dead, but it is not quite dead; still it stirreth and moveth, dying but by degrees: What the Apostle saith of the renewing of the new man we may say of the destroying of the old man, *the inward man is renewed day by day*, and the old man is destroyed day by day; or as Paul said of himself, in respect of his afflictions, we may say of a Christian in respect of his sins, *I die daily*; there is not the most sanctified soul upon earth but has some remainders of corruption left in it, which God in his wise providence permits for the trying, exercising, and humbling of our souls, and for the making his own rich Graces, in renewing and multiplying pardons, so much the more glorious.

Gen. 25. 22. And here is a ground of consolation to a drooping and dejected soul; such an one cries out, *alas I feel the stirring and vigorous actings of sin, and I am afraid my sin is not mortified*; as Rebekah said, *when she felt the Children struggling within her*; if it be so, why am I thus? so, if sin be mortified, saith the soul, *why am I thus?*—trembling soul let not this discourage; Jesus Christ was not dead so soon as he was fastned to the Cross: But hast thou taken the same course with the body of sin, that the Jews did with the body of sin? hast thou arraigned it, accused it, condemned it, and fastened it to the Cross? hast thou arraigned it at the Bar of God's judgment, accused it by way of humble and hearty confession, condemned it in passing the sentence of eternal condemnation upon thy self for it, and fastned it to the Cross, in beginning the execution of it, in setting upon the mortification of it with a serious and unfeigned resolution to use all means for its mortifying and killing? why then be not disheartned; it may be thou feelest it stirring, and struggling within thee, and so will a crucified man do, and yet in the eye of the Law, and in the account of all men that see him, he is a dead man; surely so is the body of sin, when it is thus crucified; though it still move and stir, yet upon a Gospel-account, and in God's estimation, it is no better than dead, and it shall certainly die, it shall decay and languish, and die more and more; is not the promise express? *He that hath begun the good work, he will perfect it to the day of Jesus Christ*. Of this Paul was confident in behalf of his *Philippians*; and of this let all true Believers rest confident in respect of themselves. Thus far we see wherein we must conform to Christ, viz. in his Graces, in his Sufferings, and in his Death.

For the Query, what is the cause of this conformity? I answer, The death of Christ is the cause of this conformity: And that a fourfold cause.

Eph. 5. 25, 26, 27. 1. It is a meritorious cause; Christ's death was of so great a price, that it deserved at God's hands our conformity to Christ. *Christ loved the Church, and gave himself for it, that by his death he might sanctify it, and cleanse it:—and present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish*.

1 Pet. 2. 21. 2. It is an exemplary cause: *He suffered for us, leaving us an example that we should follow his steps*; he died for us, leaving us an example that we should die to sin, as he died for sin; we may observe in many particulars (besides those I have named) a proportion, analogy, and likeness betwixt Christ's death and ours: Christ died as a servant, to note that sin should not rule, or reign over us; Christ died as a curse, to note that we should look upon sin as a cursed thing; Christ was fast nayled on the Cross, to note that we should put sin out of ease, yea, crucifie the whole body of sin: Christ died not presently, yet there he hung till he died, to note that we should never give over subduing sin, while it hath any life or working in us.

3. It is an efficient cause, it works this conformity by a secret virtue issuing from it. Thus Christians are said to be *engrafted with Christ in the likeness of his death*. The word *ἐμμοιματίζω*, is of a passive signification, importing not only a being like, but a being made like, and that by a power and vertue out of our selves, so the Apostle elsewhere interprets, *That I may know him—and the fellowship of his*

Rom. 6. 5.
Phil. 3. 10.

his sufferings, being made conformable unto his death. Not conforming my self, but being made conformable, by a power out of my self.

But how then is the power of mortification attributed to men? as, *Mortifie ye your members which are upon the earth.*——And, *They which are Christ's have crucified the flesh.*

Quest.
Col. 3. 5.
Gal. 5. 24.

Answer, there is a twofold mortification, the one habitual, the other practical; the former consists in a change of the heart, turning the bent and inclination of the heart from all manner of sin; now this is the only and immediate work of the Spirit of Grace, breathing and working where it will; the latter consists in the exercise of putting forth of that inward grace, in the acting of that principle, in resisting temptations, in suppressing inordinate Lusts, in watching against sinful and inordinate acts; now this is the work of a regenerate person, himself co-operating with the Spirit of God, as a rational instrument with the principal Agent, and therefore the Apostle joins both together; *If ye through the Spirit do mortifie the Deeds of the Body, ye shall live.*

Ans.

Rom. 8. 13.

4. It is an impelling, or a moving cause, as all objects are; for objects have an attractive power. *Achan* saw the wedge of Gold, and then coveted it: *David* saw *Bathsheba*, and then desired her. As the brazen Serpent did heal those who were bitten by the fiery Serpent, *tantum obiectum fidei*, merely by being looked upon, so Christ crucified doth heal sin, beget grace, encourage to sufferings by being looked upon with the eyes of Faith. *Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the Author and finisher of our Faith.* The Apostle was to encourage the *Hebrews* to hold on the well-begun profession of Faith in Christ; and to that purpose he sets before them two sights to keep them from fainting, 1. *A cloud of witnesses*, the Saints in heaven; on which cloud when he had staid their eyes a while, and made them fit for a clearer Object, he scatters the cloud, and presents *the Sun of Righteousness*, Christ himself, and he wills them *doceant*, to turn their eyes from it, to him, *looking unto Jesus*, q. d. this sight is enough to make you run the race, and not to faint; why, Jesus is gone before you, and will you not follow him? *O look unto Jesus*, and the very sight of him will draw you after him: Christ crucified hath an attractive power; *And I, if I be lifted up, will draw all men to me.*——Thus of the causes of our conformity; we see how it is wrought.

Heb. 12. 1, 2.

John 12. 32.

3. For the last Query; what are the means of this conformity as on our part? I answer.

1. Go to the Cross of Jesus Christ. It is not all our purposes, resolutions, promises, vows, covenants, endeavours, without this, that will effect our conformity to Christ in his sufferings and death; no, no, this conformity is a fruit and effect of the death of Christ; and therefore whosoever would have this work wrought in him, let him first have recourse to Christ's Cross: O go we more immediately to the Cross of Jesus.

2. Look up to him that hangs upon it, contemplate the death of Jesus Christ, consider seriously and sadly his bitter shameful, painful sufferings; Much hath been said, only here draw it into some Epitome: As, 1. Consider who he was. 2. What he suffered. 3. Why he suffered. 4. For whom he suffered. 5. For what end he suffered. 6. With what mind he suffered: Every one of these will make some discoveries either of his Graces, or of his gracious actings in our behalf; and who can tell how far this very Look may work on us to change us, and transform us into the very image of Jesus Christ?

3. Let us humbly bewail our defect, exorbitancy, irregularity, and inconformity either to the graces, sufferings, or death of Christ. As thus; *Lo here the profound humility, wonderful patience, fervent love, abundant mercy, admirable meekness, constant obedience of Jesus Christ! Lo here the tortures, torments, agonies, conflicts, extreme sufferings of Christ for the spiritual, immortal good of the precious souls of his redeemed ones: Lo here the death of Christ, see how he bowed the head, and gave up the Ghost! why these are the particulars to which I should conform: But Oh alas! what a wide, vast, utter distance, disproportion is there betwixt me and them? Christ in his sufferings shined with graces, his graces appeared in his sufferings, like so many stars in a bright winter's night; but how dim are the faint weak Graces in my Soul? Christ in his sufferings endured*
much

much for me, I know not how much; by thine unknown sorrows and sufferings felt by thee but not distinctly known to us (said the ancient Fathers of the Greek Church, in their Liturgy) have mercy upon us, and save us; his sorrows and sufferings were so great, that some think it dangerous to define them; but how poor, how little are my sufferings for Jesus Christ? I have not yet resisted unto blood, and if I had, what were this in comparison of his extream sufferings? Christ in his sufferings died; his passive obedience was unto death, even to the death of the Cross: he hung on the Cross till he bowed his head, and gave up the Ghost; he died unto sin once: But alas! how do I live in that for which he died? To this day my sin hath not given up the Ghost; to this day the death of Christ is not the death of my sin: O my sin is not yet crucified; the heart-blood of my sin is not yet let out: Oh wo is me, how unanswerable am I to Christ in all these respects?

Rom. 6. 10.

4. Let us quicken, provoke, and rouse up our Souls to this conformity; let us set before them exciting Arguments, ex. gr. The greatest glory that a Christian can attain to in this world, is to have a resemblance, and likeness to Jesus Christ. Again, the more like we are to Christ, the more we are in the love of God, and the better he is pleased with us: It was his voice concerning his Son, *This is my beloved Son in whom I am well pleased*; and for his sake, if we are but like him, he is also well pleased with us. Again, a likeness or resemblance of Christ is that which keeps Christ alive in the world: As we say of a child that is like his Father, *This man cannot die so long as his Son is alive*: So we may say of Christians who resemble Christ, that so long as they are in the world, Christ cannot die; he lives in them, and he is no otherwise alive in this nether world, than in the hearts of Gracious Christians, that carry the picture and resemblance of him. Again, a likeness to Christ in his death, will cause a likeness to Christ in his Glory, *If we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection*: As it is betwixt the Graft and the Stock, the Graft seeming dead with the Stock in the winter, it revives with it in the Spring; after the Winter's death, it partakes of the Spring's resurrection; so it is betwixt Christ and us; if with Christ we die to sin, we shall with Christ be raised to Glory; being conformed to him in his death, we shall be also in his resurrection. Thus let us quicken and provoke our souls to this conformity.

Rom. 6. 5.

5. Let us pray to God that he will make us conformable to Jesus Christ. Is it Grace we want? let us beg of him, that of that fulness that is in Christ, we may in our measure receive grace for grace. Is it patience, or joy in sufferings that we want? let us beg of him, that as he hath promised, he will send us the comforter, that so we may follow Christ chearfully from his cross to his crown, from earth to heaven. Is it mortification our souls pant after? this indeed makes us most like to Christ in his sufferings and death; why then pray we for this mortification.——

2 Chr. 20. 12.

But, how should we pray? I answer, 1. Let us plainly acknowledge, and heartily bemoan our selves in God's bosom for our sins, our abominable sins. 2. Let us confess our weakness, feebleness, and inability in our selves to subdue our sins: we have no might (may we say) against this great company that come against us, neither know we what to do, but our eyes are upon thee. 3. Let us put up our request, begging help from heaven, let us cry to God that vertue may come out of Christ's death to mortifie our Lusts, to heal our Natures, to stanch our bloody issues; and that the Spirit may come in to helps us in these works: *for by the Spirit do we mortifie the deeds of the body*.

Rom. 8. 13.

4. Let us press God with the merits of Christ, and with his promises through Christ; For he hath said, *Sin shall not have dominion over us; for we are not under the Law, but under Grace*: and Paul experienced it, *The Law of the Spirit of Life in Christ hath freed me from the Law of sin and death*.

Rom. 6. 14.

Rom. 8. 2.

5. Let us praise God, and thank God for the help already received, if we find that we have gotten some power against sin, that we have gotten more ability to oppose the lusts of the flesh, that we are seldom overtaken with any breaking forth of it, that we have been able to withstand some notable temptations to it, that the force of it in us is in any measure abated, that indeed and in truth vertue is gone out of the death of Christ: Oh then return we praises to God, let us triumph in God, let us lead our captivity captive, and sing new songs of praises unto God, and even ride in triumph over our corruptions, boasting our selves in God, and setting up our Banners in the name of the most High, and offering up humble and hearty thanks to our Father for the death of Christ, and for the merit, vertue, and efficacy of it derived unto us, and bestowed upon us.

6. Let us frequently return to our looking up unto Jesus Christ, to our believing in Christ

as he was *lifted up*. How we are to manage our Faith, to draw down the vertue of Christ's death into our souls, I have discovered before; and let us now be in the practice of those rules; certainly there is a conveyance of an healing, strengthening, quickning vertue flowing into the Soul in the time of its viewing, eying, contemplating, reflecting upon Christ crucified, Christ *lifted up*; and this comes from the secret presence of God, blessing this our *looking upon Christ*, as the Ordinance by which he hath appointed to make an effectual impression upon the heart. It is not for us curiously to enquire, how this should be: *Principles* (we say) *are not to be proved*; save only God hath said it, and experience hath found it out, that when Faith is occasioned to act on any suitable sacred object, God by his Spirit doth not fail to answer, in such a case he fills the Soul with comfort, blessing, vertue; he returns upon the Soul (by, from, and through the actings of Faith) whatsoever by it is looked for. Indeed none knoweth this, but he that feels it; and none feels this that knoweth how to express it; as there is somewhat in the fire (*heat, warmth and light*) which no Painter can express; and as there is somewhat in the face (*heat, warmth and life*) which no Limner can set forth; so there is somewhat flowing into the soul, while it is acting faith on the Death of Christ, which, for the rise, or way, or manner of its working, is beyond what tongue can speak, or pen can write, or pencil can delineate. Come then, if we would have grace, endure afflictions, die to sin, grow in our mortification: let us again and again return to our duty of *looking unto Jesus*, or believing in Jesus, as he was *lifted up*.

And yet when all is done, let us not think that sin will die or cease in us altogether; for that is an higher perfection than this life will bear; only in the use of the means, and through God's blessing, we may expect thus far, that sin shall not reign, it shall not wear a Crown, it shall not sit in the Throne, it shall hold no Parliaments, it shall give no laws within us; we shall not serve it, but we shall die to the dominion of it, by vertue of this Death of Jesus Christ. And this, He grant who died for us; *Amen, Amen*.

Thus far we have *looked on Jesus* as our *Jesus*; in his sufferings and death. Our next work is to *look on Jesus* carrying on the great work of our Salvation during the time of his Resurrection, and abode upon earth, until his Ascension, or taking up to Heaven.

LOOK-

LOOK

LOOKING UNTO JESUS

In his Resurrection.

The Seventh Book. PART VII.

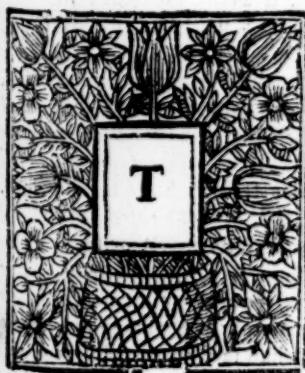
CHAP. I.

Matth. 28. 6. *He is risen.---Come see the place where the Lord lay.*

2 Tim. 2. 8. *Remember that Jesus Christ of the seed of David, was raised from the dead.*

SECT. I.

Of the Time of Christ's Resurrection.



He Sun that went down in a ruddy cloud, is risen again with glorious beams of light. In this piece, as in the former, we shall first lay down the Object, and then give directions how to look upon it.

The Object is *Jesus*, carrying on the work of man's salvation in his Resurrection, and during the time of his abode on earth after his Resurrection. Now in all the transactions of this time, I shall only take notice of these two things. 1. Of this Resurrection. 2. Of his Apparitions; for first, he rose; and secondly, he shews himself that he was risen: in the first is the Position, in the second is the Proof.

1. For the Position; the Scripture tells us that he rose again the third day. In this point I shall observe these particulars. 1. When he arose. 2. Why he arose. 3. How he arose.

1. When he arose; it was the third day after his crucifying. *As Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.* This was the time he had appointed: and this was the time appropriated to Christ, and marked out for him in the Kalender of the Prophets; of all those whom God raised from death to life; there is not one that was raised on the third day, but Jesus Christ; some rose afore, and some rose after; the Son of the *Shunamite*,
the

Mat. 12. 40.

the son of the widow of *Sareptah*, the daughter of *Jairus*, he of *Naim*, and some others rose afore; *Lazarus*, and the Saints that rose again from the dust when Christ rose, staid longer in the grave, but Christ takes the day, which discovers him to be the *Messiah*: Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. Had he rose sooner a doubt might have been of his dying; and had he lain longer, a doubt might have been of his rising; he would rise no sooner, because in some diseases, as in the *Apoplexy*, or such like, examples are given of such, as seeming to be dead, have indeed revived; and he would lie no longer in his grave, because in all dead carcasses (and especially in a wounded body) putrefaction and corruption begins the third day: this may be gathered by the Story of *Lazarus* in the Gospel, where Jesus commanding the stone to be rolled from his grave, *Martha* his Sister answered, *Lord, by this time he stinketh, for he hath been dead four dayes*. Now the body of Christ (as it was prophesied) must not corrupt; for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption. Mark this Text: All men shall rise again, but their bodies must first see corruption; only the *Messiah* was to rise again before he saw corruption; and therefore he would not delay his resurrection after the third day. Some think this, and that of *Hosea*, after two days he will revive us, and in the third day he will raise us up, to be the main Texts to which Christ refers, when he said, *Thus it is written*. And to which the Apostle refers, when he said, that Christ rose again the third day according to the Scriptures.

I dare not be too curious, in giving reasons for this set time; and the rather, because Christ is a free worker of his own affairs; he doth what he pleaseth, and when he pleaseth; times and actions are in his own power, and he needs not to give us any account of them; and yet so far as Scripture discovers; we may go along; and amongst many others, I shall lay down these following Reasons.

1. Because the Types had so prefigured; we see it in *Isaac*, *Jonah*, and *Hezekiah*, a Patriarch, a Prophet, and a King. 1. For *Isaac*; from the time that God commanded *Isaac* to be offered for a burnt offering, *Isaac* was a dead man; but the third day he was released from death; this the Text tells us expressly, that it was the third day when *Abraham* came to Mount *Moriab*, and had his Son, as it were, restored to him again, *Gen. 22. 4*. And Paul discovers that this was in a figure, *Heb. 11. 19*. 2. For *Jonah*; from the time that *Jonah* was cast into the sea, and swallowed up of the Fish, *Jonah* was, in account as a dead man; but the third day the Lord spake unto the Fish, and it vomited up *Jonah* upon the dry land, *Jonah 2. 10*. And that this was a figure of Christ, Christ himself discovers; for as *Jonah* was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth. 3. For *Hezekiah*; from the time that *Isaiah* said unto him, set thine house in order, for thou shalt die, and not live; *Hezekiah* was, in account, as a dead man; his bed was to him as a grave; but on the third day he was miraculously raised up again; and as the Prophet said, on the third day thou shalt go up to the house of the Lord. Surely this was a figure of Christ. And these Types prefiguring Christ, are as one Reason.

2. Because the Prophets and himself had so foretold: for the Prophets we have cited, *Psal. 16. 10*. *Hosea 6. 2*. And for himself, he told them very expressly, that he must suffer many things of the Elders, and chief Priests, and Scribes, and be raised again the third day; yea, said he, the Son of man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again; and after this, he tells them again, that the Son of man should be betrayed, — and crucified, and the third day he should rise again: so often had he prophesied thus, that the chief Priests and Pharisees came to *Pilate* after his death, saying, Sir, we remember that this deceiver said, while he was yet alive, after three dayes I will rise again; command therefore that the Sepulchre be made sure until the third day. And no question his Disciples remembered these sayings; for so the two Disciples travelling towards *Emmaus*, after they had said many things concerning him, and that they trusted it had been he, which should have redeemed *Israel*, they added this as a most special observation above all the rest, that so day is the third day since these things were done. Why, all these signifie that his rising on the third day was the accomplishment of Prophecies, and a certain evidence that he was the *Messiah* indeed.

3. Because that time was most suable for comforting his friends, for confounding his enemies, for clearing the truth both of his Humanity and Divinity; he would stay no longer, lest his Disciples might have been swallowed up with grief; and he would

would come no sooner, lest his enemies should have urged that he had not died; the watchmen kept the Sepulchre till this very time; but then the Angels appearing, and the earth trembling, they became as dead men; and as soon as they could, they run away, and with their tidings confounded all Christ's enemies. And withall, as Christ consisted both of a divine and humane nature, so in respect of his humanity, he must die; and to shew his death, it was requisite that he should rise no sooner than the third day; and in respect of his divinity, it was impossible that he should be held of death any longer than three days; for as he must not see corruption, so God raised him up, having loosed the pains of death, because it was not possible that he should be holden of it. Acts 2. 24.

SECT. II.

Of the Reasons of Christ's Resurrection.

2. **W**hy he rose, we have these Reasons.—

1. That he might powerfully convince, or confound his adversaries; they that crucified him were mightily afraid of his Resurrection; they could tell Pilate, Sir, we remember this deceiver said while he was yet alive, after three days I will rise again; and therefore they desire him of all loves to command the Sepulchre to be made sure until the third day; if ever he rise again whom they have killed, then they knew they were all shamed; then the last error (as they said) would be worse than the first: All the world would look on them as a cursed generation, to kill the Messiah, to crucify such a one as after his death and burial should rise again; now then, that he might either convince them; or confound them, notwithstanding their care, their watch, their Seal, their making all sure as possibly they could; at the very same time he told them before, he broke open the gates of death, and made the gates of Brass to lie afunder.

2. That he might confirm the faith of all his followers. If Christ be not risen, your Faith is vain, saith the Apostle. Christ's resurrection both confirms our faith, as to his person and to his office: for his person; this speaks him to be the eternal Son of God, by the resurrection from the dead: and for his office; this speaks him to be the promised Messiah, the great Prophet, the chief high Priest, the King and Saviour of his Church. When the Jews saw Christ purging the Temple, and Messiah-like reforming what he saw amiss in the House of God, What sign (say they) shewest thou unto us, seeing thou dost these things? And he said unto them, destroy this Temple, and in three days I will raise it up.—When therefore he was risen from the dead, his Disciples remembered that he had said this unto them, and they believed the Scripture, and the Word which Jesus had said: As the resurrection of Christ argues his Mediatorship, so it confirms their faith? as it is said, They believed the Scriptures, and they believed Jesus Christ. And thus John writing of his resurrection, tells us, These things are written that ye might believe, and that believing, &c. 1 Cor. 15. 14. Rom. 1. 4. Joh. 2. 18, 19, 22. John 20. 31.

3. That it might clearly appear, that he had fully satisfied the justice of God for sin: So it was, that God laid the forfeiture of the bond on Christ; he arrested him, brought him to the Goal, the Grave, and there he was till the Debt was paid to the utmost farthing; and then, that it might clearly appear that the bond was cancelled, the Prisoner discharged, God's justice satisfied, he rose again from the dead. Some make a question when his Bond was cancelled? and they say, as the debt was paid, so the Bond was cancelled ere he stirred off the Cross (only by the Cross, I suppose they mean the utmost degree of Christ's humiliation, viz. his being held in captivity and bondage under death) and so the hand-writing of the Law that was against us, was there delivered him; and there he blotted it out, cancelled it, took it out of the way, nailing it to his Cross. Others think, that as to the full discharge of a debt, and freeing the debtor, two things are requisite; first, the payment of the debt: secondly, the tearing, or cancelling of the bond; so the payment was wrought by Christ's death, and the cancelling of the Bond was at his resurrection; I shall not disprove either of these: I am sure, this is without all controversy, that Christ rose, that it might fully appear that now the Bond was cancelled, and Gods Justice satisfied. Col. 2. 14.

4. That he might overcome and conquer sin, death, and devil; and hence the Apostle cries *victory* upon the occasion of Christ's resurrection, *O death where is thy sting? O grave where is thy victory?* now was the day that he broke the prison, and carried the keys of death and hell at his own girdle; now was the day that he spoiled Principalities, and Powers, that he trod on the Serpents head, and all-to-bruised it, that he came upon him, took from him his armour wherein he trusted, and divided his spoiles; now was the day that the Jew lost his rage, and death his sting, and the grave his corruption, and Hell his purchase; now was the day of his victory over all his enemies; now was the day that the *Phoenix* sprung up out of its own ashes, that *Jonas* came safe out of the belly of the whale, that the Tabernacle of *David* that was fallen, was raised again, that the Son of righteousness covered with a cloud appeared, and shone with greater lustre than before; that *Sampson* took the gates of the City, and carried them away; He arose even upon that account.

5. That he might become the first-fruits of them that slept. Christ is called the first-fruits in a double respect, 1. In respect of the day whereon he rose; Paul was an excellent critick, the very feast carried him to the word; as the day of his passion was the day of the passover, and the Apostle thence could say, *Christ is our passover*;

1 Cor. 15. 7. 1 Cor. 15. 7. So the day of Christ's rising was the day of the first-fruits, and the Apostle thence could say, *Christ is our first-fruits*. Concerning this feast of the first fruits we read *Lev. 22. 10, 11*. It was their first harvest of their basest grain Barley, but the full harvest of their best grain of Wheat, was not till pentecost. Now upon this day, the morrow after the Sabbath, the beginning of their first harvest, when the sheaf of their first-fruits was brought unto the Priest, and waved before the Lord, Christ arose from the dead, and in this respect Paul calls him the first fruits of them that sleep, of all the Saints. He arose first as on this day, for the full Harvest is not till doomes-day, the general Resurrection day. 2. he is called the first-fruits in respect of them whom he thereby sanctified: for as an handful of the first-fruits sanctified the whole Field of corn that was growing; so Jesus Christ the first-fruits of the dead, sanctifies all those who are lying in the grave to rise again by his Power, even when they are in the dust of death. If Christ be not risen, (saith the Apostle) ye are yet in your sins. — But now is Christ risen from the dead, and become the first-fruits of them that sleep.

6. That being formerly abased as a servant, and crucified as a sinner, he might thus be declared to be the Son of God; and exalted to be a Prince and Saviour of men; and so his name might be glorified of all the World. He was made of the Seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of Holiness by the resurrection from the dead. It was of necessary consequence, that he that was so humbled, must be thus exalted; therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, agreeable to which is that of Christ, Thus it is written, and thus it behooved

Christ to suffer, and to rise from the dead the third day. When Peter was Preaching Christ to the high Priest and council that condemned him to death, he told them that the God of our Fathers hath raised up Jesus, whom ye slew and hanged on a tree, him hath God exalted with his right hand to be a Prince and a Saviour; and suitable to this is that of Paul, he humbled himself, and became obedient to the death, even to the death of the Cross, wherefore God also hath highly exalted him, and given him a name which is above every name. It was for his own glory, and his Fathers glory that he should rise again from the dead, God raised him up from the dead, and gave him glory; and he was therefore exalted, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Of all the reasons of Christ's resurrection, we must look upon this as the main; for as he hath made all things for himself, so he hath done all things for

his own glory; Christ was raised up from the dead, (saith the Apostle) by the glory of the Father: By the glory, or to the glory, or for the glory of himself, and of his Father:

SECT. III.

Of the manner of Christ's Resurrection.

3. **H**OW he rose; for the manner of his resurrection we may consider in it these particulars.—

1. That Christ rose again as a common Person, he stood in our stead, and therefore when he rose from death, we and all the Church of Christ rose together with him, and in him. We have formerly observed that Christ took upon him the Person of no man, he took only the nature of man into the union of the second Person, that so he might dye and rise again, not as a Particular, but a common Person; that he might be as a representative in our room and stead; that he might be as a Spiritual head, and as the second *Adam*, who could infuse life into all his members. In this respect the Apostle makes comparison betwixt *Adam*, and Christ; now *Adam*, we know, was reckoned before his fall as a common publick Person, not standing singly or alone for himself, but as representing all mankind to come of him; so Jesus Christ is reckoned to us, both before his death, and in his death and after his death, as a common publick Person; not living, dying, or rising again, singly, or alone for himself, but as representing all the believers in the world; and hence it is that *Adam* is called the *first man*, and Jesus Christ is called the *second man*; as if there never had been, nor ever should be any more men in the world, save only these two; and why? but because these two between them had all the rest of the Sons of men hanging at their girdles: *Adam* had all the Sons of men born into this world called *earthly men*, included in him; and Christ had all his elect, whose names are written in heaven, and therefore called *Heavenly men*, included in him; so that now whatsoever Christ did, it is reckoned by God as if done by us and for us. When Christ arose, he arose as our head, and as a common Person, and in God's account we arose with him, and in him. As among all the sheaves in the Field, there was some one sheaf, that in the name and room of all the rest was lift up, and waved before the Lord; so when all were dead, Christ as the *first-fruits* rose again from the dead, and by this act of his resurrection all the Elect from the beginning of the World to the end, are risen with him and in him. *He is the first-fruits of them that sleep*, though the Saints are a sleep, yet are they virtually risen already with Christ, because he is their first-fruits. Let this ever be remembered, that Christ rose again as the first-fruits, as the second man, as an head, as a common Person.

1 Cor. 15. 47.

1 Cor. 15. 20.

2. That Christ rose again by his own Power, this he meant when he said, *destroy this Temple, and in three days I will raise it up*. He saith not, destroy you, and some other shall raise it up; no, no; but I, even I my self will do it; yea, and I will do it, by my own Power and vertue; here is a plain argument of the Divine nature of Christ, for none ever did, ever could do that but God himself; some were raised before Christ was incarnate, but not any by himself, or by his own proper Power; only a Power was imparted to some Prophet by God for that time and turn, and so they were raised: but Christ rose again not by a Power imparted to some, but by his own Power. The Widows son of *Sareptah* was raised by *Elias*; and the *Shunamites* son was raised by *Elisha*; both these were raised by others, and those others that raised them, did it not by their own power, but by a power given them from above; and therefore though in their life-time they raised others, yet being dead they could not raise themselves; but Jesus Christ did not only in his life-time raise others, but also being dead, and laid in his grave, and pressed with stones, and watched by Soldiers, and fought to be detained by all the Power of darkness, yet he as a conqueror, by his own Power raised himself; he caused all things by the strength of his own arme to give way unto himself, *I have Power to lay down my life, and I have Power to take it up again*; an equal Power to take it up, as to lay it down.

John 2. 19.

John. 10. 18.

But against this it may be objected, *The God of our Fathers raised up Jesus*,—whom God hath raised up; having loosed the pains of death. In many places the resurrection of Christ is ascribed to his Father, how then is he said to raise up himself by his own Power?

Acts. 5. 30.
Acts. 3. 24.

I answer,

I answer, it is true, that the Father raised him, and yet this contradicts not but that he raised up himself; *Whatsoever the Father doth, I do*, saith Christ. Christ's resurrection is the indivisible work of the blessed Trinity; it is a work common to all the three persons; there is but one power of the Father, and of the Son; so that of both it is truly verified, the Father raised him, and the Son raised himself.

Mat. 28. 2.

3. That Christ rose again with an Earthquake; *and behold there was a great Earthquake, for the Angel of the Lord descended from heaven*. The earth shook at his death, and now it trembles at his Resurrection; plainly speaking that it could neither endure his suffering, nor hinder his rising. As a Lion with a Roar is said to make the Bed wherein he lies to tremble; so this *Lion of the tribe of Judah* was able with his voice, or sight, to make his (Bed, the earth, wherein he lay) to tremble: no sooner he shakes himself, but he shakes the earth; at his first motion the earth moves; and now was fulfilled that prophesie, *Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob*. It is not for us, curiously to enquire into the cause of this earthquake; certainly the cause was above Natures reach; it was not any hollow wind got into the bowels of the earth; but either it was Christ's rising, or the Angels descending; the earth either danced for joy that Christ was risen, or it trembled for fear that men would

Psal. 114. 7.

no believe his resurrection. The Evangelist seems to lay it on the Angel; *for the Angel of the Lord descended from heaven*: sure the power of Angels is very great; they can move all corporeal things almost in an instant, they can stir up tempests, they can shake the earth, move the waters, only all their power is subjected to God's will. *Bless the Lord all ye Angels that excel in strength, that do his Will*: it was the Will of God that now an Angel should take hold on the pillars of the earth, and make it shake; no wonder if *for fear of him the keepers shake, and become as dead men*; and if one Angel be able to shake the earth, and to shake the Keepers, those armed Souldiers that were set to watch the Tomb; what then will Christ himself do, when he shall come to judgment the second time, with many thousand thousands of Angels? Oh how terrible and fearful will his coming be? As at Christ's Resurrection, so at the last Resurrection, there will be earthquakes in divers places: Christ hath shewed, and he will shew himself to be the absolute Lord of heaven and earth; see how the earth, trembling under his feet, doth (as it were) pay him homage; *and behold there was a great Earthquake*.

Psal. 103. 20.

Mat. 28. 4.

Mat. 24. 7.

Mat. 28. 2.

4. That Christ rose again *Angels ministring to him*. An Angel came and rolled back the Stone from the door, and sat upon it. Christ's Power was not included in the grave, or on the earth, but extended to Heaven, and to the Hosts therein; however the chief Priests and Pharisees conspired together to close him in the earth; they sealed the stone, and set a watch, they made all as sure as possibly they could; yet, the Angels of heaven are ready to wait on him as their Sovereign Lord. An Angel descended to roll away the Stone; not that Christ was unable to do it himself: he shook the earth, and could he not lift up a stone? O yes! but thus he would manifest his Power, by declaring his Power over the mighty Angels; he needed but to say unto his Angel, *do this, and be doth it*. I find some difference amongst Authors, why an Angel should roll away the Stone: some think it was only for the womens sake, that they might go into the Sepulchre, and take a view of the empty Tomb, and so be satisfied that Christ was not here,

Mat. 28. 6.

but risen; as they said, *Come, see the place where the Lord lay*: Others think it was to do their office of duty and service to Christ Jesus, to make way for his body to pass out of the grave without any penetration of other Bodies: for my part, I adhere to these; though we need not to exclude the former; for the stone might be removed, both that Christ might come forth, and that the women might be convinc'd that he was risen again. But as for the opinion of them, who think the stone was not removed till after the resurrection; & that the body of Christ went through the grave-stone when he rose again, it is without all warrant; the very order of nature will not permit that one body should pass through another, without corruption or alteration of either: We say two bodies cannot be together, and at once, in one proper place; no more than one body can be together, and at once, in an hundred, or a thousand places; now that Angelical argument is full for this; *he is not here, for he is risen*; he is not in the grave, for he is risen out of the grave; he could not be in the grave, and out of the grave at one and the same time. But I mean not to dwell on controversial Points.

Mat. 28. 6.

Mat. 27. 52, 53.

5. That Christ rose again accompanied with others; *and the graves were opened, and many bodies*

bodies of Saints which slept arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many. It may be the graves were opened when Christ was laid down in his grave; yet the spirits came not into the dead bodies till Christ's Resurrection; the Text is plain, that they came not out of their graves till Christ was raised; *Christ is the beginning* (saith the Apostle) the first-born from the dead: how the first-born? I answer, both in time and efficacy. 1. In time; he rose to eternal life the first of all men. This was the sum of Paul's preaching, that Christ should suffer, and that he should be the first that should rise from the dead. It is true indeed, that Lazarus and sundry others rose before Christ, but they rose to live a mortal life, and to die again. Christ was the first of all that rose to eternal life; never any in the world rose, before Christ, in this manner. 2. In respect of efficacy, Christ rose first, that by his power all the rest might rise; there is in Christ's resurrection a reviving and a quickning virtue; and herein is a main difference betwixt the Resurrection of Christ, and the Resurrection of any other man; the Resurrection of Abraham avails nothing to the resurrection of Isaac, or of Jacob; but the resurrection of Christ avails to the resurrection of all that have believed, or that shall believe in him: is not Christ called a quickening Spirit? how then should he but quicken all his members? when a man is cast into the Sea, and all his body is under water, there is nothing to be looked for but present death; but if he carry his head above the water, there is good hope then of a recovery: now Christ is the head unto his Church, and therefore he being raised, all his members must follow in their time; no sooner did Christ arise, but many of the bodies of the Saints arose; not all that were dead, but only some; to shew the resurrection of all to come, the time for the whole Churches rising being not yet, till the great resurrection day. It is a question what became of those bodies which now arose: Some think they died again; but it is more probable, that seeing they rose to manifest the quickening virtue of Christ's resurrection, that they were also glorified with Christ; and as they rose with Christ arising, so they ascended up into heaven with Christ ascending.

Col. 1. 18.

Acts 26. 2, 3.

1 Cor. 15. 45.

6. That Christ rose again with a true, perfect, incorruptible, powerful, spiritual, agile, and glorious body.

1. He had a true body, consisting of flesh and blood, and bone; so he told his Disciples, when they supposed him a Spirit; *Handle me, and see* (said he) *for a Spirit hath not flesh and bones, as ye see me have.* I know, this body, after his resurrection, was comparatively a spiritual body; yet for all that, he never laid aside the essential properties of a true body, as length, and breadth, and visibility, and locality, and the like; he still keepeth these, because they serve to the being of a true body.

Luke 24. 39.

2. He had a perfect body; however he was cut, and bored, and mangled before his death, yet after his resurrection, all was perfect. *Eusebius* tells of one of the Children of the *Machabees*, that were put to death for the profession of the Truth; and when they cut off his members, saies he, *I have received these from heaven, and now I do give them unto the God of heaven, and I hope I shall have them again.* Not a member of Christ was wanting, not a bone out of joint, but all was perfect.

3. He had an incorruptible, immortal body. To this end (saith the Apostle) Christ both died, and rose and revived; and why revived? but to shew that he rose, never to die again. The Apostle is yet more exprefs; *Christ being raised from the dead, dieth no more; death hath no more dominion over him.* Consonant hereunto is that of Christ, *I am he that liveth, and was dead, and behold, I am alive for evermore, Amen.* And herein the body of *Lazarus* and the rest, whom Christ raised, differed from his; for after they were raised, they died again; but Christ died no more.

Rom. 14. 9.

Rom. 6. 9.

Rev. 1. 18.

4. He had a powerful body. *Luther* could say of the glorified Saints, that they had a power so great as to toss the greatest mountains in the world like a Ball: And *Anselm* hath an expression, not much unlike, that *they have such a power, as they are able to shake the whole earth at their pleasure.* How much more could Christ cause that great Earth-quake at the rising of his Body? O it was powerful!

Anselm. lib. de
simil. cap. 52.

5. He had a spiritual body; it needed not to meat, drink or refreshings, as it did before; it is true, that the Disciples gave him a piece of a broiled fish, and of an honey-comb, and he took it, and did eat before them; but this he did only to confirm their faith, that

Luk. 24. 42, 43

that he appeared solidly, and not imaginarily; he Ate out of power, and not out of necessity, even as the Sun sucks up the water out of power, but the earth out of want: he Ate not, as standing in need of food, but to shew the truth of his being risen again; as the Saints in heaven neither eat, nor drink, nor sleep, nor have Magistrates, nor Ministers, but the Spirit of God is all in all to them; so it was with Christ after his Resurrection: he was full of the Spirit; he was enlivened immediately by the Spirit of God; which flowed into him, and that supplied the absence of all other things.

Aug. lib. 22. de
Civ. Dei, cap.
viii.

6. He had an agile body; it was in his pleasure to move as well upwards as downwards, as it may appear by the ascension of his Body into heaven; which was not caused by constraint, or by any violent motion, but a property agreeing to all bodies glorified. *Augustine* hath an expression concerning the glorified Saints, that *they shall move to any place they will, and as soon as they will; they shall move up and down like a thought, how much more may it be said of the Body of Christ?*

Mat. 17. 2.
Rev. 1. 14, 15.
Phil. 3. 21.

7. He had a glorious body; this appeared in his Transfiguration, when his face did shine as the Sun, and his rayment was white as light; but especially after his Resurrection and Ascension, when his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; the glorified bodies of Saints which are fashioned like unto his glorious body, are said to shine like stars, *Dan. 12. 3.* or like the Sun it self, *Matth. 13. 43.* O then how glorious is the Sun of righteousness, from whence all those Suns and Stars do borrow their Light? It is true, that from his Resurrection, until his Ascension, his body appeared not thus glorious unto them that saw it: But whether his Glory was delayed, and he was not possessed of it during his forty daies abode upon the earth; or whether he so far condescended for his Disciples sake, as to keep in his Glory, that it might not dazzle them, and therefore appeared sometimes in the form of a Gardiner, *John 20. 15.* and sometimes in the form of a stranger, *Luke 24. 18.* and sometimes in another form, *Mark 16. 12.* and sometimes in his own form, in the same form wherein he lived before he was crucified, *John 20. 20, 27.* is hard to determine. I am apt to think, that in some sort he might draw in the beams of his Glory, and yet that he was not entred into that fulness of glory, as after his Ascension; and so some expound those words of Christ to *Mary, Touch me not, for I am not yet ascended to my Father; q. d. fix not thy thoughts so much upon my present condition, for I am not yet attained to the highest pitch of my exaltation, nor shall I until I ascend unto my Father.*

John 20. 15.
Luke 24. 18.
Mark 16. 12.
Joh. 20. 20, 27

Use.

Rom. 1. 4.

Rom. 14. 9

1 Cor. 15. 20.

Rom. 4. 25.

1 Pet. 1. 5.

Rom. 6. 4.

Rom. 8. 11.

Luke 20. 36.

From this Resurrection of Christ, how are we informed, that Christ is the Son of God? Thus *Paul* speaks, he was declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. And how are we informed that Christ is Lord over all things that are? For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. And how are we informed that Christ rose again for us, as one that stood instead and room of all the Elect? but now is Christ risen from the dead, and become the first-fruits of them that sleep. And how are we informed that by his resurrection we are justified? who was delivered for our offences; and was raised again for our justification: and that by his resurrection we are regenerate; for he hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. And that by his resurrection we are sanctified? for as he was raised up from the dead by the glory of his Father, even so we also should walk in newness of life; and that by his resurrection at the last day we shall be raised? for if the Spirit of him that raised up Jesus from the dead shall also quicken our mortal bodies; and that by his resurrection finally we shall be saved? for after we are raised, we shall never die any more, but be equal unto the Angels, and be the children of God, as being the children of the resurrection of Christ.

Thus far the position. Christ rose again the third day. Now for the proof.

SECT.

SECT. IV.

Of the Arguments of Christ's Resurrection.

Christ after his passion shewed himself alive by many infallible proofs. And so he Acts 1. 3.
 had need to persuade men into the faith of so strange a truth; if we consult with antiquity, or novelty, with primitive times, or later times, never was matter carried on with more scruple, and slowness of belief, with more doubts and difficulties than was this truth of Christ's resurrection. Mary Magdalen saw it first, and reported it. But they believed her not, Mark 16. 10. the two Disciples that went to Emmaus, they saw it also, and reported it, but they believed them not, Luke 24. 37. divers women together saw him, and came and told the Disciples, but their words seemed to them as idle tales, and they believed them not, Luke 24. 11. They all saw him, and even seeing him, Yet they believed not for joy, but wondered, Luke 24. 41. When the wonder was over, and the rest told it but to one that happened to be absent, you know how peremptory he was, Not he, except he saw in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hands into his side, he would not believe, John 20. 25. In after-times the whole world stopt their ears at this report of the resurrection of Christ, it was with the Grecians at Athens a very scorn; When they heard of the Resurrection of the dead, some mocked, Acts 17. 32. It was with Festus, the great Roman, *mania*, a sickness of the brain, a plain phrenzy; Festus said with a loud voice, Paul, thou art besides thy self, much learning doth make thee mad, Acts 28. 24. But come we to our own times, the resurrection of Christ is to this day as much opposed by Jews, and Atheists, as any one Article of our Creed. And surely we had need to look to it, for if Christ be not risen (as the Apostle argues) then is our preaching vain, and your faith is also vain, 1 Cor. 15. 14. If Christ be not risen, ye are yet in your sins; and they which are fallen asleep in Christ, are perished, 1 Cor. 15. 17, 18. Of all the precious truths in the Book of God, we had need to preserve this truth, and to be well skilled in the defending of this truth of the resurrection of Christ. Some talk of a tolleration of all Religions, and some desire that the Jews may have free commerce amongst us; it will then be time, as I think, to be well armed at this point. Let the ordinary Professors of our times, who are of weak judgments, and fiery Spirits, look to this point, least as now, when they cannot answer a Separatist, they turn Separatists, and when they cannot answer an Antinomian, they turn Antinomians, and when they cannot answer a Seeker, Quaker, Blasphemer, they turn to them, so when they cannot answer the subtle Arguments of a Jew, they should as easily turn Jews, and deny Christ, and the resurrection of Christ.

I mean not to enter into controversies; only I shall declare from what heads, Arguments of this nature may be drawn. As—

1. More generally from Gentiles grants; Jews concessions, typical instructions, prophetic predictions.

2. More specially from these clear demonstrations, that circumstantially and substantially do prove this Christ to have risen again.

1. the Arguments in general are—

1. From Gentiles grants: Pilate that condemned Christ, testified in a letter to Tiberius Cesar, that Christ was risen again; and therefore Tiberius desired the Senate to admit Christ into the number of their gods, which when they refused, Tiberius was incensed, and gave free leave to all Christians to profess Christianity. And to the Gentiles, Sybilla left written these very words, He shall end the necessity of death by three dayes sleep, and then returning from death to life again, he shall be the first that shall shew the beginning of resurrection to his chosen, for that by conquering death, he shall bring us life.

Tertul. 1. cont. Gent. Egesippus de viso Christi.

2. For the Jews concessions; Josephus, the most learned amongst the latter Jews acknowledged, that after Pilate had crucified him, he appeared unto his followers the third day, accordingly as the Prophets had foretold. The Scribes and Pharisees being astonished with the sudden news of his rising again, confirmed by the Souldiers whom they set to watch, found no other way to resist the same, but only by saying (as all the Jews do unto this day) that his Disciples came by night, and stole away his body,

Joseph. Antiq. lib. 8. c. 9.

whiles the Souldiers slept : O strange ! if they were asleep, how know they that his Disciples stole away his body ? and if they were not asleep, how could a few weak fishers take away his body from a band of armed Souldiers ?

3. From typical instructions ; such was *Adam's* sleep, *Isaac's* laying upon the Altar, *Joseph's* imprisonment, *Sampson's* breaking of the gates of Gaza, *David's* escaping out of *Saul's* hands, *Jeremy's* deliverance out of the pit, the raising of the *Shunammite's* child, of the widow of *Sareptah's* son, of the Temple of *Solomon*, of *Jonah* from the deep ; a thousand of these types might be produced, which relate to this antitype, *Christ's* resurrection.

Psal. 16. 10.
Hos. 6. 2.

Psal. 2. 7.
Psal. 3. 5.

Mat. 16. 21.

4. From prophetic predictions, *Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption*, Psal. 16. 10. *After two dayes he will revive us, in the third day he will raise us up*, Hosca 6. 2. he will raise us up (i. e.) his Son united to us, or our flesh assumed by his Son, *Thou art my Son, this day have I begotten thee*, Psal. 2. 7. *Acts* 13. 33. *I laid me down and slept, I waked, for the Lord sustained me*, Psal. 3. 5. Above all, how plain was the prophesie of *Christ* himself, that he must go to Jerusalem, and suffer many things of the Elders, and chief Priests, and Scribes, and be killed, and be raised again the third day, Matth. 16. 21 ?

Mat. 28. 6.

Mat. 28. 2.

2. The special Arguments are exceeding many, as 1. The Angels Assertion, *He is not here for he is risen, as he said, come see the place where the Lord lay*, Matth. 28. 6. 2. The great Earthquake, *And behold there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled back the stone from the door*, Matth. 28. 2.

Mat. 27. 52, 53

3. The Apparitions of raised bodies, and the graves were opened, and many bodies of Saints which slept arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many, Matth. 27. 52, 53.

Acts 4. 12.

4. The sudden courage of the Apostles ; whereas a little before they durst not peep out of doors, they presently after compassed the whole world, and confidently taught, that there was no other name given under heaven, whereby men may be saved, but the Name of Jesus, Act. 4. 12.

Amos 2. 6.

5. The Martyrs sufferings even for this truth. 6. The Adversaries confessions even to this truth. 7. The Jews punishments even to this day, for not believing this saving truth. There is one Rabbi Samuel, who six hundred years since writ a Tract in form of an Epistle to Rabbi Isaac, Master of the Synagogue of the Jews ; wherein he doth excellently discuss the cause of their long captivity, and extream misery : And after that he had proved it was inflicted for some grievous sin ; he sheweth that sin to be the same which Amos speaks of, *For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver*, Amos 2. 6. the selling of Joseph he makes the first sin ; the worshipping of the Calf in Horeb the second sin ; the abusing and killing of God's Prophets the third sin ; and the selling of Jesus Christ the fourth sin. For the first, They served four hundred years in Egypt ; for the second, They wandered forty years in the wilderness ; for the third, They were captives seventy years in Babylon ; and for the fourth, They are held in pitiful captivity even till this day. 8. The last Argument on which only I shall insist, it is the several Apparitions that Christ made to others after his Resurrection, some reckon them ten times, others eleven times, and others twelve times, according to the number of his twelve Apostles.

Luke 24. 34.

1. He appeared unto Mary Magdalen apart, As a woman was the first instrument of death, so was a woman the first Messenger of Life ; she brought the first tidings of the Resurrection of Christ, which is the surest Argument of man's Salvation.

Luke 24. 34.

2. He appeared to all the Maries together, as they returned homewards from the Sepulchre, never any truly sought for Christ, but with these women they were sure to find Christ.

Mark 16. 7.

3. He appeared to Simon Peter alone ; he was the first among men to whom he appeared, he first went into the Sepulchre, and he first saw him that was raised thence : he was called first, and he confessed Christ to be the Son of God, and therefore Christ appears first to him ; the Angel bade the women to tell his Disciples and Peter (that is to say, and Peter especially) that he was risen, and gone before them into Galilee. Of this speaks Paul, *He was first seen of Cephas, and then of the Twelve*.

1 Cor. 15. 5.

4. He appeared to the two Disciples journeying towards Emmaus ; the name of the

the one was *Cleophas*, and probable it is, the other was *Luke*, who out of his modesty concealed his own name, saith *Theophilact*.

5. He appeared unto the ten Apostles, when the doors were shut. Some controversy there is in this, because the Evangelist saith expressly, that the eleven Disciples were gathered together—and as they spake, Jesus himself stood in the midst of them. Now *Judas* was hanged, and *Matthias* was not elected, and *Thomas Didimus* was not with them when Jesus came: how then could he appear to eleven Apostles, considering at this time there were but eleven in all?—Some say it is a certain number put for an uncertain. Others say, that the eleven might be together when the two Disciples came, and when Jesus came, *Thomas* might be absent, and gone from amongst them. And if the Text be viewed well, there is no contradiction in this saying. But I must not dwell on controversial points.

6. He appeared to all the Disciples, and *Thomas* was with them; and then he shewed them his wounds, to strengthen the weak faith of his wavering servants. *Thomas* would not have believed unless he had seen, and therefore Christ shews him the wounds of his body, that he might cure the wounds of *Thomas's* unbelieving soul.

7. He appeared to *Peter*, and *John*, and *James*, and *Nathaniel*, and *Didimus*, and two other Disciples, when they were a fishing at the sea of *Tiberias*; there he proved the verity of his Deity by that miracle of the fishes, and the verity of his humanity by eating meat with them. And this was the third time that he shewed himself publicly and solemnly unto all, or to the most part of his Disciples.

8. He appeared unto more than five hundred brethren at once; of this we read not in the Evangelists, but the Apostle *Paul* records it, after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep.

9. He appeared unto *James* the Brother of the Lord: (i. e.) the Cozen-german of Christ according to the Flesh; he was called *James* the just in regard of his upright and innocent life. *Jerome* in his Book *De viris illustribus* tells us, that afore Christ's death this *James* made a vow, that he would eat no bread till Christ were risen again from the dead; and now Christ appearing to him, he commanded Bread and Meat to be set on the table; saying to *James*, O my brother, now rise and eat, for now I am risen again from the dead. Of this Apparition *Paul* makes mention: After that he was seen of *James*.

10. He appeared to the eleven Disciples, on Mount *Tabor* in *Galilee*. And this *Matthew* intimates, when Jesus bade the woman tell his Brethren that he was risen, and that they should go into *Galilee*, and there they should see him; and accordingly in that Mountain where Jesus had appointed them, they saw him, and worshipped him.

11. He appeared to all his Apostles and Disciples upon Mount *Olivet* by *Jerusalem*, when in the presence of them all he ascended up into Heaven. This mountain is expressed by *Luke*, when after Christ's ascension it is said, that the Disciples returned back to *Jerusalem* from the mount called *Olivet*.

12. He appeared unto *Paul* travelling unto *Damascus*. This indeed was after his forty dayes abode upon the earth. And yet this *Paul* mentions amongst the rest of his apparitions, and last of all he was seen of me also, as of one born out of due time.

My meaning is not to speak of all these Apparitions in order; for of some of them we are neither assured of the order, nor of the time. But of the most considerable, and most edifying we shall treat.

SECT. V.

Of Christ's Apparition to Mary Magdalen.

ON the first day were many Apparitions; But I shall speak only to one, or two, as related by the Evangelist *John*.

1. Christ appeared unto *Mary Magdalen* apart; The first day of the week cometh *Mary Magdalen* early, when it was yet dark, unto the Sepulchre, and seeth the stone taken away

away from the Sepulchre; she came while it was yet dark; she departed from home before day, and by that time she came to the Sepulchre the Sun was about to rise; thither come, she finds the stone rolled away, and the body of Jesus gone; upon this she runs to Peter, and John, and tells them, *they have taken away the Lord out of the Sepulchre, and we know not where they have laid him.* Then Peter and John ran as fast as they could to see, they looked into the Sepulchre, and not finding the body there, they presently returned. By this time Mary Magdalen was come back, and howsoever the Disciples would not stay, yet she was resolved to abide by it, and to see the issue.

We find this apparition for our further assurance, compassed, and set about with each needful circumstance; here's the time when, the place where, the persons to whom the manner how he appeared, together with the consequents after his apparition.

John. 20. 1.

1. For the time when he appeared; *Now upon the first day of the week, very early in the morning* It was the first day of the week, the next day to their Sabbath; I shall speak more particularly to this in the next apparition; and it was *very early in the morning*; the apparition was early, but *Maries* seeking Christ was so early that it was yet dark; she's going to the grave, when by course of nature she should have been in her bed; she sought him early whom she loved intirely: giving us to learn that we should seek Christ betimes, *even in the dayes of our youth*; that in these first dayes of the week, we should rise up early to enquire after Christ; they that will not seek Christ until they have given over seeking other things, may justly fear to miss Christ. *First seek the kingdom of God, and his righteousness, and then (saith Christ) all other things shall be added unto you.*

Ecle. 12. 1.

Mat. 6. 33.

2. For the place where he appeared, it was in the garden, where Christ was buried; in a garden Adam first sinned, in a garden Christ first appeared; in a garden death first was threatened and deserved, and in a garden life is restored, and conferred upon us; Christ makes choice of a garden both for his grave, and resurrection, and first apparition, to tell us where we might seek him, if we have lost him, *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lillies*, that is, Jesus Christ is to be sought and found in the particular assemblies of his people; they are the garden of his pleasure, wherein are varieties of all the beds of renewed souls, there he walkes, and there he feeds, and there he solaceth himself with those fruits of righteousness, and new obedience, which they are able to bring forth to him, O there let us seek him, and we shall find him.

Cant. 6. 2.

3. For the Person to whom he appeared; it was *Mary Magdalen*; she that sometimes lived a sinful life, that was no better than a common Curtizan, now is first up to seek her Saviour. Let never any despair of mercy, that but hears of the conversion of *Mary Magdalen*. *Dionisius* tells us, that *she that was loose and dissolute in her youth, betook her self in old age to a most solitary life; that she sequestred her self from all worldly pleasures in the mountains of Balma; full thirty years; in all which time she gave her self to meditation, fasting and prayer.* The texts tells us, *That much was forgiven her, and she loved much.* Her love to Christ appears at this time. *But Mary stood without at the Sepulchre weeping, and as she wept, she stooped down, and looked into the Sepulchre:* this Scripture we may call a *song of loves*, or if you will a *song of degrees*; every word is a step, or degree of love more than other: As—

Luke 7. 47.

John. 20. 11.

1. *Mary stood at the Sepulchre*; she stood by the grave of Christ; it signifies her great love to Jesus Christ; many would stand by him while he was alive, but to stand by him dead none would do it; those we love most we will wait on them living, or if they dye, we will bring them to the grave, and lay them in the grave, but there we leave them: ——— only *Mary* chuseth Christ's Tomb for her best home, and his dead corps for her chief comfort, she praiseth the dead more than the living, and having lost that light of the *Sun of righteousness*, she desired to dwell in darkness, in the shadow of death.

2. *But Mary stood, q. d.* others did not, but she did; *Peter* and *John* were there even now, and when they could not find Jesus, away they went, but *Mary* went not, she stood still: their going away commends her staying behind; how many circumstances may we observe in *Mary*, setting out her love to Christ above them all? to the grave she came before them; from the grave she went to tell them; to the grave she returns with them; and at the grave she staves behind them. Certainly there was in *Mary* a stronger affection than either in *Peter*, or *John*, and this affection fixed her there, that she could, not stir; go who would, she would not go, but stay still. *But Mary stood without.*

3. *But*

3. *But Mary stood without at the Sepulchre weeping*: This was love indeed; see how every word is a degree of love. But *Mary stood there weeping*, when Christ stood at *Lazarus's grave-side weeping*, the Jews said then, *Behold how he loved him*, and may not we say the very same of *Mary*, *Behold how she loved him*, her very love runs down her cheeks, she cannot think of Jesus as lost, but she weeps; she weeps for having lost him whom she loved; at first she mourned for the departing of his soul out of his body, and now she laments the taking his body out of the grave; at first she mourned because she could not keep him alive, yet that sorrow had some solace, in that she hoped to have enjoyed him dead; but when she considers that his life was lost, and not so much as his body could be found, Oh she weeps, and weeps. The last office she could do, was to anoint his body, and to bewail his death; and to that purpose she comes now unto his grave; as sometimes she had washed his feet with her tears, now she would shed them afresh upon his feet, and head, and hands, and heart, and all; but when she saw the grave open; and the body gone, and nothing of Christ now left her to mourn over, she weeps the more, she weeps most bitterly; *But Mary stood there weeping*.

4. *And as she wept, she stooped down, and looked into the Sepulchre*. She did so weep as she did seek withall; her weeping hindred not her seeking, she fought and fought; to what purpose? that Christ is not in the tomb her own eyes have seen; the Disciples hands have felt, the empty winding sheet doth plainly avouch; *Peter and John had looked in before, nay, They went into the Sepulchre, and saw the linnen cloaths lying, and the napkin that was about his head wrapt by it self*; and yet for all this she will be stooping down, and looking in; she would rather condemn her own eyes of error, and both their eyes and hands of deceit; she would rather suspect all testimonies for untrue, than not to look after him whom she had lost, even there where by nodiligence he could be found. *It is not enough for love to look in once*. You know this is the manner of our seeking, when we seek something seriously; where we have sought already, there we will seek again; we are apt to think we sought not well, but if we seek again we might find it were we sought: And thus *Mary* fought, and when she could think of no other place so likely to find Christ in as this, she fought again in this, she will not believe her own senses, she would rather think that she looked not well before, than she will leave off looking. When things that are dearly affected are gone and lost, loves nature is never to be weary of searching, even the oftenest searched corners; they must still be an haunt for hope. O love thinks it hath never looked enough! in the first verse she looked, *And saw the stone taken away from the Sepulchre*; and now again she stooped down, and looked into the Sepulchre.

4. For the manner how he appeared; it was first by his Angels, and secondly by himself.

1. There was an apparition of Angels, she seeth two Angels in white, sitting, the one at the head, and the other at the feet where the body of Jesus had layen. I will not stay here, only for the opening of the words I shall answer these questions; As 1. What means the apparition of Angels? I answer, it is not only a preparation to Christ's apparition. *Maries* loss must be restored by degrees; though she saw not Christ at first; yet she saw his Angels; it often pleaseth Christ in the desertions of his people, to come to them by degrees, and not at once, he comes first by his Angels; so it was at his birth, and so it is at his resurrection. — But, 2. What do Angels in a Sepulchre? it is a place fitter for worms than Angels: we never read of Angels being in a grave before this time; they are blessed creatures, and is the grave a fit place for them? O yes! since Christ lay in the grave, that very place is a blessed place; *Blessed are the dead, which dye in the Lord from henceforth. Precious in the sight of the Lord is the death of his Saints*. But, 3. Why are the Angels in white? *Solomon* answers, that white is the colour of joy. *Let thy garments be alwayes white, and let thy head lack no ointment*. When Christ was transfigured, his Rayment was all white, no Fuller in the earth could come near it; and the Saints in Heaven are said to walk in white Robes. And here the Angels are in white, to signify the joy they had in Christ's resurrection from the dead. — But, 4. Why are they one at the head, and the other at the feet where the body of Jesus had layen? Some answer, that as *Mary Magdalen* had anointed his head and feet, so at those two places the two Angels sit; as it were to acknowledg so much for her sake. Others think it speaks comfort to every one of us; if we are but in Christ, we shall go to our graves in white, and lye between two Angels, who are said to guard our

John 20. 6, 7.

John. 20. 12, 13

Rev. 14. 13. Pfal. 116. 15.

Eccles. 9. 8. Mark 9. 3. Rev. 7. 9.

our Bodies even dead, and to present them alive again at the day of the resurrection.

But in this apparition we see further, a question, and answer; 1. The Angels question *Mary, Woman why weepest thou?* May I paraphrase upon these words? it is as if they had said, *O Mary!* what cause is there for these tears? where Angels rejoyce, it agrees not that a woman should weep; thou couldst before with a manly courage arm thy feet to run among swords when thou camest to the grave, and art thou now so much a woman that thou canst not command thine eyes to forbear tears? *O woman, why weepest thou?* If thy Christ were here in his grave, under this Tomb-stone, we might think thy sorrow for the dead enforced thy tears, but now that thou findest it a place of the living, why dost thou stand here weeping dead? for if thy tears be tears of love, as thy love is acknowledged, so let these tears be suppressed; if thy tears be tears of anger, they should not here have been shed, where all anger was buried; if thy tears be tears of sorrow and duties to the dead, they are bestowed in vain where the dead is now revived; and therefore, *O woman, why weepest thou?* would our eyes be dry, if such eye-streams were behoveful for us? did not Angels alwayes in their visible resemblances represent their Lords invisible pleasure; shadowing their shapes in the drifts of his intentions? As for instance, when God was incensed they brandished swords; when he was appeased, they sheathed them in scabbards; when he would defend, they resembled Souldiers; when he would terrifie, they took terrible forms; and when he would comfort, they carried mirth in their eyes, sweetness in their countenance, mildness in their words, savour, and grace, and comeliness in their presence: why then dost thou weep, seeing us to rejoyce? dost thou imagine us to degenerate from our nature, or to forget any duty, whose state is neither subject to change, nor capable of the least offence? art thou more fervent in thy love, or more privy to the counsel of our eternal God, than we that are daily attendants at his Throne of glory? *O woman, why weepest thou?* Thus for Paraphrase.

Iohn 20. 13.

2. For her answer; *She saith unto them, because they have taken away my Lord, and I know not where they have laid him:* Here was the cause of *Mary's* tears; 1. *They have taken away my Lord.* 2. *I know not where they have laid him,* q. d. He is gone without all hope of recovery: for they, but I know not who, have taken him away, but I know not whither; and they have laid him, but I know not where; there to do him, but I know not what. O what a lamentable case is this! she knows not whither to go to find any comfort; her Lord is gone, his life is gone, his soul is gone, his body is gone, yea gone, and carryed she knows not whither; and do they ask her, *Woman, why weepest thou?* why, here's the cause, *They have taken away my Lord,* (i.e.) the dead body of my Lord, and *I know not where they have laid him.* Where a little of Christ is left, and that is lost, it is a lamentable loss. *Mary* had sometimes a possession of whole Christ, she had his presence, she heard his words; she saw his divinity in his miracles, and in casting seven devils out of her own Body; but now she had lost all Christ, his presence lost, his preaching lost, his divinity lost, his humanity lost, his soul lost, and last of all his body lost. O what lamentable loss was this! *Mary* would now have been glad of a little of Christ; O ye Angels, fill but her arms with the dead body of her Jesus, and she will weep no more; one beam of that Sun of righteousness would scatter all the clouds of *Mary's* grief.

Quest.
Answ.

But doth Christ ever leave his totally?

Answe'r, not indeed, but only in apprehension. In desertions a Christian may to this own apprehension find nothing of Christ; and this was the Case of *Mary Magdalen*: or if Christ desert a soul indeed, and truth (for desertions are sometimes in appearance, and sometimes real) yet never doth he forsake his own both really and totally:

1 Sam. 12. 22.

The Lord will not wholly forsake his people, for his great Name sake; the acts of his love may be withdrawn, but his love is still the same, it is an everlasting love; those acts which are for well-being may be withdrawn, but his acts of love that are for being, shall never be removed. *No such good things will God withhold from them that walk uprightly.*

Jer. 31. 3.

Psal. 84. 11.

Ila. 54. 7, 8.

Iohn 14. 18.

Or Christ may go away for a season, but not for ever; *For a moment have I forsaken thee, but with great mercies will I gather thee; in a little wrath have I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee,* saith the Lord thy Redeemer; It was Christ's promise to his Disciples, *I will not leave you comfortless, or as Orphans, but I will come again.* Though his compassions may be restrained, yet they cannot be extinguished; as the Sun sets to rise again, and as the tender Mother lays down her Child to take it up again, so deals Christ with his, only for the present it is

is a sad thing; O it is a lamentable thing to lose all Christ; though but in our own apprehensions. To hear *Maries* pitiful complaints, *They have taken away my Lord, and I know not where they have laid my Lord*, it would make a flint to weep; methinks I hear her cries, *O my Lord, What's become of Thee? Time was that my Soul was an enclosed Garden, and the chiefest of Ten Thousands did walk in the shadow of the Trees; but now the Fence is down, my Love is gone, and Sharon is become a desert: Time was that I sate at the Feet of my Lord, and I received daily Oracles from his Mouth, but now he hides himself, and will not come at me; I pray, and he hears not, I hearken after him, but he speaks not, I call, but he answers not. O my Lord, if I had never known thee, I could have lived without thee, but this is my misery, not so much that I am without thee, as that I have lost thee, many are well without thee, because they never enjoyed thee; the children of beggars count it not their misery that they are not Princes, but oh the grief when the children of Princes shall be turned to beggars! O my Lord, once I had thee, but now I have lost thee; yea, I have lost thee every jot, and piece, and parcel of thee; O ye Apostles, Where is the dead body of my Lord? O Sir Angel, tell me if you saw his torn, his macerated, crucified body? O grave! O death! shew me, is there any thing of Christ's body (though but a few dead ashes) in your keeping? no, no, all is gone; I can hear nothing of what I would hear; death is silent, the grave is empty, the Angels say nothing to the purpose, the Apostles are fled, and they, (I know not who) have taken away my Lord, and I know not where they have laid him.*

2. After this, Christ himself appears; but first as unknown, and then as known; 1. As unknown, *She turned her self back, and saw Jesus standing, and knew not that it was Jesus: Jesus saith unto her, Woman, Why weepest thou? whom seekest thou? she supposing him to be the Gardiner, &c.* In this Apparition of Christ unknown, I shall only take notice of Christ's question, and *Maries* inquisition; his question is in these words, *Woman, Why weepest thou? whom seekest thou?* 1. *Why weepest thou?* This very question the Angels asked her before, and now Christ asks it again; sure there is something in it, and the rather we may think so, because it is the first opening of his Mouth, the first words that ever came from him, after his rising again. Some say that *Mary Magdalen* represents the state of all mankind before this day, viz. *One weeping over the grave of another, as if there were no hope*: and now at his resurrection Christ comes in with weep not; *Woman, Why weepest thou?* q. d. there is no cause of weeping now, Lo I am risen from the dead, and am become the first-fruits of them that sleep.

And yet we may wonder at the question, *Why should Christ demand of Mary, why she wept?* but a while since, she saw him hanging on a tree, with his head full of thorns, his eyes full of tears, his ears full of blasphemies, his mouth full of gall, his whole person mangled and disfigured, and doth he ask her, *Woman, Why weepest thou?* scarce three dayes since, she beheld his arms, and legs racked with violent pulls, his hands and feet bored with nails, his side and bowels pierced with a spear, his whole body torn with stripes, and gored in blood: and doth he ask her, *Woman, Why weepest thou?* she saw him on the cross yielding up his soul; and now she was about to anoint his body, which was the only hope she had alive; but his body is removed, and that hope is dead, and she is left hopeless of all visible help, and yet doth he ask her, *Woman, Why weepest thou?* O yes! though it may be strange, yet it is not a question without cause, she weeps for him dead, who was risen again from the dead; she was sorry he was not in his grave; and for this very cause she should have been rather glad; she mourns for not knowing where he lay, when as indeed, and in truth, he lay not any where; he is alive, and present, and now talks with her, and resolves to comfort her; and therefore, *Woman, Why weepest thou?*

2. *Whom seekest thou?* she seeks Christ, and Christ asks her, *Woman, Whom seekest thou?* We may wonder at this also; if she seek Christ, Why doth she not know him? or if she know Christ, Why doth she seek him still? O *Mary!* Is it possible thou hast forgotten Jesus? there is no part in thee but is busie about him, thy eye weeps, thy heart throbs, thy tongue complains, thy body faints, thy soul languisheth, and notwithstanding all this, Hast thou now forgotten him? What, are thy sharp eyes so weak sighted, that they are dazzled with the Sun, and blinded with the Light? O yes! a shower of tears comes betwixt her and him, and she cannot see him, or it may be, *Her eyes were holden that she should not know him*; or it may be he appeared *ἀρεσάωρον* in some other shape, such as resemble the Gardiner, whom she took him for; howsoever it was, *She*

John 20. 14,
15.

Luke 24. 16.

She saw Jesus standing, but knew not that it was Jesus, and therefore saith Jesus to her, Woman, Why weepest thou? whom seekest thou? There is a double presence of Christ, felt, and not felt; the presence felt, is when Christ is graciously pleased to let us know so much, and this is an heaven upon earth. The presence not felt, is that secret presence, when Christ seems to draw us one way, and to drive another way. So he dealt with the Woman of *Canaan*, he seemed to drive her away, but at the same time he wrought in her by his Spirit an increase of faith, and by that means drew her to himself. Thus may a soul suppose Christ lost, and seek and weep, and weep and seek, and yet Christ is present.

2. For *Maries* enquiry, *She supposing him to be the Gardiner, said unto him, Sir, If thou hast born him hence, tell me where thou hast laid him, and I will take him away.*

In the words we may observe, first her mistake; 2. Her speech upon her mistake.

Isa. 26. 19.

1. Her mistake, *She supposing him to be the Gardiner; O Mary! hath Christ lived so long, and laboured so much, and shed so many showers of blood, to come to no higher preferment than a Gardiner? this was a very strange mistake; and yet in some sense, and a good sense too, Christ might be said to be a Gardiner; As 1. It is he that gardens all our souls, that plants in them the seeds of righteousness; that waters them with the dew of grace, and makes them fruitful to eternal life. 2. It is he that raised to life his own dead body, and will turn all our graves into a garden-Plot, Thy dead men shall live together, with my dead body shall they arise, awake and sing, yet shall dwell in dust, for the dew is as the dew of herbs, and the earth shall cast out the dead.* Besides, there is a mystery in her mistake; As *Adam* in the state of grace and innocency was placed in a garden; and the first office allotted to him, was to be a Gardiner; so *Jesus Christ* appeared first in a garden, and presents himself in a Gardiners likeness. And as that first Gardiner was the Parent of sin, the ruine of mankind, and the Author of death; so is this Gardiner the ransom for our sins, the raiser of our ruines, and the restorer of our life. In some sense then, and in a Mystery Christ was a Gardiner: but *Maries* mistake was in supposing him the Gardiner of that only place; and not the Gardiner of our souls. *Souls in desertion are full of mistakes, though in their mistakes are sometimes many mysteries.*

2. Her speech upon her mistake; *If thou hast born him hence, &c.* we may observe,

1. That her words to Christ are not much unlike the answer she gave the Angels; only she seems to speak more harsh to Christ, than she did to the Angels; to them the complains of others; *They have taken away my Lord*; but to Christ she speaks as if she would charge him with the fact, as if he looked like one that had been a breaker up of graves, a carrier away of Corpses out of their place of rest; *Sir, if thou hast born him hence.* But pardon love, as it fears where it needs not, so it suspects very often where it hath no cause; *When love is at a loss; he, or any that comes but in our way, hath done it, hath taken him away.*

2. That something she spoke now to Christ which she had not mentioned to the Angels. She said not unto them, *tell me where he is*, but reserved that question for himself to answer, *Come, tell me where thou hast laid him, q. d. thou art privy to the place*, and with the action of removing Christ my Lord; Oh how she errs, and yet how she hits the truth! *Jesus* must tell her what he had done with himself, sure it was fittest for his own speech to utter, what was only possible for his own power to do.

3. That the conclusion of her speech was a meer vant or flourish, *And I will take him away.* Alas poor woman, she was not able to lift him up, there are more than one or two allowed to the carrying of a corps; and as for his it had more than an hundred pound weight of myrrhe and other odours upon it; sure she had forgotten that women are weak, and that she her self was but a woman; how was it possible that she should take him away? she could not do it; well, but she would do it though; *there is no essay too hard for love*; she exempts no place, she esteems no person, she speaks without fear, she promises without condition, she makes no exception, as if nothing were impossible that love suggesteth; the darkness could not fright her from setting out before day, the watch could not fear her from coming to the Tomb where Christ was laid; she resolved to break open the seals, and to remove the stone, far above her strength; and now her love being more incensed with the fresh wound of her loss, she speaks resolutely, *I will take him away*, never considering whether she could or no, love is not ruled with reason, but with love; it neither regards

regards what can be, nor what should be; but only what it self desireth to do.

4. That through all this speech she omits the principal verb, she enquires for Jesus, but she never names him whom she enquires after. She could say to the Angels, *they have taken away my Lord*; but now she talks of one under the term of him, *if thou hast born him hence, tell me where thou hast layd him, and I will take him away: him, him, him*; but she never names him, or tells who he is; this is *solecismus amoris*, an irregular speech, but loves one dialect; *q.d.* who knows not him? why, all the world is bound to take notice of him; he is worthy to be the owner of all thoughts; & no thought in my conceit, can be well bestowed upon any other than him. And therefore Sir Gardiner, whosoever thou art, *if thou hast born him hence*, thou knowest who I mean, thou canst not be ignorant of whom I love; there is not such another among the sons of men; as the psalmist, *he is the fairest among the Children of men*; or as the Spouse, *he is the chiefest of ten thousands*; and therefore tell me some news of him; of none but him: of him, and only of him: O tell me where thou hast laid him, and I will take him away. *A soul sick of love, thinks all the world knows her beloved, and is therefore bound to tell her where he is*; the daughters of Jerusalem were very ignorant of Christ, Can. 5. 9. and yet *I charge you, O daughters of Jerusalem (said the Spouse) if ye find my beloved, that ye tell him I am sick of love.*

Psal 45. 2.

Can. 5. 8.
John 20. 16.

2. Christ appears as unknown: *Jesus saith unto her, Mary; she turned her self, and saith unto him, Rabbani, which is to say, Master.* Sorrow may endure for a night, but joy comes in the morning; she that hitherto had sought without finding, and wept without comfort, and called without answer, even to her Christ now appears; and at his apparition these passages are betwixt them, first he speaks unto her, *Mary*; and then she replies unto him, *Rabbani*, which is to say *Master*.

1. He speaks unto her, *Mary*! it was but a word, but O what life? what Spirit? what quickening and reviving was in the word? the voice of Christ is powerful; *if the Spirit of Christ come alone with the Word, it will rouse hearts, raise spirits, work wonders.* Ah poor *Mary*, what a case was she in before Christ speak unto her? she ran up and down the Garden, with *O my Lord, where have they layd my Lord*? but no sooner Christ comes, and speaks to her by his Spirit, and with power, but her mind is enlightened, her heart is quickened, and her soul is revived. Observe here the difference betwixt the Word of the Lord, and the Lord speaking that word with power and Spirit; we find sometimes the hearts of Saints are quickened, fed, cherished, healed, comforted in the use of the means; and sometimes again they are dead, senseless, heavy, and hardened; nay, which is more, the very same truth which they hear at one time, it may be affects them, and at another time it doth not; the reason is, they hear but the Word of the Lord at one time, and they hear the Lord himself speaking that word at another time; *Mary* heard the Word of the Lord by an Angel, *woman, why weepest thou*? but her tears dropped still; she heard again the word of the Lord by Christ himself, *woman, why weepest thou*? and yet she weeps, and will not be comforted; but now Christ speaks, and he speaks with power, *Mary*! and at this word her tears are dried up, no more tears now, unless they be tears for joy; and yet again, observe the way how you may know and discern the effectual voice of Jesus Christ; if it be effectual, it usually singles a man out; yea, though it be generally spoken by a Minister, yet the voice of Christ will speak particularly to the very heart of a man, with a marvelous kind of Majesty and Glory, stampt upon it, and shining in it, take an humble, broken, drooping Spirit, he hears of the free offer of grace and mercy in Jesus Christ, but he refuseth the offers; he hears of the precious promises of God in Christ, but he casts by all promises, as things that are generally spoken and applied by man; but when the Lord comes in, he speaks particularly to his very heart, he meets with all his objections, that he thinks, *this is the Lord, and this is to me.* Thus *Mary* before heard the voice of an Angel, and the voice of Christ, *woman, why weepest thou*? it was a general voice, no better title was then afforded, but *woman*; thou weepest like a woman; O woman, and too much a woman, *why weepest thou*? but now Christ comes nearer, and he singles her out by her very name, *Mary*! Oh this voice came home, he shewed now that he was no stranger to her, he knew her by name: as sometimes God spake to *Moses*, *thou hast found Grace in my sight, I know thee by name*; so Christ speaks to *Mary*, *thou hast found grace in my sight, I know thee by name.* Why how should this voice be ineffectual? Oh now it works! now she knows Christ; which before she did not; and indeed this is the right way to know Christ, to be first known of Christ. But now (saith the Apostle) *after that ye have known God* (and then he corrects him-

Exod. 33. 17

Gal. 4. 9

Xx

(self

self) or rather are known of God; for till he know us, we shall never know him aright. Now her dead spirits are raised, which before were benumbed; and no marvel that with a word he revive her spirits, who with a word made the World, and even in this very word shewed an omnipotent power. *The Gardiner had done his part (saith one) in making her all green on a sudden.* But even now her body seemed the hearse of her dead heart, and her heart the coffin of her dead soul; and see how quickly all is turned out and in: a new world now; Christ's resurrection is *Mary Magdalens* resurrection too; on a sudden she revives, raised (as it were) from a dead and drooping, to a lively and cheerful state.

2. *She said unto him, Rabboni, which is to say, Master.* As she was ravished with his voice, so impatient of delay she takes his talk out of his mouth, and to his first and only word, she answered but one other, *Rabboni, which is to say, Master.* A wonder that in this verse but two words should pass betwixt them two; but some give this reason, that a sudden joy rousing all her passions, she could neither proceed in her own, nor give him leave to go forward in his speech. Love would have spoken, but fear enforced silence; hope framed words, but doubt melts them in the passage; her inward conceits served them to come out, but then her voice trembled, her tongue faltered, her breath failed; why such is the estate of them that are sick with a surfeit of sudden joy; her joy was so sudden, that not a word more could be spoken, but *Rabboni, which is to say, Master.* Sudden joyes are not without some doubts or tremblings; when *Jacob* heard that his son *Joseph* was alive, his heart fainted, he was even astonished at so good a news; when God restored the Jews out of captivity, they could think of it no otherwise then as a dream; when *Peter* was by an Angel delivered out of prison, he took it only for a vision or apparition, and not for truth; when Christ manifested his resurrection to his Disciples, it is said, that for very joy, they believed not; their fears (as it were) kept back, and questioned the truth of their joyes. As in the Sea when a storm is over, there remains still an inward working and volutation; even so in the mind of man, when its fears are blown over and there is a calm upon it, there is still a *motus trepidationis*, a motion of trembling, or a kind of solicitous jealousy of what it enjoys. And this might be *Mary Magdalens* case; though she suddenly answered Christ, upon the first notice of his voice, yet because the novelty was so strange, his Person so changed, his presence so unexpected; and so many miracles were laid at once before her amazed eyes, she found (as it were) a sedition in her thoughts; her hope presumed best but her fear suspected it to be too good to be true; and while these interchange objections and answers, she views him better; but for the present cannot speak a word more, save this *Rabboni, which is to say, Master.*

5. For the consequents after this apparition, Jesus saith unto her, *touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and to your Father; and to my God and your God.*

In these words we may observe, a prohibition and a command; the prohibition, *touch me not*; the command, *but go to my brethren, and say unto them, &c.*

1. *Touch me not.* It seems *Mary* was now fallen at his sacred feet, she was now ready to kiss with her lips his sometimes grievous, but now most glorious wounds. Such is the nature of love, that it covers not only to be united, but if it were possible, to be transformed out of it self, into the thing it loveth. *Mary* is not satisfied to see her Lord, nor is she satisfied to hear her Lord, but she must touch him, embrace his feet, and kiss them with a thousand kisses; Oh how she hangs, and clings about his feet! or at least, how she offers to make towards him, and to fall upon him!--but on a sudden he checks her forwardness, *touch me not.*

What a mystery is this! *Mary* a sinner touched him, and she being now a Saint, may she not do so much? she was once admitted to anoint his head, and is she now unworthy to touch his feet? what meant Christ to debar her of so desired a duty? she had the first sight of Christ, and heard the first words of Christ after his resurrection, and must she not have the priviledg of his first embracing? there is something of wonder in these words; and it puts many to a stand; and many an interpretation is given to take off the wonder; I shall tell you of some of them, though for my part I shall cleave only to the last.

1. Some think that *Mary* not only essayed to kiss his feet, but to desire the fulfilling of the promise of the Spirit of Christ; this promise Christ made to his Disciples at his last supper, *I will send you the Comforter*; and she expected it to be now performed

Gen 45. 26.
Psa. 1. 26. 1.
Acts 12. 9.

Luke 24. 41.

John 20. 17.

John 6. 70.

formed after his resurrection: to which Christ answered, that he would not then give the Spirit unto her, for that as yet he was not ascended into heaven; whence the Spirit should come, *q. d.* forbear *Mary*; if this be the meaning of thy complement, hands off, O touch me not; for *I am not yet ascended to my Father.*

Quia nondum sanctum spiritum miserat illi: eo a tactu suo Mariam prohibebat, dicens Joha. c. 50.

nondum ascendi in caelum, unde ipse per me spiritum sanctum ad vos misset. Cyril. l. 12. in

2. Others think that *Mary* was forbidden to touch, because of her unbelief: she had not the least thought till just now that Christ was risen, or that he should ascend; and therefore she deserved not the least favour at his hands. *q. d.* Touch me not, for in thy faith *I am not risen, nor shall I ascend unto my Father*; thou complaineest of men, they have taken away my Lord, thou seekest for the living among the dead, and therefore thou art unworthy of a touch, or any approach: O touch me not.

Noli me tangere, quia in fide tua nondum resurrexi, & ad gloriæ statum perveni. Hieronym. Epist. 95. c. ad Hedibiam.

3. Others think that Christ forbade *Mary's* touch, because she looked upon it as the most manifest confirmation of her faith touching Christ's resurrection. There was a more sure and certain evidence of this thing than touching or feeling, and the discovery of that was to be after his ascension when the holy Ghost should be given, *q. d.* touch me not, for *I would not have my resurrection chiefly approved by the judgment of sense, rather expect a while, till I ascend to my Father in heaven, for then I will send the holy ghost, and he shall declare the truth and certainty of my resurrection far surer and better.*

Noli me tangere, noli meam resurrectionem iudicio sensuum comprobare

sed parumper expecta tempus meæ ascensionis & missionis spiritus sancti, & tunc longe melius & tenacius percipies veritatem resurrectionis meæ, quam modo me contingens. Bern. Ser. 28. in Cant.

Mat. 28. 9.

4. Others think that this touch was forbidden, that Christ might shew his approbation of chastity, and sanctity, and inward purity; *Mary* was now alone with Christ, and that he might give an example of most pure chastity, he forbids her touch, which afterwards in presence of others he admits her, and other women too; for so it is said, *that they came and held him by the feet, and worshipped him.* And to this exposition the reason affixed doth well agree, for *I am not yet ascended to my Father, q. d.* for an example of holy chastity, touch me not now, but hereafter in heaven I will give thee leave; when men and women shall be as the holy Angels, and shall neither marry, nor be given in marriage, then mayest thou touch; there will be no need of the like example then as now; *then I will not forbid thee; but till then, especially if thou art alone, Oh touch me not!*

Ut ostenderet manifestum castitatem, & sanctimoniam per sanctificationem, dixit Maria, noli me attingas. Epiphani. hæresis 26. propefectionem.

5. Others think that *Mary* too much doated upon that present condition of Jesus Christ; she looked upon it as the highest pitch of Christ's exaltation; she desired no more happiness than to enjoy him in that same condition wherein now she saw him; and thereupon said Christ, touch me not now, for *I am not yet ascended; q. d.* O *Mary* fix not thy thoughts so much upon my present condition, in as much as this is not the highest pitch of my exaltation; I am not as yet attained to that, nor shall I attain to it untill I ascend; the degrees of my exaltation are first my resurrection. 2. My ascension. 3. My session at Gods right hand; but that is not yet.

Ne pristina illa familiaritate, qua cum in carne mortalem inuebatur, pertractaret, iudicans post resurrectionem gloriam reverentius, & gravius cum illo agendum esse. Christi. hom. 58. in Joha.

6. Others think that *Mary* carryed it with too much familiarity towards Christ; she looked upon Christ as she did formerly, she had not that reverence or respect of Christ as she ought to have had; she differed not the mortal state of Christ from his new glorified state after this resurrection, whereas with him the case was quite altered; he is risen in a far otherwise condition than he was, for now his corruptible hath put on incorruption, and his mortal hath put on immortality, he dyed in weakness and dishonour, but he is risen again in power and glory; and as in another state, so to another end, he was not now to stay upon earth, or to converse here any longer, but to ascend up into heaven, *q. d.* though I be not yet ascended to my Father, yet I shall shortly ascend; and therefore measure not thy demeanor towards me by the place where I am, but by that which was due to me; and when thou wilt rather with reverence fall down a far off, than with such familiarity seem to touch me; Thus touch me not.

7. Others think this prohibition was only for that time, and that because he had greater business for her in hand, Christ was not willing now to spend time in complements, but to dispatch her away upon that errand, *Go to my brethren, &c.*

Christus non aliud prohibuit Magdalene, quam ne nimium temporis absumeret, pro qua ea solebat, ad pedes ejus, sed quam citius inde se expediret, ut de ejus resurrectione certiores faceret fratres suos? Card. Tolet. sup. Cap. 20. Joh.

And the reason following suits with this comment, for *I am not yet ascended to my Father*, q. d. thou needest not so hastily to touch me now, for *I am not yet ascended*; though I be going, yet I am not gone, another time will be allowed, and thou mayst do it at better leisure, only forbear now; and the first thing thou dost, go to my brethren; it will do them more good to hear of my rising, than it will do thee good to stand here touching, and holding, and embracing; and therefore in this respect, now touch me not.

Christus loquitur de iactu, & de ascensione, non corporali, sed spirituali. Et exinde Magdalena a Christo Domino illuminata fuit, ut deinceps non solum credideret, sed & alias feminas ad credendum instrueret, vid. Aug. Tract. 21. in Ioh. Serm. 60. de verbis Domini, & 252. & 155. de tempore Ambros. Luc. Ultim. & lib. de Isaac. & anima. c. 5. & Ser. 58.

8. Others think, that Christ in these words meant to wean her from all sensual touching, and to teach her a new and Spiritual touch by the hand of faith; and to this sense the reason agrees well, for *I am not yet ascended*, or, I shall quickly ascend unto my Father; till Christ were ascended she might be touching with a sensual touch, but that would neither continue nor do her any good; but if she would learn the Spiritual touch, no ascending could hinder that; one that is in heaven might be touched so: and hence it is, that if now we will but send up our faith, we may touch Christ to this day, and there will vertue come out of him. It was Christ's care to wean Mary from the comfort of his external presence, and to teach her how to embrace him by a true and lively faith: he was not long to be seen in his visible shape, being shortly to ascend unto his Father; and therefore the main business was to learn that touch, that would both continue and do her good to her souls health. And I believe for this very cause, Christ would not stay long with any of his Disciples at any time; he only appeared to manifest himself, and to prove his resurrection, and then to wean them from all sensual and carnal touching; he would quickly have been gone. Observe, that a Spiritual touch of Christ by faith, is that which Christ prefers before all touches: it is the Apostles saying, *henceforth know we no man after the flesh*, yea; though we have known Christ after the flesh, yet now henceforth know we him no more. The words have a double interpretation; As, 1. *Henceforth know we him no more*; if we had any earthly carnal thoughts of Christ like unto the rest of the Jews, that he, as the King of Israel, should begin an earthly Temporal Kingdom, and that we should enjoy all manner of earthly carnal privileges; as honour, riches, power, yet now we know him no more, we have put off all such carnal imaginations of his Kingdom. Or, 2. *Henceforth know we him no more*; we stand no longer affected towards Christ after any merely humane, civil, or natural manner of affections, such as those bear to him, who conversed with him before his resurrection, but altogether in a divine and Spiritual manner, agreeable to the state of glory, whereunto he is exalted. Some vilified the Ministry of Paul, below that of the rest of the Apostles, because he had not been conversant with Christ in the flesh; to which Paul answers, away with this fleshly knowledge, *henceforth know we no man after the flesh*; our way to deal with Christ is in a Spiritual manner, yea the blessing is upon this manner, and not on that; *blessed are they that have not seen, and yet have believed*. It is said of Mary his mother, that she had a double conception of Jesus Christ, one in the womb of her body, another in the womb of her soul; the first indeed was more miraculous, the second more beneficial; that was a privileged singular to her self, but this was her happiness common to all the chosen; it is the work of the inward man that God accepts; a Spiritual touch of Christ by faith is that which Christ prefers before all touches.

2. But go to my brethren, and say unto them, *I ascend unto my Father and your Father, and to my God, and your God*, this was the command of Christ; instead of touching him; she must go with a message to his Apostles, and this was more beneficial both to her and them. The first preacher of this resurrection (besides the Angels) was Mary Magdalen; she that before had seven devils cast out of her, had now the holy Spirit within her; she that was but a woman, is now by Christ made an Apostle, *Apostolorum Apostola*, the Apostles, for to them she was sent, and the message she was to deliver, it was Christ's rising and ascending; and what were they but the Gospel, yea the very Gospel of the Gospel? this was the first Sermon that ever was made by any mortals of Christ's resurrection; and this her fact had some reference unto Eves fault; a woman was the first messenger of this our joy, because a woman was the first Minister of that our sorrow.

But what means he to speak of the ascension, when as yet we are but upon the resurrection? I suppose this was to prevent their mistake, who might have thought, if Christ be risen, why then we shall have his company again as heretofore; no faith Christ, I am not risen to make any abode with you, or to converse with you

you on earth as formerly; my rising is in reference to my ascending, look how the stars no sooner rise, but they are immediately in their ascent: so Christ no sooner risen, but he is presently upon his ascending up.

But whither will he ascend? *to his Father, and our Father; to his God, and our God.* Every word is a step, or round of *Jacobs ladder*; by which we may ascend up into heaven: As, 1. *Father* is a name of much good will: there is in it bowels of compassion. Oh what tenderness is in a Father? and yet many a Father wants good means to express his good will unto his Child; now therefore God is added, that he may not be thought to be defective in that way; Oh Blessed message! this is the voice of a Father to his Son: *all that I have is thine.* Now if this Father be also God, and if all that is God's to be also ours, what can we desire more than all that God hath; or all that ever God was worth? Oh but here's the question, whether his Father and God be also ours? that he is Christ's Father, and Christ's God, is without all question; but that his Father should be our Father, and that his God should be our God, this were a Gospel indeed; O then what a Gospel is this, *Go to my brethren, and say unto them, that our relations and interests are all but one; the same Father that is mine is theirs, and the same God that is mine is theirs;* his relations are made ours, and our relations are made his interchangeably. No wonder if *Luther* tells us that the best divinity lay in pronouns; for as there is no comfort in heaven without God, and no comfort in God without a Father, so neither is there comfort in Father, Heaven, or God, without ours, to give us a property in them all. O the blessed news that Christ tells *Mary*, and that *Mary* tells us, *I ascend to my Father, and your Father, to my God, and your God.* Oh what dull hearts have we that are not more affected with this blessed news? no sooner was Christ risen from the dead, but he takes care in all haste to appear to *Mary*; and no sooner he appears to her, but he sends her away in all haste to others; *go to my brethren, and tell it them:* he would both have *Mary* and the rest of his Apostles to hear of his loving kindness betimes in the morning; why alas! they had for some dayes been amazed with sorrow and fear, but now he provides for their joy; and no sooner they heard the news, but *they joy according to the joy in harvest, and as men rejoice when they divide they spoyle.* Christ's resurrection was a cause of unspeakable joy to them, how is it that we hear the same glad tidings, and yet we are no more affected with them? come Christians, sith the occasion extends to us, and is of equal concernment to us, let us tune our hearts to this key; that as upon Christ's absence, we may *Weep with them that weep;* so upon his return, we may spring out in joy, and rejoice with them that rejoice. So much of the first Apparition.

SECT. VI.

Of Christ's Apparition to his ten Disciples.

ON this day some reckon five apparitions; but of them five, as we have seen the first, so I shall now only take notice of the last. *Then the same day at evening, being the first day of the week, when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you; and when he had so said, he shewed unto them his hands and his feet.* In these words we have the apparition of Christ, with all its circumstances.

As, 1. When he appeared. 2. Where he appeared. 3. To whom he appeared. 4. How he appeared. So necessary was it to confirm this point, that not a needfull circumstance must be wanting. And first is layd down the time; *then the same day at evening, being the first day of the week.*

How exact is the Evangelist in this circumstance of time? it was *the same day, the same day at evening;* and yet lest the day might be mistaken, it was *the same day at evening, being the first day of the week.* 1. It was *the same day (i.e.)* the very day of rising; he could not endure to keep them in long suspense; the Sun must not down, before the Sun of Righteousness would appear. *The same day* that he appeared to *Peter*; to the two Disciples going to *Emmaus*, to the woman coming to the sepulchre, and to *Mary Magdalen*, as we have heard; the very same day he

he appears to the ten. Oh what a blessed day was this? it was the day of his resurrection, and the day of these several apparitions.

2. It was the same day at evening. Both at morn, noon, and evening Christ shewed himself alive by many infallible proofs. Early in the morning he appeared to Mary, and presently after to the three *Maries*, who touched his feet, and worshipped him. About noon he appeared to *Simon Peter*; in the afternoon he travelled with two of his Disciples almost eight miles, to the Castle of *Emmaus*; and in the evening of the same day he returned invisible from *Emmaus* to *Jerusalem*. At all times of the day Christ is prepared, and preparing grace for his people.

3. It was the same day at evening, being the first day of the week. *Τὴν πρώτην τῶν σαββάτων*, that is, in one of the Sabbaths; but the Greek words are an Hebraism, and the Hebrews use often by one to signify the first, as in *Gen. 1. 5. the evening and the morning were one day (i. e.) the first day*. And whereas the Greeks found one of the Sabbaths, *τὴν σαββάτων*, must be understood either properly, for Sabbaths; or else figuratively signifying the whole week; and this acception was usually with the Jews; so the Evangelist brings in the Pharisee speaking, *Νηστειάς τις το σαββάτου, I fast twice in the Sabbath (i. e.) in the week*; for it is impossible to fast twice in one day; and hence the translatour renders it thus, *primo die hebdomadis, on the first day of the week*. In which is a discovery of his mercy; Christ took no long day to shew himself to his Apostles, nay he took no day at all, but the very first day. When *Joseph* shewed himself unto his brethren, he would not do it at first, and yet he dealt kindly, and very kindly with them; O but Christ's kindness is far above *Joseph's*; for on the first day of the week, the very same day that he arose from the dead he appears unto them. Thus for the time.

2. For the place, it is laid down in this passage, where the Disciples were assembled. Now if we would know where that was, the Evangelist *Luke* speaks expressly, it was in *Jerusalem*; but in what house of *Jerusalem* it is unknown; only some conjecture that it was in the house of some Disciple, wherein was an upper room. This upper room, according to the manner of their buildings at that time, was the most large and capacious of any other, and the most retired and free from disturbance, and next to heaven, as having no room above it. *Mede* tells us expressly, this was the same room wherein Christ celebrated the passover, and instituted the Lords supper, and whereon the day of his resurrection he came, and stood in the midst of his Disciples, the doors being shut; and where eight dayes after, the Disciples being within, he appeared again to satisfy the incredulity of *Thomas*; and where the Apostles met after Christ was ascended. Then returned they unto *Jerusalem* from the Mount called *Olivet*, — and when they were come in, they went up into an upper room, where abode both *Peter*, and *James*; and *John*, and the rest. If this be true, it should seem that this *ἑστῶς* this upper room first consecrated by Christ at his institution, and celebration of the Lords supper, was thenceforth devoted to be a place of prayer, and holy assemblies; and for certain the place of this *ἑστῶς* was afterwards inclosed with a goodly Church, known by the name of the Church of *Syon*; to which *Jerome* made bold to apply that of the Psalm, *The Lord loveth the gates of Syon, more than all the dwellings of Jacob*.

*Nicephor. 1. 8.
Et. hist. cap 30
Psalm. 87. 2.
Feron. in Epita-
phio Pauli
Epist. 27.*

*Luke 24. 37.
Aug. Serm. 59.*

*Aug. in Serm.
Pasch.
Fust. quest 17.
Qui intravit
per ostia clausa
non erat phan-
tasma, &c.
Crist.*

Now of this upper room the doors are said to be shut, and the reason, by way of adjunct, is for fear of the Jews; they were shut up as men invironed and beleaguered with enemies; and here a question is raised, whether Christ could enter, the doors being shut? the text is plain, that he came in suddenly, and because of his sudden presence (the doors being shut) they were terrified, and afrighted, and supposed that they had seen a spirit. The ancients speaking of it, tell us, that he entered while the doors were shut, and yet he was no phantasm, but he had a true body consisting of flesh and bones. Now, how such a body consisting of crass parts should enter into the room, and no place at all open, is a great question; but 'tis generally answered, that it was by miracle. As by miracle he walked on the sea, *Mat. 10. 25.* and as by miracle he vanished out of their sight, *Luke. 24. 31.* so by miracle he came in, the doors being shut. I know it is against the nature of a body, that one should pass through another, both bodies remaining entire; and it is an axiome in Philosophy, that penetration of bodies is merely impossible; yet for my part, I shall not dispute the power of the Almighty; this answer is enough for me to all the objections either of Papist or Lutherans, that the creature might yield to the Creator, and the Creator need not to pass through the Creature; Christ came in when the doors were shut, either causing the doors to give place, the Disciples not knowing how; or else altering the very substance

stance of the doors, that his body might pass through them without destruction, I know not but he that thickened the waters to carry his body, might also attenuate the doors to make way for his Body.

5. For the persons to whom he appeared, they were his Disciples; they that were shut up in a conclave, not daring to step out of doors for fear of the Jews, to them now Christ appeared. It is Christ's usual course to appear to them who are full of fears, and griefs, and most in dangers; *when thou passest through the waters I will be with thee, and through the Rivers they shall not overflow thee; yea though I walk through the valley of the shadow of death, I will fear no evil (saith David) for thou art with me.* He was with Joseph in prison, with Jonas in the deep, with Daniel in the Lions den, with the three Children in the fiery furnace: *Lo I see four men (saith Nebuchadnezzar) walking in the midst of the fire, and the form of the fourth is like the Son of God.* And thus he was with Paul when he stood before Nero, though all men forsake me, yet Christ the Lord stood by me, & strengthened me. And do not his apparitions this day speak thus much? when Mary was full of grief, then Christ appeared to her; when the two disciples travelling towards Emmaus, talked together of all those things which had happened, and were sad, then Christ appeared to them. And when all the Apostles were afraid of the Jews, and therefore shut the doors that none might enter, then Christ appeared to them, they were his Disciples, his sad, distracted, timorous Disciples; to whom Christ appeared.

4. For the manner how he appeared; it appears in these passages: 1. *He stood in the midst.* 2. *He said peace be unto you.* 3. *He shewed unto them his hands and his side.*

1. *He stood in the midst.* Herein he represents himself as a common good; things placed in the midst are common; and he stands in the midst as a common Saviour: and hence it is that our faith is called a common faith, to Tityus my son after the common faith: and our salvation is called a common salvation *I gave all diligence to write unto you of the Common salvation.* And in that way as salvation is common, Christ Jesus is called a common Saviour; *behold I bring you glad tidings of great joy which shall be to all people; for unto you, (unto all you) is born in the City of David a Saviour, which is Christ the Lord.* This posture of Christ (standing in the midst) declares that he despiseth none, but that he takes care of them all. Some observe, that all the while Christ was on earth, he most-what stood in this posture; at his birth he was found in a stable in the midst of beasts; in his Childhood he was found in the Temple in the midst of the Doctors; in his manhood, John the Baptist told them, *there standeth one in the midst of you, whom ye know not; and he said of himself, I am in the midst of you as one that seeth;* at his death that very place fell to his turn: for they crucified him in the midst betwixt two thieves, *one on the right hand, and the other on the left.* And now at his rising there we find him again, the Disciples in the midst of the Jews, and he in the midst of his Disciples. After this in Patmos, John saw him in heaven in the midst of the throne; and in earth he saw him in the midst of the seven golden candlesticks; and in the last day he shall be in the midst too, *of the sheep on his right hand, and of the goats on his left.*

But I find there is yet more in it, that he stood in the midst: for the midst is Christ's place by nature, he is the second Person in the Trinity; and the midst is Christ's place by office, he dealeth betwixt God and man; and the midst is Christ's place in respect of his Person, he is God-man, one that hath interest in both parties; it was the middle Person who was to be the middle one, that undertook this mediation betwixt God and us. We read in the Roman history, that the Romans and Sabines joyning battle together, the women being daughters to the one side, and wives to the other, interposed themselves and took up the quarrel; and by their mediation, who had a peculiar interest in either side, they who before stood upon highest terms of hostility, did now joyn themselves together into one body and state. God and we were enemies, but Christ stood in the midst to reconcile us unto God, and to slay this enmity; and to this purpose Christ is called *mediator*, a Mediator, a term peculiar to the Scriptures; not to be found amongst prophane Authors. O what comfort is here to see Jesus Christ stand in the midst; now may the Disciples behold him as their blessed peace maker, their Mediator, as one that hath slain the enmity; not only that enmity betwixt men and men, Jews and Gentiles, but also betwixt God and men. This he did by his death, and now he declares it at his resurrection; for so the Apostle there goes on, *having slain the enmity, by his Cross, he came and preached peace; and so the evangelist here goes on, after his resurrection, Jesus came and stood in the midst, and said unto them, peace be unto you.* You see how he stood. —

2. What

2. What he said, this is the next passage, *he said peace be unto you*, a seasonable salutation; for now were the Disciples in fear and trouble; they had no peace with God, or man, or with their own consciences; and therefore a more welcome news could not have come; I suppose this refers to all these. As,——

John 1. 29. 1. It speaks their peace with God: sin was it that brought a difference betwixt God & man, now this difference Jesus Christ had taken away by his death, *Behold the Lamb of God which takes away the sins of the World*; he had taken it away in its condemning power, or as to it's separating power betwixt God and them; this was the great design of Christ's coming to make peace betwixt God and man; his Father imposed this office upon him, and Jesus Christ undertook it, and discharged it, and he proclaims it, in the first place to his Disciples, *Peace be unto you*.

2. It speaks their Peace with man: I know no reason why we should exclude civil peace out of Christ's wish; many, & many a promise and precept we have in the Word scattered here and there to this purpose, *And I will give peace in the land, and ye shall lye down, and none shall make you afraid.——and thou shalt be in league with the stones of the field, and thou shalt know that thy Tabernacle shall be in peace, and seek the peace of the City——and pray unto the Lord for it, for in the peace thereof shall ye have peace. And follow peace, and holiness, without which no man shall see God.* *Orbem peccatum* was ever a clause in the prayers of the primitive Church, *that the world might be quiet*; I am sure it is Christ's command, *if it be possible as much as lyeth in you, live peaceably with all men.*

3. It speaks there peace among themselves, peace one with another; such is, or should be the condition of the Church. *Jerusalem is builded as a City that is compact together, or unity within it self*, the Apostle dwells in this unity, *there is one body, and one Spirit, and one hope, and one Lord, and one faith, and one baptism, and one God and Father of all, who is above all, and through all, and in you all.* The Church is a Court, whose very pillars are peace; the building of Christianity knows no other material to work upon; if we look upon the Church it self, *there is one body; if upon the very soul of it, there is one Spirit; if upon the endowment of it, there is one hope; if upon the head of it, there is one Lord: if upon the life of it, there is one faith; if upon the door of it, there is one Baptism; if upon the Father so it, there is one God and Father of all, who is above all, and through all, and in you all.* It was sometimes Christ's commands unto his Apostles, *have salt in your selves, and have peace one with another*; and as a blessed effect of this salutation, (for I look upon them as words full of vertue) the Apostles and Churches of Christ in primitive times kept a most sweet harmony, *the multitude of them that believed, were of one heart, and of one soul.*

4. It speaks peace within, peace of conscience; the Apostles had exceedingly fallen from Christ; one betrayed him, and another denyed him, but all run away, and left him alone in the midst of all his enemies; and yet to them he speaks this salutation, *peace be unto you*; I know not a better ground for comfort of poor humbled sinners than this is, it may be you have dealt very unkindly with Jesus Christ, you have forfok him, denyed him, forsworn him; O but consider, all this hindered not Christ's apparition to his Apostles; he comes unexpected, and quiets their spirits; he staves not till they had sued to him for mercy, or pardon, but of his meer love, and free grace, he speaks kindly to them all, he stills the waves, and becalmes their troubled Spirits, working in them according to his words, *peace be unto you.*

O the sweet of peace! it is all wishes in one; this little word is a breviary of all that is good; what can they more, than to have peace with God, and peace with men, and peace within? sure there is much in it, because Christ is so much upon it; at his birth the Angels sung, *Glory to God in the highest, and on earth peace*; at his baptism the form of a dove lighted upon him, and what meant this but peace? in his life the sort of integrity was his court, and what was here but peace? near his death he gives peace as a legacy to his Church, *peace I leave with you, my peace I give you*; at his resurrection his first salutation to his Apostles is a wish of peace, *peace be unto you*: what can I say more to make us in love with peace; why all Christ did, and all Christ suffered was for peace; he prayed for it; *neither pray I for these alone, but for them also which shall believe on me,——that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.* And he wept for it, *if thou hadst known even thou at least in this thy day, the things which do belong unto thy peace.* And he dyed to purchase

but ye who sometimes were afar off, are made nigh by the blood of Christ, for he is our peace. Of this we need no other proof or sign, but that of the Prophet *Jonah*, when the sea wrought and was tempestuous, what shall we do unto thee (said the Mariners) that the sea may be calm unto us? and he said, take me up and cast me into the sea, so shall the sea be calm; when that great enmity was betwixt God and us, what shall I do (said God) that my justice may be satisfied, and my wrath appeased, and that there may be a calm? why, take me (said Christ) and cast me forth into the sea, let all thy waves and thy billows go over me, make me a peace offering and kill me, that when I am dead there may be a calm, and when I am risen I may proclaim it, saying, peace be unto you. You hear what he said.

Eph. 2, 13, 14.

Jona. 1. 11, 12.

3. What he shewed; this is the next passage, he shewed unto them his hands, and his side. I look upon this as a true and real manifestation of his resurrection: And we find that without this, *Thomas* professed he would never have believed, except I shall see in his hands the print of the nays, and put my finger into the print of the nays, and thrust my hand into his side, I will not believe. But a question or two is here raised, as whether these wounds and prints of the nays & spear, can possibly agree with a glorified body? and why Christ retained those wounds and prints? for the first, whether those prints could agree with a glorified body? some affirm it with much boldness; and they say that Christ not only retained those prints whilest he abode upon earth, but now that he is ascended into heaven he still retains them; for my part I dare not go so far, because Scripture is silent; but the day is a coming when we shall see Christ face to face, and then we shall know the truth of this: only I conceive that Christ's body yet remaining on earth was not entred into that fulness of glory, as it is now in heaven; and therefore he might then retain some skars, or blemishes, to manifest the truth of his resurrection unto his Disciples, which are not agreeable to his state in heaven. But this I deliver, not as matter of Faith; reasons are produced both wayes by the antient writers; and I refer you to them.

John 20. 29.

For the second, why Christ retained these wounds and prints? many reasons are rendered, though I shall not close with all.

1. Some think those skars or prints were as the trophies of his victory; nothing is more delightfull to a lover, than to bear about the wounds undergone for his beloved; and nothing is more honourable for a Souldier than to shew his wounds undergone for his countries good; what are they but as so many arguments of his valour, and trophies of his victory; this was *Bede's* sense, Christ reserved his skars, not from any impotency of curing them, but to set out the glory and triumph of his victory over death and hell.

Beda. in Luc.

2. Others think those skars or prints were for the setting out of Christs splendor and beauty, as in cut or pinck garments the inward silks do appear more splended, so in Christ's wounds there appears inwardly far more beauty. *Aquinas* affirms, that in the very place of the wounds, there is a certain special comeliness in Christ. And *Augustine* thinks, that the very martyrs may retain some skars of their wounds in glory, because there is no deformity, but dignity in them; and besides, a certain beauty may shine in their bodies answerable to their virtues wherein they excelled.

Thom. 3. part. 4
53. a cert.
Aug. 22. de
civit. Dei.

3. Others think that Christ retains those skars that he might by them interceed for us: upon these very words, we have an advocate with the Father, Jesus Christ the righteous: they comment thus; that God is appeased by Christ, representing to him the prints and skars of his humane nature. Christ's wounds are as so many open mouths, which cry at the tribunal of his Father for mercy, as *Abels* blood cryed for revenge.

1 John. 2. 2.

Thom. in. 1.

Jona. 1. 2.

4. Others think that Christ retains those skars, that thereby in the day of judgment he might confound the Jews, and all the wicked in the world. It is *Augustine's* judgment, that as Christ shewed *Thomas* his hands and side, because otherwise he would not believe; so at the last day will he shew those wounds to all his enemies, saying, Come, behold the man whom ye have crucified; come, see the prints of the nays, and the print of the spear; these be the hands and feet that you nailed and clenched to a piece of wood: this is the side you pierced; by you, and for you was it opened, but you would not enter in that ye might be saved. And for this opinion they alledg this text, Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him, even so Amen.

Aug. 1. 2. de
Symb. 6. 8.

Rev. 1. 7.

5. All think that Christ retained his skars, that he might convince the unbelieving Disciples of his resurrection; hereby they are assured that Christ is raised, and that the same body of Christ is raised that before was crucified; and to this we cannot but subscribe, the skars of his wounds were for the healing of their doubts, *Luke* brings

Aug. tract. 121.
in Johan.
Luke 24. 39.

in Christ, he bespeaking his Disciples thus; *Behold my hands and my feet, that 'tis I myself, handle me and see: q. d. Come, let your Fingers enter into these prints of the Nails, and let your hands be thrust into the depths of this wound; come, and open these holes in my hands, open this wound in my side; I will not deny that to my Disciples for their faith, which I denied not, to mine enemies in their rage; open, and feel it: you come to the very bone, that so both bones and wounds may witness, that I am he that liveth, and was dead, and behold I am alive for ever more. Amen.*

Rev. 1. 18.
Use.

What testimonies are here to convince the world of Christ's resurrection; surely this argues the goodness of God, that strives thus wonderfully with the weak faith of those that are his. At first he appeared to one, even to *Mary Magdalen*; and after he appeared to two, saith *Matthew*, to *Mary Magdalen*, and the other *Mary*; or to three, saith *Mark*, to *Mary Magdalen*, *Mary the mother of James*, and *Salome*; but of this apparition he is seen of ten at least; and to confirm their faith, not a considerable circumstance must be wanting; here is time, and place, and persons to whom he appears, and the manner how he appears, he stands in the midst to be seen of all; he speaks to them, breaths on them, eats with them, and shews them his hands, and his side; O the wonderful condescensions of Christ! what helps doth he continually afford to beget in us faith? if we are ignorant he instructs us, if we err, he reduceth us, if we sin he corrects us, if we stand he holds us up, if we fall down he lifts us up again, if we go he leads us, if we come to him he is ready to receive us; there's not a passage of Christ betwixt him and his, but 'tis an argument of love, and a means either of begetting, or of increasing Faith; O then believe in Christ, yea believe thy part in the death and resurrection of Jesus Christ; considering that these apparitions were not only for the Apostles sakes, but if Christ be thine, they were for thy sake, that thou mightest believe, and be saved. But I shall have occasion to speak more of this in the Chapter following. So much of the second apparition as it is recorded by the Evangelist *John*.

Mat. 28. 1.
Mark. 16. 1.

SECT. VII.

Of Christ's Apparition to all his Apostles.

Joh. 20. 26, 27.
Ver. 28, 29.

IMmediately after this apparition to his ten Apostles, the next is to all his Apostles, not one being absent; and after eight days, again his Disciples were within, and *Thomas* with them, then came *Jesus*, the doors being shut and stood in the midst, and said peace be unto you; then saith he to *Thomas*, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing; and *Thomas* answered, and said unto him, my Lord, and my God; *Jesus* saith unto him, *Thomas*, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

In the whole story we have Christ's apparition, and fruits of it.

1. For the Apparition (as in the former) we have, 1. The time. 2. The place. 3. The Persons to whom he appeared. And, 4. The manner how he appeared.

Rev. 1. 10:

1. For the time, and after eight days; it was on the same day seven night after the former apparitions, which was the first day of the week, and now because of his resurrection, and apparitions, called the *Lords day*; *I was in the Spirit on the Lord's day*, (this in my apprehension) makes much for the honour of the *Lord's day*: the first assembly of the Apostles, after Christ's death, was on the first day of the week; and the second Church assembly that we read of, was again on the first day of the week, and after eight days; a sign that the *Lord's-day Sabbath* was on the first day instituted, and that the more solemn assemblies of God's people, were henceforth to be on the *Lords days*. It is an usual observation, that things and persons which are named the *Lords*, are sacred and venerable, in an high degree; as the grace of our Lord, *Rom. 16. 24.* the spirit of the Lord, *2. Cor. 3. 17.* the beloved of the Lord, *Rom. 16. 8.* the glory of the Lord, *2. Cor. 3. 18.* the word of the Lord, *1 Tim. 6. 3.* the cup of the Lord, *1 Cor. 11. 27.* *Augustine* tells us that the *Lords resurrection* promised us an eternal day, & that it consecrated unto us the *Lords day*. Surely then this day must needs be venerable, & a solemn day among us Christians. Now it was that as the rising of the Sun dispelleth

Aug. de verb.
Aposto. Serm.
15.

dispellet darkness, so Christ the Son of righteousness shined forth unto the world by the light of his resurrection; and hence we read of the Apostles observation of this very day above all others; *The first day of the week, the Disciples being come together to break bread, Paul preached unto them: — and concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye: upon the first day of the week, let every one of you lay by him in store, as God had prospered him.* Charitable contributions, and Church-assemblies were in use, and practise on the first day of the week, (i. e.) on the Lord's day. An argument sufficient to me against all the opposers of this sacred truth, that the first day of the week is our Christian Sabbath; why then Christ arose, and at sundry times appeared before his ascension, and after his ascension: Christ sent down the holy Ghost on that very day; and after the sending of the holy Ghost, the Apostles then preached, the Churches then assembled, Charities were then gathered, the Lord's Supper was then celebrated; Christ's first apparition was on that day, and after that day finished, not any other apparition before this time: *And after Eight days.*

2. For the place, it is said to be within; probably it was the same house wherein the former apparition was; the house wherein Christ celebrated the Passover, and instituted the Lord's Supper; wherein was the *large upper room made ready for Christ*; In this upper room immediately after Christ's ascension, was that famous assembly of all the Apostles; as we have heard. And in this upper room was that other famous assembly of all the twelve, when the holy Ghost came down upon them in cloven tongues of fire, at the feast of Pentecost; and if we may believe tradition; in this upper room the seven Deacons (whereof Stephen was one) were elected and ordained. And in this upper room the Apostles, and Elders of the Church at Jerusalem held that council, the pattern of all councils, for the decision of that question, *whether the Gentiles that believed were to be circumcised?* in this upper room the Apostles and Disciples frequently assembled for prayer and supplications; *Yea they continued there with one accord in prayer and supplication:* And hence Cyril who was Bishop of the place, calls it *ἡ ἐνωμένη Εκκλησία τῶν ἀποστόλων*, the upper Church of the Apostles. But of this upper room, and of the doors of it being shut, we have spoken before.

3. For the persons, they were his ten Disciples, to whom he had appeared formerly, only now Thomas was with them, and so the number is compleat, which before was not; his Disciples were within, and Thomas with them: and, Why Thomas with them? was not Thomas one of them? was not Thomas a Disciple of Christ, as well as the rest? I grant; but Thomas is added, because Thomas was not present at the last apparition, and this apparition was more especially for Thomas's sake; O the admirable love of Christ towards poor sinners! observe, in Christ are bowels of mercy to his straying sheep; the Disciples in danger had fled away from Christ, but he will not fly away from them; no, no, he seeks them, he stands in the midst of them, and he comes again with an Olive branch of peace, saying, *peace be unto you.* Of all these we have touched before; but here is something new; a new mercy breaking out on faithless Thomas? Christ proves it by lively examples, and strong arguments, that *He will not quench the smoking flax, nor break the bruised reed;* that he came to seek, and to save that which was lost: that he was sent to bind up the broken hearted, and to heal the sick, to reduce the abject, and to bring to the fold the straying sheep; for the sake of one Thomas, Christ appears again, that to him as well as the rest he might communicate his goodness, bequeath his peace, and confirm him in this necessary point of faith, that he was risen again. O the goodness of Christ! like as a Father pitieth his children, so the Lord pitieth them that fear him; he that left the ninety and nine in the wilderness, to go after that sheep that was lost, declares his desire to save sinners; *Of all that thou hast given me, I have not lost one,* not one of his sheep; he may suffer them a while to stray, as this one Disciple, who continued incredulous for one whole week, but a Lord's day comes, and then Christ appears in the midst of the candlesticks: *The Lord is not slack concerning his promise (as some men count slackness) but he is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.* Humbled sinners that despair in themselves may here find encouragement; it is their usual cry, *O my sins, these sins are hainous, these sins will damn me.* Oh but consider, hath not the Lord pardoned as great sins? if thou art wicked, consider the Publican; if thou art unclean, remember Magdalen; if thou art a thief, a man-slayer, muse on that thief that was crucified with Jesus Christ; if thou art a blasphemer,

Act. 20. 7.

1 Cor. 16. 1, 2.

Mark 14. 15.

Act. 2. 1.

Acts 6.

Acts 15.

Acts 1. 14.

Cyr. Jerus. Cat. 16.

Isa. 42. 3.

Luk. 19. 10.

Psal. 103. 13.

John 17. 12.

1 Pet. 3. 9

Joh. 20. 25.

Ezek. 33. 11.

Rom. 11. 32.

call to mind the Apostle *Paul*, who was first a *Wolf*, and then a *Shepherd*; first *lead*, and then *gold*; first a *Saul*, and then a *Paul*; if thou art faithless, confident, an unbeliever, one that hast turned thy back on Christ, fled away from thy colours, look on *Thomas*, he fled away from Christ, as soon as any, and he is longest from Christ, after his Resurrection of all the rest; and though his fellow Disciples say, *They have seen the Lord, and that he was risen indeed*; yet this will not sink into his head, he will not acknowledge it, but is most peremptory; *Except he see in his hands the print of the nayles, and put his fingers into the print of the nayles, and thrust his hand into his side, he will not believe*; Why should any sinner despair of Mercy? thou sayst, *I am wicked*; and God saith to thee, *As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live*: thou sayst, *I am an unbeliever, I am shut up in the prison of unbelief, under bolts, and fetters, that I cannot stir one inch towards Heaven*; Why? so was *Didymus*, and yet he obtained mercy; and the Apostle tells us, that God hath concluded all, or shut up altogether in unbelief, that he might have mercy upon all. He despiseth none, rejects none, abhors none, unless they continue to despise, reject, and abhor the Lord: Oh what a sweet point is here to gain sinners, to move, to melt, to thaw hard hearts? the incredulity of this Disciple turns to our profit; and tends more to the confirmation of our faith, if we are but weak, than the very faith of all the other Disciples of *Jesus Christ*, had not *Thomas* disbelieved, we had not received so great encouragements, to have believed in Christ, as now we have.

Rom. 14. 1.

1 Cor. 9. 22.

2 Tim. 5. 14.

Jude. 22. 23.

Gal. 6. 1.

2 Tim. 2. 24.

25.

Gal. 4. 19.

2 Cor. 12. 15.

Excuse me, that I speak thus much to encourage sinners to come in to *Christ*, I would be sometimes a *Boanerges*, and sometimes a *Barnabas*; a son of thunder to rouse hard hearts, and a son of consolation to cheer up drooping spirits. All Ministers may learn of the great Shepherd, and Bishop of our souls, to have a respect in their ministry to one sinner, to one incredulous *Thomas*; we cannot be ignorant of these Scriptures, *Him that is weak in the faith receive you*.—— And to the weak I became as weak, that I might gain the weak.—— And we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all men.—— And of some have compassion, making a difference; and others save with fear, pulling them out of the fire.—— And brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness.—— And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God peradventure will give them repentance. Dear souls! How do we long for your conversion and salvation? how are you in our hearts, in our Prayers, in our Sermons? My little children, How do we travel in birth again, until *Christ* be formed in you? how gladly would we spend, and be spent for you, though the more abundantly we love you, the less we are loved of you? If I knew but one *Thomas* in the great assembly of God's people, I should think it as a crown, and the glory of my ministry to persuade this man into faith. Christ in this apparition, eyes one especially above all the rest; When his Disciples were within, and *Thomas* with them, then came *Jesus*.

Joh. 20. 27.

4. The manner how he appeared, 1. He came, the doors being shut. 2. He stood in the midst. 3. He said, peace be unto you. All these we have dispatched in the former apparition; I shall therefore proceed to that which is peculiar to this, Then said he to *Thomas*, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. In this apparition he argues his Resurrection. 1. From words. 2. From deeds.

1. From words. *Thomas* had said, *Except I see in his hands the print of the nayles, and put my finger into the print of the nayls, and thrust my hand into his side, I will not believe*. 1. Now Christ repeats the very self-same words, and therein gives in one argument of his resurrection; for if Christ could know what *Thomas* had said, how is he but alive, and risen from the dead? the dead have not sense, much less the use of reason, but least of all the knowledge of another's mind; but Christ hath sense and reason, science and omniscience; observe, *Though Christ be absent as in his bodily presence, yet he understandeth all our thoughts, and if need were, he could repeat all our sayings, word by word*; How then may this convince all unbelievers in the world, that Christ is risen, that he that was dead, now liveth, and that he is alive for ever more?

2. He appears arguing his Resurrection from deeds, wherein is an act and object. 1. The act is, *Thomas seeing and feeling*, and *q. d. Thomas, thou wilt not believe except thou seest, and*

and feelest, now this is against the nature of faith; it consisteth not in seeing or feeling, but on the contrary. *Faith is the substance of things hoped for, and the evidence of things not seen.* Indeed in things natural a man must have experience; and then believe: but in divine things a man must first believe, and then have experience, and yet to help thy unbelief (saith Christ) I am willing thus far to condescend, and yield unto thy weakness, come, feel the print of the naysls, and of the spear, *Come reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.* Christ compassionates his children, though full of weakness and wants; *He pities them that fear him, for he knoweth our frame, he remembreth that we are but dust.* 2. The object is Christ seen or felt; his prints, and skars, are the very witnessses of our redemption, and of his resurrection; they declare that Satan is overthrown, that death and hell are swallowed up in victory, that *He hath spoiled principalities and powers*; and to this purpose are these texts, *Who is this that cometh from Edom, with dyed garments from Bozrah?* By *Edom*, is meant death, by *Bozrah* (the chief City of *Edom*) is meant the state of the dead or hell; from both which Christ returned at his glorious resurrection, *For, thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption,* Psal. 16. 10. Now saith the Prophet, or some Angel, *Who is this that cometh from Edom, with dyed garments from Bozrah, who is this that cometh so triumphantly, with the keys of Edom, and Bozrah, of death and hell at his girdle?* to which the answer is given, *I that speak in righteousness, mighty to save*; as much as to say, it is *I Jesus Christ*, I that am righteous in speaking, and mighty in saying; whose Word is truth, and whose Work is salvation, it is *I, even I*; this answer given, another question is propounded, *Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?* q. d. here's nothing but skars, and wounds, and blood; if thou art so mighty to save, How comes thy apparel to be so red, and sprinkled, or stained with blood? to which Christ answers, *I have troden the wine-press alone, — and I will tread them in mine anger.* I was trod, and pressed, till the very blood streamed out of my hands, and feet, and side, so pressed, that they pressed the very soul out of my body. See here, *Behold my hands, and my feet, and my side; that it is I my self, I have trod the wine-press alone.* But as I was trod, so I will tread; up he gets, and he treads on them that trod on him, his enemies of *Edom and Bozrah*, are now like so many clusters under his feet, and he tramples upon them, as upon Grapes in a fat, till he makes the blood spring out of them, and all to sprinkle his garments, as if he had come out of the wine-press indeed. See here a double sight, his own blood, and his enemies blood; here's the blood of the Lamb that was slain, and the blood of the Dragon that was trodden upon; here's a show both of his passion, and his resurrection; of his suffering and triumphing, — another text of this nature; *And one shall say unto him, What are these wounds in thy hands?* then he shall answer, *Those with which I was wounded in the house of my friends.* I know in the stead of Christ some have imployed these words to the false Prophets, as if they had passed through the Churches discipline, and so had received their wounds. But others refer them to Jesus Christ, of whom without controversy the next verse speaks; and of whom the first verse of this chapter speaks, and to whom after a long Parenthesis the Prophet seems to return; *And one shall say unto him (who was the fountain opened) what are these wounds in thy hands?* or as the Septuagint, *in the midst of thy hands?* a wonder it is to see those prints, and skars in the hands of Christ; and therefore is the question, *What are these wounds?* to which Christ answers, *Those with which I was wounded in the house of my friends (i. e.) in the house of my beloved, the children of Israel, my brethren according to the flesh, the people of the Jews; why these are the wounds they gave me, and which now I shew as the signs of my victory, and as the marks of my resurrection.*

Heb. 11. 1.

Pf. 103. 12, 13.

Col. 2. 12, 13.
Isa. 63. 1, 2, 3.

Zach. 13. 6.

Thus far of the first head, the apparition of Christ.

2. For the fruits of this apparition, they contain *Thomas's* confession, and Christ's commendation of him in some respects.

1. *Thomas's* confession, *And Thomas answered, and said unto him, my Lord, & my God,* a few words, but of great weight; 1. He acknowledgeth Christ a Lord; into whose hands are put the very keys of heaven; *all power is given unto me in heaven & in earth.* 2. He acknowledgeth Christ God; whom he saw with his eyes, and felt with his hands, he looks on, not as a meer man, but as God, and as the second person in the God-head. 3. He acknowledgeth Christ to be his Lord, and his God; this appropriating of Christ, is the right character of a faith,

Mat. 28. 18.

faith, by which he brings home all the benefits of Christ unto his own soul, I shall a while insist on all these.

1. He acknowledgeth Christ a Lord. How is he a Lord? I answer, 1. By essence, as God is Lord, so Christ is Lord, the Father is Lord, the Son is Lord, and the Holy Ghost is Lord; and yet they are not three Lords, but one Lord.

2. By creation, *Christ is before all things* (saith the Apostle) and by him all things consist. This very thing is an argument of his Lordship. To us there is but one Lord Jesus Christ, by whom are all things, and we by him.

3. By redemption, unction, office, and Mediatorship, unto which he was designed by his Father; and therefore the Apostle saith, that God hath made him Lord and Christ; he is a Lord by his office, and by the accomplishment of his office, in dying, rising, and reviving, he became Lord both of quick and dead, For to this end Christ both dyed, and rose, and revived, that he might be Lord both of dead and living. And thus he is a Lord in two respects. 1. A Lord in Authority, to command whom, and what he will; he only is Lord over our persons, over our faith, over our consciences; to him only we must say, *Lord what wilt thou have me to do? Lord save us, or we perish.* 2. A Lord he is in power, he hath power to forgive, and power to cleanse; he hath power to justify, and power to sanctify; he hath power to quicken, and power to save to the uttermost, all that come unto God by him; he hath power to hold fast his sheep, and power to cast out the accuser of the brethren; he hath power to put down all his enemies, and power to subdue all things unto himself; in every of these respects Christ is a Lord. True, say blasphemers, he is Lord by office, but he is not Lord by essence, as God is Lord, No? peruse some texts in the Old Testament where the title of Lord is essentially spoken of, and we shall find the very same texts, and titles applied to Christ in the New Testament. As for instance, in *Isa. 6. 5. Woe is me* (saith Esay) *for mine eyes have seen the King, the Lord of hosts*; now this John refers to Christ; these things saith Esaias, when he saw his Glory, and speak of him. In *Psal. 68. 17, 18. the Lord is among them, as in Sinai, in the holy place, thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men*; now this the Apostle applies to Christ, when he ascended up on high, he led captivity captive, and gave gifts unto men. In *Psal. 110. 1. the Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy foot-stool.* Now this Jesus Christ applies to himself, saying, that David in spirit called him Lord, saying, the Lord said unto my Lord. In *Isa. 40. 3. the voice of him that cryeth in the wilderness, prepare ye the way of the Lord*; now this the Evangelist applies to Christ. This is he that was spoken of by the Prophet Esay, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord. No wonder if Thomas call Christ Lord; why, both the Old and New Testament agree in this, that Christ is Lord; Lord by creation, and Lord by redemption; Lord by office, and Lord by essence.

2. He acknowledgeth Christ to be God, as well as Lord; my Lord, and my God. But how is he God? I answer, not only by participation, similitude, or in some respects, as Angels, and men are called gods; but simply, absolutely, essentially, and without any restriction. Sometimes we read in Scripture, that Men or Angels, good and bad, are called Gods; And the Lord said to Moses, see, I have made thee a God to Pharaoh. — And thou shalt be instead of God to Aaron. Thus Nebuchadnezzar is called the mighty one, or the God of the Heathens; and Sarah is called the god of this world. Thus Magistrates are called gods; thou shalt not revile the gods. I have said yee are gods; Angels are called gods, before the gods will I sing praises unto thee; but in all these there is some restriction, or improper speech; Moses is called Pharaoh's God, and Aaron's God, not absolutely, but with restriction to Pharaoh and Aaron; Nebuchadnezzar is called the god of the heathen, and Satan the god of this world; not absolutely, but with restriction to the heathen, and this world; Magistrates are called gods, and good Angels are called gods, not absolutely, but in respect of some offices or excellency, which they partake of from God. Only Jesus Christ is called God without any restriction, and not only in respect of some office, or similitude, but absolutely, essentially, properly; as being from all eternity God of God; as being God of the substance of the Father before all worlds. What, is Christ only God, as an Angel is God? I challenge here all blasphemers in the world, Unto which of the Angels said he at any time, thou art my Son, this day have I begotten thee? Or unto which of the Angels said he at any time, Thy Throne O God is for ever and ever? or to which of the Angels said he at any time, Thou art my Son, my own Son, my only be-

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gotten Son? unto which of the Angels said he at any time, *this is the true God; the great God; who is over all, God blessed for ever, Amen?* unto which of the Angels are those divine Attributes given, as of eternity, immutability, omnipotency, omniscience, omnipresence? and yet are all these given to Christ; for eternity, *I was set up from everlasting, from the beginning, or ever the earth was*; for immutability, *thou art the same, and thy years shall not fail*. For omnipotency, *all things are delivered unto me of my Father*; For omniscience, *he needed not that any should testify of man, for he knew what was in man*. For omnipresence, *lo I am with you alway unto the end of the world*.

Men, Brethren, and Fathers: I am forced to make this defence of the divinity of Christ, because of the blasphemy of those *Arians, Photinians, Eunomians*, now again raked out of hell. O who would think that such a generation of men should be amongst us in this Island, where the Gospel hath shined so brightly for so many years? we maintain Christ is God, and Christ is Lord; we say with Thomas, my Lord, and my God. Ah say blasphemers, Christ is God, and Christ is Lord, as Magistrates and Angels are called Gods and Lords; I hope I have said enough to difference betwixt Christ and them; howsoever I conclude with the Apostle, *Though there be that are called Gods, whether in heaven or in earth (as there be Gods many, and Lords many) yet to us there is but one God, the Father of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him*,

3. He acknowledgeth Christ to be his Lord, and his God; And Thomas answered, and said unto him, my Lord, and my God. Now his faith broke out; from the things seen and felt; he is raised up to believe things neither seen nor felt; he sees the prints and skars in the manhood of Christ, and now he believes that Christ is God, yea that Christ is his God; my Lord, and my God. Observe here, that faith gives the soul a propriety in God and Christ. As God loves some with a special and peculiar love, so faith answers God and Christ's particular love, by a particular application, my Lord, and my God, and my Christ. Faith is an appropriating, an applying, an uniting grace; in the actings of faith on God, or on Christ as God, we may observe these steps,—

1. It sees God in his Glory and Majesty, in his Greatness and Goodness, and all other his attributes; it sees God as the infinite fountain of all good, and it considers what an infinite dreadful thing it were to be separated from this God; it sees God, and the sight makes a deep impression on that very soul; the love of that God is more to the soul than all the world; and the least displeasure of that God is more trouble to that soul, than all the miseries that all creatures under heaven are able to bring upon it.

2. It discovers the reality of this Glory and Majesty, of this greatness and goodness of God. Before any faith is planted in a soul, the very use of reason may come to understand much of God and Christ, but in comparison it looks upon God and Christ as notions, conceits, and imaginary things; only faith convinces the soul thoroughly of the certainty and truth of such things; where true faith is, the things we believe are more certain to us than things we see, or feel, or handle; faith is so sure in its apprehensions of God and Christ, that it will venture soul and body, the loss of all upon that account; it will bear any hardship, yea it will venture the infinite loss of eternity upon them.

3. It enables the soul to cast it self upon God in Christ for all the good and happiness it ever expects. Alas, faith the soul, I have formerly rested on worldly things, I looked upon them as the only, real, sure excellences that I had to enjoy; but now I find they are vain things, deceitful things, no better than reeds of Egypt, vanity of vanities; and nothing is real, sure, excellent on this side God and Christ, and therefore I will rely upon him, and none but him; it is only God is an all-sufficient good, it is only Christ that is the rock that will never fail, on him will I role my self, unto him will I make an absolute resignation of all, I will betrust him with all I have, and all I am; I will commit all unto him for ever, and ever.

4. As faith relies all upon God in Christ, so it appropriates all God, and all Christ unto it self. *I am my beloved's, and my beloved is mine*; there is a mutual propriety betwixt Christ and the Church, and betwixt Christ and the soul; Christ hath a propriety in me, and I have a peculiar propriety in Christ, Christ is mine, so as I have none in the world so mine, whom have I in heaven but thee? and there is none upon earth that I desire besides thee, Christ

Tit. 2. 13.
Rom. 9. 5.

Prov. 8. 23.
Heb. 1. 15.
Mat. 11. 27.
John 2. 25.
Mat. 28. 20.

1. Cor. 8. 5, 6.

Cant. 6. 2.

Psal. 73: 35.

John 20. 29

Christ is mine, and mine in a peculiar manner, there is a propriety with peculiarity, *my Lord, and my God.* O the excellency of Faith! this step goes beyond all the rest; it is a blessed thing to have a true sight of God, there is much Power in it; but to see God in his glory, Majesty, greatness, goodness, as my God; to see all the attributes of God as those things that my soul hath an interest in; to see Christ coming from the Father for me, to be my redeemer; to see Christ in whom all fulness dwells, (in whom the treasures of all God's riches are, not only Christ dying as man, but rising as God for me, and my salvation; to see Christ, and then to lay hold on Christ, and to say, *my Lord, and my God.* O this is the work of precious faith; and to this now is *Thomas* arrived in this confession of his, *my Lord and my God.*

2. Hereupon follows Christ's commendation and correction; Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed;* In the first place Christ commends *Thomas's* faith, because *thou hast seen me, thou hast believed,* q. d. thou seest me a man; but considering how I am risen from the dead, thou believest in me as God; I commend thy faith, but 'tis a weak faith in respect of its rise; now therefore to correct it, I pronounce those blessed to all generations, that when I am gone, as in regard of my bodily presence, yet they will believe in me; *blessed are they that have not seen, and yet have believed.* I am afraid of tediousness, and therefore I shall not enlarge any more on this apparition.

SECT. VIII.

Of Christ's apparition to some of his Apostles at the Sea of Tiberias.

John 21. 1.

THERE is but one apparition more recorded by *John*; after these things Jesus shewed himself again to the Disciples at the sea of Tiberias, and on this wise shewed he himself. In these apparitions the Evangelist useth one and the same method; As in the former, so here again is set down the time when, the place where, the persons to whom, the manner how he appeared; not one of these circumstances must be wanting to shew the evidence, and certainty of his resurrection.

Ver. 21.

1. The time, after these things; after the three former apparitions he comes to a fourth, and he concludes with this, as therein making some mention of himself, with which he concludes the whole book: *This is the Disciple which testifieth these things, and wrote these things, and we know his testimony is true.*

2. The place, at the sea of Tiberias; or at the lake Genezareth; where he had called them to the Apostleship, there now he appears to these Apostles; they were at first fishers, and now they are at their Calling upon the sea, Christ standing on the shore.

Acts 10. 41.

3. The Persons to whom he appears, they were Disciples, their names are in the next verse. All Christ's apparitions were to the Disciples of Christ; we read not that ever he shewed himself after his resurrection to any but to his followers; he shewed himself openly, not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead, *Act. 10. 41.* Strangers to Christ must be no witnesses of Christ's resurrection, and this was his meaning; yet a little while, and the world seeth me no more, but ye see me, *Joh. 14. 19.*

Chrys. hom. 86. in Job.

4. For the manner of his apparition, on this wise shewed he himself. 1. He shewed himself, so it is in this verse twice repeated, after these things Jesus shewed himself, and in this wise he shewed himself. Christ now was not seen, or known to the bodily eye (for his body was immortal) unless by dispensation he condescended thereto. I deny not, but that glorified bodies are ever actually seen of bodies that are glorified; but of mortal men who are yet in this veil of tears, those glorious creatures cannot be seen actually, except there be some peculiar and divine dispensation. As the ayre is too subtile to be seen, or as the Sun is too glorious for a weak eye to behold; so are glorified bodies too subtile, too splendid for a mortal eye to pierce: our Saviour tells us, that the bodies of the Saints do shine forth as the Sun in the Kingdom of their Father; and that they are as the Angels. And the Apostle tells us, that their bodies are spiritual bodies; there is a natural body, and there is a spiritual body: now without dispensation we cannot see spiritual things. And hence it is, that when Christ shewed himself to the two disciples at *Emmaus*, it is said that their eyes were opened, & they knew him, & he vanished out of their sight. Mark, first their eyes were opened: why, no question but their eyes were open before; they did not walk with him, and

Mat. 1. 43.

Mat. 22. 30.

1 Cor. 15. 44.

Luke 24. 31.

and talk with him, and sit with him, and eat with him, but their eyes were then opened; ay but now their eyes were opened in another manner, as it is said of *Elisha's* servant, that at the prayers of *Elisha*, *The Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses, and chariots of fire, round about Elisha*; in like manner their eyes were so opened, that they knew Jesus. And then, 2. He vanished out of their sight; in a strange unusual manner they lost his sight, and they could not tell what was become of him; in a moment he was invisible to them whose eyes he had opened: it plainly shews that glorified bodies, as corpulent, and commensurable, may be seen of mortals; but as they are subtle, and spiritual, they cannot be seen actually without dispensation. Christ appeared (saith *Damascene*) not by necessity, but by his own free will; not by the law of nature, but by way of dispensation. It was his meer condescension, permission, that he would shew himself at any time unto his Disciples.

2. He shewed himself on this wise; There were together *Simon Peter, and Thomas, called Didymus, &c.* In the whole narration we may observe. 1. The occasion; and 2. The Apparition; in the occasion we have a council among the Apostles what to do; and 'tis concluded they would go a fishing; they did so, though to no purpose; for they fished all night, but caught nothing. In the Apparition. 1. Christ is unknown, He stood on the shore, but the Disciples knew not that it was Jesus: in this condition we have Jesus speaking, and then working a Miracle; he bids them cast the net on the right side of the ship, and then draw; but they were not able to draw for the multitude of the fishes. 2. Hereupon Christ is known, Therefore that Disciple whom Jesus loved, saith unto Peter, in is the Lord: the alarm given, now all the Disciples bestir themselves. 1. Peter, he casts himself into the sea. 2. The other Disciples they come in a little ship to the land; and there they dine, and commune with Jesus; which is the end of the history, and so ends this Book of our Evangelist John.

Thus far we have propounded the object; our next work is now to direct you to look unto Jesus in this respect.

CHAP. II. SECT. I.

Of knowing Jesus as carrying on the great work of our Salvation in his Resurrection.

THAT in all respects we may look on Jesus.

1. Let us know Jesus carrying on the great work of our salvation for us in his resurrection; and during the time of his abode upon earth after his Resurrection. This is worth the knowing; on it depends our justification, sanctification, salvation; For if Christ be not risen, we are yet in our sins, and our faith is in vain, and our hope is in vain; little hope have we either of Heaven, or of Resurrection, if Christ be not risen; of all men we are most miserable that believe in Christ, if he whom we believe in be not risen again. O my soul study this point; many take it up in gross, they can run over this Article of their Creed, The third day he rose again from the dead; but for a particular understanding of it, in respect of the time, or the end, or the manner, or the certainty, how many are to seek? I shall appeal to thy self, are not many discoveries already made which before thou never tookest notice of? and if thou wouldst but study this point, how much more might yet appear? especially, how much more might yet appear as to thine own good? it is not enough to know Christ's resurrection, unless thou know it for thy self. Be sure thou hast this in mind, That Christ rose again, but what's that to me? saving knowledge is ever joyned with a particular application; if Christ be my Head, then he could not rise, but I rose with him, and in him: and thus O my soul, look on Christ; and thus search into every particular of Christ's resurrection; come,

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study when he rose; study the Arguments that make out Christ's resurrection sure and certain; study all the Apparitions of Jesus Christ; O what delightful studies are these? hadst thou been with them to whom Christ appeared, would not thy heart have leaped with joy? come, study it close, for the benefit of these Apparitions extend to thee; the fruit of Christ's resurrection is thine, even thine, as well as theirs; *Know this for thy self.*

Job 5. 27.

SECT. II.

Of considering Jesus in that respect.

2. **L**et us consider Jesus, carrying on this work of our salvation for us in his resurrection. It is not enough to know a saving necessary truth, but it is required further that we digest truths, and that we draw forth their strength for the nourishment and refreshing of our poor souls. As a man may in half an hour chew and take into his stomach that meat, which he must have seven or eight hours at least to digest; so a man may take into his understanding more truths in an hour, than he is able well to digest in many; what good those men are like to get by Sermon's or Providences, who are unaccustomed to this work of meditation, I cannot imagine; it is observed by some, that this is the reason why so much preaching is lost amongst us; why Professors that run from Sermon to Sermon, and are never weary of hearing or reading, have notwithstanding such languish starved souls, because they will not meditate. And therefore God commanded, *Joshua*, not only to read the Law, but to consider of it, and dwell upon it; *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night*; why, this is the duty that I am now pressing to; if thou knowest these things, consider, ruminate, meditate, ponder on them again, and again. And because this work requires enlargedness of heart and spirit, therefore take it into parts, and consider of each of them apart by it self. As—

Josh. 1. 8.

1. Consider of the time when Christ rose again. As Christ had his three dayes, and no more, so must thou have the same three dayes like unto his; the first day was called the day of preparation; the second was the Sabbath-day; and the third was the resurrection day; so thy first day is a day of preparation, a day of passion, wherein thou must strive and struggle against sin, and Satan, wherein thou must suffer all their bitter darts till thou dyest, and give up the Ghost. And thy second day is a day of rest, wherein thy body must lye in the grave, and thy flesh rest in hope; wherein thou shalt enter into peace, and rest in thy bed, until the trumpet sound, and bid thee arise, and come to judgment: And thy third day is a day of resurrection unto glory. It is the first day of the week, or the first beginning of a never ending world. Thus consider the time of Christ's resurrection, and thence mayst thou draw down some use for thy souls nourishment.

Ila. 52. 7.

2. Consider of the reasons why Christ arose; was it not to confound the Jews? they could not endure to hear of Christ's resurrection, and therefore when Peter and the other Apostles preached that point, *They were cut to the heart, and took counsel to slay them*. It is the case of them to say, *We will not have that man to reign over us*; they that by their sins crucifie Christ every day, cannot without horror think of his exaltation, it cuts them to the heart that Christ is risen to be their Judge. Again, was it not to confirm the faith of Christ's followers? till he was risen, their faith was but a weak faith; weak in knowledge, weak in assent, weak in confidence, weak in assurance; much ado had Christ with them, many a time had he chid them, *Why are ye fearful O ye of little faith?* but after he had shewed himself alive by many infallible proofs, they could then cry it out, *My Lord, and my God*. Again, was it not to evidence that he had fully satisfied all our debts? the Apostle tells us, that Christ was our Surety; at his death he was arrested, and cast into Prison, whence he could not come till all was payed: and therefore to hear that Christ is risen, and that he hath broken the bolts and fetters of the grave, it is a clear evidence that God is satisfied, and that Christ is discharged by God himself. Oh what breaths of consolation are here? Again, was it not to conquer sin, death, and devil? now he took from death his sting, and from hell his standard; now he seized upon the hand-writing that was against us,

Acts 9. 33.

Heb. 7. 22.

us, and nailed to his cross, now he spoiled Principalities and Powers, and carried the keys of death and hell, at his own girdle; now he came out of the grave as a mighty Conqueror, saying as *Deborah* did in her song, *O my soul, thou hast trodden down strength, thou hast marched valiantly.* Again, was it not to become the first-fruits of them that sleep? Christ was the first that rose again from the grave to dye no more; and by vertue of his resurrection (as being the first-fruits) all the Elect must rise again; *As in Adam all dye, even so in Christ shall all be made alive; but every man in his own order, Christ the first-fruits, and afterwards they that are Christ's at his coming.* Some may wonder, can the resurrection of one, a thousand six hundred years ago, be the cause of our rising? yes, as well as the death of one, five thousand six hundred years ago, is the cause of our dying; *Adam*, and Christ were two heads, two roots, two first-fruits, either of them in reference to his company whom they stand for. And now *O my soul*, thou mayst say with *Job*, *I know that my Redeemer liveth, and that I shall see him at the last day, not with other, but with these same eyes.* If Christ live, then must I live also; if he be risen, then though after my skin worms shall destroy this body, yet in my flesh I shall see God. Again, was it not that he might be declared to be the Son of God? was it not that he might be exalted, and glorified? this is the main reason of all the rest; see thou to this! *O give him the glory, and praise of his resurrection; so muse, and meditate, and consider on this transaction, as to ascribe to his Name all honour, and glory; what, is he risen from the dead? Hath God highly exalted him, and given him a name above every name? O then let every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.*

Judg. 5. 21.

1 Cor. 15. 22, 23.

Job 19. 25.

Ver. 26.

Psal. 2. 11.

3. Consider of the manner of Christ's resurrection; he rose as a common person; in which respect his resurrection concerns us no less than himself. We must not think that when Christ was raised, it was no more than when *Lazarus* was raised; his resurrection was the resurrection of us all; it was in the name of us all, and had in it a feed-like vertue to work the resurrection of us all. *O the priviledge of this communion with Christ's resurrection! if I believe this truly, I cannot but believe the resurrection of my body, and the life everlasting; why, Jesus Christ hath led the dance, and though of my self I have no right to Heaven or Glory, yet in Christ my Head I have as good right to it as any heir apparent to his lands.*——2. He rose by his own power; and so did none but Jesus Christ; from the beginning of the world it was never heard that any dead man raised himself; Indeed one Instance we have that a dead mans Corps should raise up another dead man, *They cast the man into the Sepulchre of Elisha, and when the man was let down and touched the bones of Elisha, he revived and stood up on his feet;* dead *Elisha* raised up a dead man from the grave, but dead *Elisha* could not raise up himself from the grave; only Christ arose himself, and at the same time he raised many others; and here was the argument of his God-head, *I have power to lay down my life, and I have power to take it up again;* how should we but trust him with our life, who is the resurrection and the life? *He that believeth in him though he were dead, yet shall he live.* *O my soul*, he was able to raise himself, much more is he able to raise thee up; only believe, and live for ever.——3. He rose with an earthquake; *O the power of Christ in every passage! what ayled thee O earth to skip like a Ram? was not the new Tomb hewn out of a Rock? and was not a great stone rolled to the door of the Sepulchre? the ground wherein he lay was firm and solid, and shall the rock be removed out of his place? O yes; the Lord reigneth, and therefore the earth is moved;* Oh what a rocky heart is this of mine? how much harder is it than that rock; that moves not, melts not at the presence of God, at the presence of the God of *Jacob*? the Sun (they say) danced that morning at Christ's resurrection; the earth (I am sure) then trembled; and yet my heart is no way affected with this news; I feel it neither dance for joy, nor tremble for fear; *O my soul* be serious in this meditation, consider, what a posture wouldst thou have been in, if thou hadst been with those Souldiers that watched Christ; so realize this Earthquake, as if thou now felt it trembling under thee.

2 King 13. 21.

John 10. 18.

Job 18. 4.
Psal. 99. 1.

4. An Angel ministred to him at his resurrection; *An Angel came, and rolled back the stone from the door, and sat upon it.* Angels were the first Ministers of the Gospel, the first Preachers of Christ's resurrection; they preached more of Christ than all the Prophets did; they first told the woman that *Christ was risen*; and they did the first service to Christ at his resurrection, in rolling the stone from the doors mouth; *O my soul*, that thou wert but like these blessed Angels! how is it that they are so

Mat. 28. 2.

Luke 24. 6.

forward in God's Service, and thou art so backward? One day thou expectest to be equal with the Angels, and art thou now so far behind them? What! to be equal in Reward, and behind them in Service? Here's a Meditation able to check thy Sloath, and to spur thee on to thy Duty. — 5. Many of the Bodies of the Saints arose out of their Graves at His Resurrection; as the Angels ministred, so the Saints waited on Him. In this Meditation, trouble not thy self whether *David, Moses, Job, Abraham, Isaac,* and *Jacob* were some of those Saints, as some conjecture upon some Grounds: It is a better Consideration to look upon them as the Fruit of *Christ's* Resurrection, and as an Earnest of thy Own: The Vertue of *Christ's* Resurrection appears immediately, and it will more appear at the general Resurrection Day. As sure as these Saints arose with Him, and went into the Holy City, and appeared unto many; so sure shall thy Body rise again at the Last Day; and (if thou art but a Saint) it shall go with Him into the Heavenly *Jerusalem*, and appear before God, and His Son *Jesus Christ* in Glory. — 6. *Christ* rose again with a true and perfect Body, with an Incorruptible and Powerful Body, with a Spiritual and an Agile Body, with a Glorious Body, brighter than the *Sun* in his utmost Glory. On these things may the Soul expatiate: O it is a worthy, blessed, soul-ravishing Subject to think upon; and the rather, if we consider that Conformity which we believe: *We look for a Saviour* (saith the Apostle) *the Lord Jesus Christ, who shall change our vile Bodies, that they may be fashioned unto His Glorious Body.* O my Soul, that this Clay of thine should be a Partaker of such Glory! That this Body of Dust and Earth should shine in Heaven like those Glorious Spangles of the Firmament; that this Body that shall rot in Dust, and fall more vile than a Carrion, should rise, and shine like the Glorious Body of our Saviour on Mount *Tabor*: Surely thou owest much to *Christ's* Resurrection. O consider of it, till thou feellest the Influence, and comest to the Assurance of this Blessed Change.

Phil. 3. 20,
21.

4. Consider of the several Apparitions of *Jesus Christ*, especially of those written by the Evangelist *John*. As, —

1. Muse on His Apparition to *Mary Magdalen*: Oh the Grief before He appeared! And, Oh the Joyes when He appeared! — 1. Before, she apprehended nothing, but that some or other had took away her Lord; these were all the words she uttered before he appeared; *They have taken away my Lord, and I know not where they have laid Him;* so she told *Peter* and *John*: And when Two Angels appeared in White, asking her; *Woman, Why weepest thou?* she gives the same Answer to them; *They have taken away my Lord, and I know not where they have laid Him.* A Soul in desertion knows not what to do, but to weep and cry; *Oh my Lord is gone! I have lost my Lord, my God, my Jesus, my King!* In this Meditation, consider, O my Soul, as if thou hadst been in *Maries* Case: Was it not a sad Case, when the Angels of Heaven knew not how to comfort her? Suppose any Son of Consolation had stood by, and had such a one perswaded; O *Mary*, suppress thy Sadness, refresh thy Heart with this Blessed Vision; thou didst seek but One, and thou hast found Two; a dead Body was thy Errand, and thou hast light on Two alive: Thy Weeping was for a Man, and thy Tears have obtained Angels: Observe them narrowly; the Angels invite thee to a Parley, it may be they had some happy News to tell thee of thy Lord: Remember what they are, and where they sit, and whence they come, and to whom they speak; they are Angels of Peace; neither sent without Cause, nor seen but of Favour; they sit on the Tomb, to shew they are no Strangers to thy Loss: They come from Heaven, from whence all happy News descendeth; they speak to thy self, as if they had some special Embassy to deliver unto thee. No, no; these Cordials are in vain; neither Man nor Angel can do her good, or comfort her drooping Soul: Either *Christ* Himself must come in Presence, or she cries; *Miserable Comforters are ye all! Alas! small is the Light that a Star can yield, when the Sun is down: A sorry Exchange it is, to go & gather Crumbs, after the Loss of the Bread of Life.* Oh, What can these Angels do? They cannot perswade me that my Master is not lost; for my own Eyes will disprove them: They can less tell me where He may be found; for they themselves would wait upon Him, if they knew but where: I am apt to think, they know not where He is; and therefore they are come to the Place where He last was, making the Tomb their Heaven, and the Remembrance of His Presence the Fuel of their Joy: *Alas! What do Angels here? I neither came to see them, nor desire to hear them: I came not to see Angels, but the Creator of Angels, to whom I owe more than both to Men and Angels.*

2. After He appeared, she was filled with Joy; for so it was, that when nothing else would satisfie, or comfort this poor Creature, *Jesus* Himself appears: At first He is unknown,

known, she takes him for the Gardiner of the place, but within a while he utters a voice that opens both her ears, and eyes; *And Jesus saith unto her, Mary.* It was the sweetest sound that ever she heard; many a time had she been called by that name, but never heard she a voice so effectual, powerful, inward, feeling as at this time; hereby the cloud is scattered, and the Sun of Righteousness appears; this one word *Mary*, lightens her eyes, dries up her tears, cheers her heart, revives her spirits that were as good as dead. One word of Christ wrought so strange an alteration in her, as if she had been wholly made new, when she was only named. And hence it is that being ravished with his voice, and impatient of delays, she takes his talk out of his mouth, and to his first and only word *Mary*, she answers, *Rabboni* which is to say, *Master*, q. d. *Master, is it thou? with many a salt tear have I sought thee, and art thou unexpectedly so near at hand! thy absence was hell, and thy presence is no less than heaven to me: Oh how is my heart ravished at thy sound? if the babe leaped in the womb of Elizabeth when she but heard the salutation of Mary, how should my heart but leap at thy salutation? I feel I am exceedingly transported beyond myself. Instead of my heavy heart and troubled spirit, I feel now a sweet and delightful Tranquility of mind; thou art my solace, and souls delight; whom have I in heaven but thee? and whom desire I upon earth in comparison of thee? and yet I am not satisfied; not only fruition of thee, but union with thee is that which my soul longs after; not only thy presence, but thy embraces, or my embraces of thee can give content; come then, and give me leave, my Lord, my God, to run to the haunt of my chief delights, to fall at thy sacred feet, and to bathe them with my tears of joy; O my Jesus I must needs deal with thee, as the Spouse dealt with thee: Now I have found thee whom my soul loves dearly, I will hold thee, and I will not let thee go.*

Cant. 3. 4.

I know not in all the Book of God a soul more depressed with sorrow, and lifted up with joy: O meditate on this! if Christ be absent, all is night; but if Christ appear, he turns all again into a lightsome day; there is no sorrow like that which apprehends Christ's loss, and therefore in hell it is looked upon as the greatest pain; of the two (say Divines) it is a greater torment to lose God, and to lose Jesus Christ, than to endure all those flaming whips, unquenchable fires, intollerable cold, abominable stench; and on the other side, there is no joy in heaven like to that which apprehends Christ's presence: *In thy presence there is fulness of joy, and at thy right hand there are pleasures evermore. I had rather be in hell with Christ (said one) than in heaven without Christ.* This is the very top of heavens joy, the quintessence of glory, the highest happiness of the Saints; O my soul, seek with *Mary*, yea seek and weep, and weep and seek, and never rest satisfied till Christ appear. If thou art but in the use of means, he will appear sooner or later; or what if thou never sawest a good day on earth, one sight of Christ in heaven will make amends. Surely if thou knewest the joy of Christ's presence, thou wouldst run through death and hell to come to Christ: it was *Paul's* saying, *I desire to be dissolved, and to be with Christ which is far better*; he cared not for death so he might go to Christ, for that was better than very life it self.

Psal. 16. 11.

Phil. 1. 23.

2. Muse on his Apparition to the Ten Disciples, *When the doors were shut for fear of the Jews, then came Jesus, and stood in the midst, saying to them, Peace be unto you.* Before his Apparitions, sorrow and fear had possessed all their spirits: sometime they walked abroad, and were sad; and sometimes they kept within, and shut the doors upon them, as being exceedingly afraid: In this condition Jesus Christ (that knows best the times and seasons of grace and comfort) comes and stands in the midst of their Assembly; he comes in, they know not how; and no sooner he is in, but he salutes them in this manner, *Peace be unto you.*

John 20. 19.

This was the prime of all his wishes; no sooner is he risen, but he wisheth peace to all his Apostles; no sooner meets he with them, but the very opening of his lips was with these words; they are the first words, at the first meeting, on the very first day. — A sure sign that peace was in the heart of Jesus Christ; howsoever it is with us, peace, or war; there is a Commonweal where Christ is King; and there is peace, and nothing but peace; come, sit, try, and examine; art thou, O my soul, a member of this body? a subject of this Common-weal? hath the influence of Christ's peace (wrought and declared at his resurrection) any force on thee? hast thou peace with God? and peace within? and peace without? dost thou feel that ointment poured upon *Aaron's* head, and running down to the skirts of his garments? dost thou feel the dew of *Hermon*, and the dew that descends upon Mount *Sion*, dropping (as it were) upon thy

Isa. 52. 7.

Psalm. 122. 3.

John 20. 15.

Ver. 27.

Jer. 48. 28.

Cant. 2. 14.
Ber. ser. 61. in
Cant.Surius in vita
Sancti Elze-
virii.Bern. *ibid.*Turbabor, sed
non perturba-
bor quia vul-
nerum Christi
recordabor.
Aug.

Mat. 13. 47.

thy heart? doth the Spirit assure thee, that Christ the Prince of peace hath made peace and reconciliation betwixt God and thee, betwixt the King and thee, a rebel to his Crown and dignity; O how beautiful upon the mountains would the feet of him be, that should publish peace, that should bring these good tidings, that thou art a Citizen of that Jerusalem, where God is King, and Christ the Prince of peace? where all the buildings are compact together, as a City that is at unity within it self?

3. Muse on his Apparition to all the Apostles, when they were all convened, and Thomas with them. This Apparition was occasioned by Thomas's incredulity; except (said he) I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Now therefore saith Jesus to Thomas, Come, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. Methinks I see Thomas's finger on Christ's boared hand, and Thomas's hand in Christ's pierced side. Here's a strong Argument to convince my soul that Christ is risen from the dead; why, see; this is the same Christ that was crucified; the same Christ that had his hands boared with nails, and that had his heart pierced with a spear; though the wounds are healed as to sense of pain, yet the skars, and holes, and clefts remain as big as ever: the hole in his hand is yet so large, that Thomas may put his finger not only on it, but into it; and the cleft in his side is yet so large, that Thomas may thrust his whole hand into his side, and with his fingers touch that heart that issued out streams of blood for my salvation. In this meditation be not too curious, whether the print of the nails were but continued till Christ had confirmed his Disciples faith; or whether he retains them still for some further use? it is a better consideration to look upon them so as to confirm thy own faith; is there not too much of Thomas's incredulity in thy breast? dost not thou sometimes feel some doubtings of Christ's rising? or at least dost thou not question whether Christ's resurrection belongs unto thee? is not Satan busie with a temptation? is not thy conscience troubled for thy sins; and especially for thy sin of unbelief? if so, (and I know not but it may be so with thee, and the best of Saints) Come then, and reach hither thy finger, and behold Christ's hands; and reach hither thy hand, and thrust it into his side; my meaning is, come with the hand of faith, and lay hold on Christ, yea hide thy self in the holes of the rock; Be like the Dove that maketh her nest in the side of the holes mouth; the Dove that would be safe from the devouring Birds, or from the Fowlers snare, she flies to the hole in a rock; and thus Christ invites his Spouse, O my Dove that art in the clefts of the rock, in the secret places of the stairs? let me see thy countenance, let me hear thy voice. In the clefts of the rock I am safe, (said Bernard) there I stand firmly, there I am secure from Satan's prey. It is storied of a Martyr, that writing to his Wife where she might find him, when he was fled from home; O my Dear (said he) if thou desirest to see me, seek me in the side of Christ, in the cleft of the rock, in the hollow of his wounds; for there have I made my nest, there will I dwell, there shalt thou find me, and no where else but there. O my soul, that thou wouldst make this use of the wounds of Christ! are they not as the Cities of refuge, whither thou mayst fly and live? Nothing is more efficacious to cure the wounds of conscience, than a frequent and serious meditation of the wounds of Christ. Come, be not faithless, but believing; these Monuments of Christ's resurrection are for the confirmation of thy faith; if well viewed and handled, they will quiet thy conscience, quench the fiery darts of Satan, increase thy faith, till thou comest to assurance, and sayest with Thomas, My Lord, and my God. I may be troubled, but I shall not be overwhelmed; because I will remember the print of the nails, and of the spear, in the hands and side of Jesus Christ.

4. Muse on his Apparition to the seven Disciples at the Sea of Tiberias. First, Christ appears, and works a Miracle; he discovers himself to be Lord of Sea as well as Land; at his word multitudes of Fishes come to the Net, and are caught by his Apostles; nor is this Miracle without a Mytery; The Kingdom of Heaven, is like a drawn net, cast into the sea, which when it is full, men draw to land; what is this divine trade of ours but a spiritual fishing? the world is a sea, souls like fishes swim at liberty in this deep, and the nets of wholesome doctrine are they that draw up some to the shore of grace, and glory. 2. Upon this Miracle, The Disciple whom Jesus loved, said unto Peter, it is the Lord. John is more quick-eyed than all the rest, he considers the Miracle, and him that wrought it; and presently he concludes, It is the Lord; O my soul meditate on the mytery of this discovery; if ever soul be converted and brought home to Christ,

Christ, it is the Lord; but oh whither is Christ gone, that we have lost so long his converting presence? Oh for one Apparition of Jesus Christ! till then we may preach our hearts out and never the nearer; do what we can souls will to hell, except the Lord break their career; Ministers can do no more but tell, thus and thus men may be saved; and thus and thus men will be damned: *He that believeth on the Son hath eternal life, and he that believeth not the Son shall not see life*; but when they have said all they can, it is only God must give the blessing: Oh what is preaching without Christ's presence? One hearing what mighty feats Scanderbag's Sword had done, he sent for it, and when he saw it, *Is this the Sword (said he) that hath done such great exploits, what's this sword more than any other sword?* O (says Scanderbag) *I sent thee my Sword, but not my arm that did handle it*: so Ministers may use the sword of the Spirit, the Word of God, but if the Spirit's arm be not with it, they may brandish it every Sabbath to little purpose; when all is done, if ever any good be done, it is the Lord. No sooner John observes the Miracle, that a multitude of fishes were caught and taken, but he tells Peter of a blessed discovery, *it is the Lord*—3. Upon this discovery, Peters throws himself into the Sea; O the fervent love he carries towards Christ! if he but hear of his Lord, he will run through fire and water to come unto him; so true is that of the Spouse, *Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned*. If I love Christ, I cannot but long for communion and fellowship with Christ; *Wheresoever thou art O blessed Saviour, give me no more happiness than to be with thee; if on the earth I would travel day and night to come unto thee, if on the Sea with Peter I would swim unto thee, if riding in triumph, I would sing Hosanna to thee, but if in glory, how happy should I be to look upon thee?* Christ's Apparitions are ravishing sights; if he but stand on the shore, Peter throws himself over-board to come to Christ; why now he stands on the pinacles of heaven, waiving and beckoning with his hand, and calling on me in his Word, *Rise up my love, my fair one, and come away*; O my soul make haste; in every duty look out for another Apparition of Jesus Christ: when thou comest to hear, say, *Have over Lord by this Sermon*: and when thou comest to pray, say, *Have over Lord by this Prayer to a Saviour*; neither fire nor water; floods, nor storms; death, nor life; principalities nor powers; height nor depth; nor any other creature should hinder thy passage to Christ, or separate thy soul from Christ. *Consider what I say, (saith Paul) and the Lord give thee understanding in all things; remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel: that Christ was raised is a Gospel-truth; ay, but do thou remember it; do thou consider it, and the Lord give thee understanding in all things.*

John 3. 35.

Cant. 8. 7.

Ubique fueris O domine Jesu, &c. Aug.

Cant. 2. 10.

2 Tim. 2. 7, 8.

SECT. III.

Of desiring Jesus in that respect.

Let us desire after Jesus carrying on the great work of our salvation for us in his resurrection. What desire is, we have opened before; some call it *the wing of the soul*, whereby it moveth, and is carried to the thing it expecteth, to feed it self upon it, and to be satisfied with it.

But what is there in Christ's resurrection, that should move our souls to desire after it?

I answer. 1. Something in it self. 2. Something as in reference unto us.

1. There is something in it self; had we but a view of the glory, dignity, excellency of Christ, as raised from the dead, it would put us on this heavenly motion; we should fly as the Eagle that hasterh to eat. The object of desire is good, but the more excellent and glorious any good is, the more earnest and eager should our desires be; now Christ as raised from the dead is an excellent object; the resurrection of Christ is the glorifying of Christ; yea, his glorifying took its beginning at his blessed resurrection; now it was that God highly exalted him, and gave him a name above every name, &c. and in this respect how desirable is he?

Heb. 1. 8.

Phil. 2. 9.

2. There is something in reference unto us; As, 1. *He rose again for our justification*; I must needs grant, that Christ's death, and not his resurrection is the meritorious cause of our justification; but on the other side Christ's resurrection, and not his

Rom. 4. 25.

Rom. 8. 34.

his death is for the applying of our justification, as the stamp adds no vertue, nor matter of real value to a piece of gold; but only it makes that value which before it had actually appliable and currant unto us: so the resurrection of Christ was no part of the price or satisfaction which Christ made to God, yet is it that which applies all his merits, and makes them of force unto his Members. Some I know would go further, *Lucius* a learned Writer saith, that *Justification is therefore attributed to Christ's resurrection, because it was the compleat, and ultimate act of Christ's active obedience: and from hence inferreth, that remission of sin is attributed to his passive obedience; and justification, or imputation of righteousness, to his active obedience.* Goodwin no way inferiour to him, saith, that justification is put upon Christ's resurrection with a rather, *who is he that condemneth? it is Christ that died, yea rather that is risen again;* not but that the matter of our justification is only the obedience and death of Christ; but the form of our justification, or the act of pronouncing us righteous, by that his obedience and death depends upon Christ's resurrection; for then it was that Christ himself was justified, and then he was justified as a common person, representing us therein, so that we were then justified with him, and in him; and we are said *to be risen with him, and to sit with him in heavenly places.* Burges, one admirably judicious, saith, that justification is given to Christ's resurrection, as a privileged flowing from its efficient cause; *Indeed Christ's death is the meritorious cause of our justification, but Christ's resurrection is in some sence (saith he) the efficient cause; because by his rising again, the Spirit of God doth make us capable of justification, and then bestoweth it on us.* I know there is some difference amongst these Worthies, but they all agree in this, that the resurrection of Christ was for our justification, and that by the resurrection of Christ all the merits of his death were made appliable unto us. As there was a price and ranfome to be paid by Christ for the redemption of man, so it was necessary that the fruit, effect, and benefit of Christ's redemption should be applied, and conferred; now this work of application and actual collation of the fruit of Christ's death, began to be *in fieri* upon the resurrection day; but it was not then finished, and perfected; for to the consummation thereof, the Ascension of Christ, the Mission of the holy Ghost, Apostolical preaching of the Gospel to Jews and Gentiles, the Donation of Heavenly grace, and Christ's Intercession at the right hand of God were very necessary. O the benefit of Christ's resurrection as to our justification! *If Christ be not risen again, ye are yet in your sins, and your faith is in vain.* Remission of sin (which is a part of our justification) though purchased by Christ's death, yet could not be applied to us, or possibly be made ours without Christ's resurrection; and in this respect oh how desirable is it!

1 Cor. 15. 17.

Eph. 2. 5, 6.

2. He rose again for our sanctification. So the Apostle, *He hath quickened us together with Christ, and hath raised up together with Christ.* Our first resurrection is from Christ's resurrection; if you would know how you that were blind in heart, uncircumcised in spirit, utterly unacquainted with the life of God, are now light in the Lord, affecting heavenly things, walking in righteousness; it comes from this blessed resurrection of Jesus Christ; we are *quickened with Christ*; it is Christ's resurrection that raised our souls, being stark dead, with such a resurrection as that they shall never die more. Whence the Apostle, *Reckon your selves to be dead unto sin, but alive unto God through Jesus Christ our Lord.* We are dead to sin, and alive unto God by the death and resurrection of Jesus Christ; we may reckon thus for our selves, that if we be in Christ, there comes a vertue from Christ, an effectual working of Christ by his Spirit into our hearts, and it is such a work as will conform us to Christ dead, and to Christ risen; why reckon thus, saith the Apostle; go not by guesses, and say, I hope it will be better with me than it hath been; no, no, but reckon, conclude, make account, *I must live to God, I must live the life of grace, for Christ is risen.* To the same purpose he speaks before, *Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Christ rose again to a new life, and herein his resurrection differed from the resurrection of those others raised by him, as of *Lazarus*, *Zairus* Daughter, the Widow of *Naim's* Son; for they were but raised to the same life, which formerly they lived; but Jesus Christ was raised up to a new life; and according to this exemplar we should now walk in newness of life: this is the end of Christ's resurrection, that we should be new creatures, of new lives, new principles, new conversations; he rose again for our sanctification.

Rom. 6. 11.

Rom. 6. 4.

3. He rose again for our resurrection to eternal life; Christ is the pattern, and pledg, and cause of the resurrection of our bodies; for since by man came death, by man came also the resurrection of the dead: for as in Adam all dye, even so in Christ shall all be made alive. There is a vertue flowing from Christ to his Saints by which they shall be raised up at the latter day; as there is a vertue flowing from the head to the members, or from the root to the branches, so those that are Christ's shall be raised up by Christ. Not but that all the wicked in the world shall be raised again by the power of Christ as he is a judg, for all that are in their graves shall hear his voice, and they shall come forth; yet with this difference, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. In this respect the Saints shall have a peculiar resurrection; and therefore they are called the Children of the resurrection, because they shall obtain a better resurrection, as the Apostle calls it. And is not Christ's resurrection desirable in this very respect; if we should think, these bodies of ours being dust, must never return from their dusts, it might discourage; but here is our hope, Christ is risen, and therefore we must rise; it is the Apostles own argument against those that held, there was no resurrection of the dead; why, saith the Apostle, if there be no resurrection of the dead, then is not Christ risen — If the dead rise not, then is not Christ raised — But now is Christ risen from the dead, and become the first-fruits of them that sleep: he argues plainly that Christ's resurrection is the principal efficient cause of the resurrection of the just; I am the resurrection, and the life, saith Christ, (i. e.) I am the Author, and worker of the resurrection to life. As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will; and hence it is that Christ is called a quickning Spirit; Christ is the head and stock of all the Elect, Christ is the Author, procurer, conveyer of life to all his off-spring, by the communication of his Spirit; Christ is a quickening Spirit, quickening dead souls, and quickening dead bodies, the Author both of the first and second resurrection. And is not this desirable? —

He rose again for the assurance of our justification, sanctification and salvation. This is the reason why the Apostle useth these words to prove the resurrection of Christ, I will give you the sure mercies of David; none of Gods mercies had been sure to us if Christ had not risen again from the dead. But now all is made sure; his work of redemption being fully finished, the mercy which thereupon depended was now made certain, (and as the Apostle speaks) sure unto all the seed.

Methinks a thought of this object in respect of it self, and in respect of us, should put our souls into a longing frame; is it not a desirable thing to see the King in his beauty? were not the Daughters of Zion glad to go forth, and to behold King Solomon with the Crown wherewith his Mother Crowned him in the day of his espousals? If Christ incarnate, and in humane frailty was the desire of Nations, how much more is Christ exalted, and in his glory? if it was Augustines great wish to have seen Christ in the flesh, how should we but wish to see Christ as risen again from the dead? he is altogether lovely; or, he is altogether desirable; desirable in the womb, desirable in the cratch, desirable on the Cross, even when despised, and numbred with thieves; desirable in his resurrection; yea all desirable, yea above all desirable, as risen, exalted, glorified; in this consideration we cannot fathom the thousand, thousand part of the worth, and incomparable excellency of Jesus Christ. Or if Christ's resurrection in it self will not stir up our lazy desires; is it not desirable as in reference unto us? what, that he should rise again for our justification? that by vertue of his resurrection thy soul should appear righteous before the judgment seat of God? O what a ravishing word is that, what a triumphing challeng? who shall lay any thing to the charge of Gods Elect? it is God that justifieth; who is he that condemneth? it is Christ that dyed, yea rather that is risen again. O the stings that many have, saying, what shall I do when I dye, and go down to the dust? may not the Lord have something against me at the day of reckoning? why no poor soul, if thou art in Christ, it is he that dyed, yea rather that is risen again for thy justification; by his resurrection he hath cleared all reckonings, so that now who shall condemn? not sin, Christ hath took it away; not the law, Christ hath fulfilled it for us; not Satan, for if the Judge acquit us, what can the Jaylor do? O my soul, that thy portion may be with theirs who hath right and title to this blessed resurrection of Jesus Christ. But thou sayest again, what is it to me, if I be justified in Christ,

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1 Cor. 15. 21,
221 John 5. 28,
29.Luke 20. 35.
Heb. 11. 35.1 Cor. 15. 12,
13, 16, 20.John 11. 25.
John 5. 21.

1 Cor. 15. 45.

Acts 13. 34.

Rom. 4. 16.
Cant. 3. 11.

Cant. 5. 16

Rom. 8. 33, 34.

and yet my heart remain unholy, and unsubdued to Christ? it is true, thou findest a wofull sinful nature within thee, crosts and contrary to holiness, and leading thee daily into captivity; yet remember it is Christ that dyed, yea rather that is risen again; and by vertue of his resurrection he hath given thee a new nature; another nature, which makes thee wrestle against sin, and shall in time prevail over all sin. But thou sayst again, what if I be justified, and sanctified, if after death I shall not be raised to life? why fear not O my soul, for if Christ be risen thou shalt rise, and rise to eternal life; *I am the resurrection and the life*, not only the resurrection, but life is in him originally, as water is in the fountain, and from him it is derived to us; *because I live ye shall live also*. But thou sayst again, O that I were assured of this! many doubts and jealousies are upon me from day to day. Sometimes indeed I have a comfortable hope of my justification, sanctification, salvation; and sometimes again I am forced to cry, *Lord why callest thou off my soul? why hidest thou thy face from me?* O consider of the ends of Christ's resurrection; was it not to give thee the sure mercies of David? was it not to apply the merits of Christ's active, and passive obedience, and to bring them home to thy soul? was it not to confirm, and to ratify thy faith, *else were it in vain?* O the Person of Christ! and O the priviledges of Christ as being raised from the dead! O my soul, that thou wert on the wing in thy desires after Christ! O that thy motions were as swift as the Eagles that hasted to eat! O that feelingly thou knewest him, and the power of his resurrection! that thou wert resolved to give no sleep to thine eyes, nor slumber to thine eye-lids, until thou couldst say, *Christ's resurrection is mine!* why Lord, that I should long after vanities, trifles, toys, pleasures, profits, earthly contentments; that I should long like some women with Child for a deal of baggage coles, or ashes, very lothsome food; and yet that I should feel no pantings, breathings, hungerings, thirstings after Christ's resurrection to feed upon it, and to be satisfied with it! come, here's a blessed object; here's delights; O stir up thy appetite, *suck and be satisfied, drink ye, drink abundantly, O my beloved!*

SECT. IV.

Of hoping in Jesus in that respect.

L Et us hope in Jesus, as carrying on the great work of our salvation for us in his resurrection. Only remember, I mean not a fluctuating, wavering, unsettled, unestablished hope; no, no, let us hope firmly, surely, fixedly; let us come up to that plerophory, or full assurance of hope; that we may conclude comfortably, and confidently, *Christ's resurrection is ours;* and yet that our conclusion may not be rash, but upon right grounds, we may examine the firmness, solidness, substantialness of our hope in Christ's resurrection by these following signs:

1. If Christ's resurrection be mine, then is Christ's death mine; the fruits or effects of Christ's death and resurrection cannot be severed; *if we have been planted together in the likeness of his death, we shall be in the likeness of his resurrection*. Mortification, and vivification, are twins of one and the same spirit; *depart from evil and do good. — Cease to do evil, learn to do well.* Many may think they have their part in the first resurrection, but can they prove their death unto sin? as there cannot be a resurrection before a man dyed, so there cannot be a resurrection to a new life, but there must be a separation of the soul from the body of sin; what, shall a man cleave to sin, be wedded to sin; yea shall a man like in love to, live in it, and yet say or imagine that Christ's resurrection is his? O be not deceived, God is not mocked! come, search, try, examine, hast thou any share in Christ's passion? knowest thou the fellowship of his sufferings? art thou made conformable to his death, that as he dyed for sin; so thou dyest to sin? if herein thou art at a stand, peruse those Characters laid down in his sufferings and death, the truth and growth of our mortification, or of our death unto sin is discovered before.

2. If Christ's resurrection be mine; then is Christ's Spirit mine, yea then am I quickened by the Spirit of Christ. *If any man have not the Spirit of Christ, he is none of his: — but if the Spirit of him that raised up Jesus from the dead dwell in you, then he that raised up Christ from the dead shall also quicken your mortal bodies (and I may add your immortal*

mortal souls) by his spirit that dwelleth in you. Christs Spirit (if Christs resurrection be ours) will have the same operation and effect in our souls that it had in his body; as it raised up the one, so it will raise up the other; as it quickened the one, so it will quicken the other. But the question here will run on, how shall we know whether we have received this quickning Spirit? many pretend to the Spirit never more than at this day, but how may we be assured that the Spirit is ours? I answer.

1. The Spirit is a Spirit of illumination; here is the beginning of his work, he begins in light; as in the first creation, the first-born of God's works, was light, *God said, let there be light, and there was light*; so in this new creation, the first work is light, *God who commanded the light to shine out of darkness hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*. Hence the state of nature is called darkness, and the state of grace is called light; *Ye were sometimes darkness, but now ye have light in the Lord. And he hath called you out of darkness into his marvellous light*. There is a light in the mind, and a light in the heart, of those who have the Spirit of Christ; there is a speculative and an affective knowledge, not only to know the truth, but to love it, believe it, embrace it. O my soul, wouldst thou know whether Christs Spirit be thine? consider, and see then whether any of this new light of Jesus Christ hath shined into thy heart; take heed, deceive not thy self, thou mayest have a great deal of wit, and knowledge, and understanding, and yet go to hell; this light is a light shining into thy heart, this light is a Christ-discovering light; this light is a sin-discoverings light; this light will cause thee to find out thy hypocrisy, deadness, dullness in spiritual duties; if thou hast not this light thou art near to eternal burnings; darkness is one of the properties of hell, and without this light, inward darkness will to utter darkness, where is nothing but weeping and wailing, and gnashing of teeth.

2. This quickening spirit, is a spirit of faith; as it reveals Christ, so it inclines mens hearts to clothe with Christ upon those Gospel-terms, as he is offered. I know there are degrees and measures of faith, but the least measure of faith is a desiring, panting, breathing after the Lord Jesus; and no sooner hath the soul received that new light from the spirit of Christ, but it is presently, at the same instant, exceedingly affected with Jesus Christ; O it desires Christ above all desires. I know not a more undeceiving sign than this; read over the whole Bible, and where ever there was any soul-saving discoveries, there ever followed inward desires, soul-longings after Jesus Christ; when Paul preached of the resurrection of Christ, somewhere were that mocked, jeered, and slighted that doctrine, but others (whose heart the Lord stirred) they were exceedingly taken with it saying *we will hear thee again of this matter*; yea, & this very Sermon so wrought on some that they believed, among whom was *Dionysius the Areopagite, & a woman named Damaris, and others with them*; and when he preached another Sermon on the same subject at *Antioch*, the Jews were much offended, but the Gentiles were so exceedingly taken with it that they besought Paul, that these words (the very same resurrection Sermon) might be preached to them the next Sabbath day. Their very hearts did so long after Christ whom Paul had preached, that when the congregation was broken up, many of the Jews and religious Proceluses followed Paul and Barnabas; and the next Sabbath day came almost the whole City together to hear the same Sermon. O my soul, dost thou hear these Sermons of Christs resurrection; dost thou hear sweet-Gospel-preaching? dost thou hear the free tenders and offers of Christ; with all his glory and excellency to poor sinners, to vile, lost, undone souls, and art thou no whit taken with them? canst thou sleep away such Sermons as these? hast thou no heart-rifings, no stirrings, workings, longings, desires in thy soul? O take heed! this is a dangerous case: but on the contrary, if thou sayest in thy heart, *Oh that I could hear this Sermon again! O the sweet virtues of Christs resurrection! I had not thought such honey could have dropped out of this rock; O the blessed beginnings and springings of grace which I felt in my soul on such a meditation! Oh the desire, the delight! O the longings! O the comforts of Christs resurrection! O the drawings of the Spirit, inclining my heart to receive Jesus Christ, to close with him, and to rest on him, and to give up my self to him!* why this Spirit of faith doth argue thy title and interest to the quickening Spirit of Christ.

3. Thy quickening Spirit, is a Spirit of sanctification; such was the Spirit, whereby Christ was raised, he was declared mightily to be the Son of God, according to the Spirit of sanctification, by the resurrection from the dead. That same Spirit which raised up

Gen. 1. 3.

2 Cor. 4. 6.

Eph. 5. 8.

1 Pet. 2. 9.

Acts 17. 32, 34.

Acts 13. 42,

43.

44.

Rom. 1. 4.

Jesus Christ, was that same divine Spirit which sanctified his humane nature wherein it dwelt; and such is that quickening Spirit to all in whom it dwelleth; it is a Spirit of holiness, and it works holiness, changing the heart, and turning the bent of it from sin to holiness. *If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.* q. d. When once the believer is by an act of faith passed over unto Christ, there goes immediately from the Spirit of Christ into his soul an effectual power, which alters and changes the frame of the whole man; now he is not the same that he was; he is changed in his company, in his discourse, in his practise; he is changed in his nature, judgment, will, affections; he is sanctified throughout in soul, body, and Spirit; O my soul, try thy self by this sign, dost thou find such an inward change wrought in the soul? dost thou find the law of God, a law of holiness written on thy heart? dost thou find a law within thee contrary to the law of sin, commanding with authority that which is holy and good? so that thou canst say with the Apostle, *I delight in the law of God after the inward man?* and *wish my mind I my self serve the law of God?* if so, surely this is no other, but the law of the Spirit of life in Jesus Christ; or the law of this quickening Spirit, communicated from Christ, unto thy soul.

3. If Christ's resurrection be mine, then am I planted together in the likeness of Christ's resurrection; then do I resemble, and am made conformable to Christ in his resurrection; now if we would know wherein that resemblance is, the Apostle tells us, *that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* Our mortification is a resemblance of Christ's death, and our vivification is a resemblance of Christ's resurrection. In this ground of our hope concerning our interest in the resurrection of Christ, I shall propound these questions. —

- Rom. 6. 4. 1. Whether indeed and in truth our souls are vivified?
2. Whether we increase and grow in our vivification?

For the first, the truth and certainty of our vivification will appear by these rules. —

1. True vivification is general, both in respect of us, and in respect of Grace.

1. In respect of us, it is diffused throughout the whole man; *the very God of peace sanctifie you wholly* (saith the Apostle) *and I pray God that your whole spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ.* And 2. In respect of Grace, it is in every Grace; I know it is a question, whether all Graces are so connexed and chained together, that possible they cannot be severed? but I suppose it is truly answered, that in respect of habit they cannot be severed, though in respect of the act or exercise they may be severed; some Graces are more radical than others, as faith and love, and therefore they first appear; but as a man lives first the life of a plant, then of sense, then of reason, though all were radically there at first; so it is in graces; experience tells us that some Christians are eminent in some graces; and some in other graces; some have more love, and some more knowledge, and some more patience, and some more self-denial; but all that are true Christians have each of these graces in some measure or other; or at least they have them in habit, though not in the act; if vivification be true, there is a whole work of grace both in heart and life; as the light in the ayre runs through the whole hemisphere, so the whole work of grace runs through, and is diffused through the whole man, soul, body, and spirit. O my soul, this may put thee to thy study, because of the several constitutions or tempers of graces; thou mayest find this or that grace, this or that image of Christ clearly stamp't on thy heart; but thou canst not find such and such graces; in this case, fear not, for if in truth and sincerity thou hast but one grace, thou hast the whole chaine of graces. But to speak to some graces in particular.

Gal. 2. 20. 2. True vivification is a new life acting upon a new principle of Faith. *The life which I now live in the flesh, I live by the Faith of the Son of God.* They are the words of a man pursued by the law unto Christ; Paul seeing he was dead by the law, he speaks for a better husband; the law finds him dead, and leaves him dead. *Nevertheless I live* (saith Paul) what means he? a natural life? why so? he lived before now; no, no, it is a better life than a natural life; such a life is no contentment to a soul pursued by the law; very heathens and infidels have such a life, and in that respect are as happy as the best of Saints; Paul's life is, a spiritual life, and the Spring of his life is the Son of God; Jesus Christ

is essentially, radically, fundamentally life it self, and by his incarnation, passion, resurrection, he is life for his Saints; they live by him, and in him, and for him, and through him; he is the heart and liver of their Spiritual life. But as from the heart and liver there must be arteries, and veins for maintenance of life and conveyance of blood throughout all the body; so from Christ there must be some conveyance to bring this to life unto us, and this is by faith; *I live by the faith of the Son of God*. O my soul, dost thou live this life of faith on the Son of God? canst thou make use of Christ in every state, and in every condition? As for instance; in thy particular calling, dost thou look to Christ for wisdom, success, blessing, ability? dost thou say, *if I have ill success, I will yet go to Christ; it is he that set me here, and it is he will enable me*? in case of provision, dost thou run to Christ, and dost thou hang upon him for all things needful? dost thou say; *If I want means, God will create means; he commands all means, and he can suddenly do whatsoever he will*? In case of protection, dost thou look unto Jesus to be thy shield and protector? dost thou mind the word of God to Abraham, *Fear not Abraham, for I am God all-sufficient, thy buckler and thy exceeding great reward*? In case of thy Children, goest thou to Christ, saying, *Are not my Children thy Children, and wilt thou not provide for thy own*? it is true, thou must do what thou canst, but for the rest, despair not; cast thy burthen upon him, who hath commanded thee *in nothing to be careful, but in all things to make thy suits known with prayer and supplication; when my Father and Mother forsake me, God will take me up*, saith David. He is a Father to the Fatherless, he provided for them in the womb, he provided breasts for them ere they saw the Sun, and therefore how should he but have care, and compassion over thy Children? in case of prosperity, dost thou see Christ's love in that state? dost thou set him in the first place, receiving all, and joyning in all as coming from him? is this it that makes thy prosperity sweet, because, thou knowest and believest that thy sins are pardoned? otherwise what is thy silver, and gold, so long as thy pardon is not sealed in the blood of Jesus Christ? if a prisoner condemned to dye should abound in all outward plenty, what comfort could he have, so long as his pardon were not sealed? it is the life of faith that sweetens prosperity; who are better Christians than they! who know they enjoy these things with God's favour and blessing; faith sees God's love in all, and so is abundantly thankful; faith makes a man to eat, and drink, and sleep, and to do all in Christ; as it cost Christ dear to purchase our liberty to the creatures, so faith ever sets Christ in the first place; it receives all as coming from him, it returns all as to the glory of him: in case of disgrace, dost thou commit thy credit to Jesus Christ? dost thou look up to Jesus, and desirest no more good name, repute, or honour than Christ will afford thee? or in case of death, dost thou like Stephen resign up thy soul to Christ? dost thou see death conquered in the resurrection of Christ? dost thou look beyond death? dost thou over-eye all things betwixt thee and glory? O the sweet of this *life of faith on the Son of God*! if thou knowest what this means, then mayst thou assure thy self of thy vivification.

3. True vivification is a new life acting upon a new principle of hope of glory. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you. By Christ's resurrection we have a lively hope for our resurrection unto glory; is not Christ our head? and if he be risen to glory, shall not his members follow after him? certainly there is but one life, one Spirit, one glory of Christ and his members; *The glory which thou gavest me, I have given unto them* said Christ. The soul that is vivified hath a lively hope of glory on several grounds. As, 1. Because of the promises of glory set down in the word; now on these promises hope fastens her anchor; if Christ hath promised, how should I but maintain lively hope? 2. Because of the first-fruits of the Spirit; there are sometimes fore-tastes of the glory, drops of heaven poured into a soul; whence it comfortably concludes, if I have the earnest and first-fruits, surely in his time Jesus Christ will give the harvest. 3. Because of Christ's resurrection unto glory; now he rose as a common Person, and he went up into heaven as a common Person; whence hope is lively, saying, why should I doubt, or despair, seeing, *I am quickened together with Christ, and raised up together with Christ, and am made to sit together with Christ, in heavenly places*? Try, O my soul, by this sign: Art thou lively in the hope of glory?

doth

Gen. 15. 1.

Phil. 4. 6.

Phil. 27. 10.

1 Pet. 1. 3, 4.

John 18. 22.

Eph. 2. 5, 6.

doth thy heart leap and rejoyce within at a thought of thy inheritance in heaven? in a lively fountain the waters thereof will leap and sparkle; so if thy hope be lively, thou wilt have living joys, living speeches, living delights; amidst all thy afflictions thou wilt say, these will not endure for ever; I my self shall away ere long, Glory will come at last. O the sweet of this life of hope! if thou seekest these stirrings it is an argument of thy vivification.

4. True vivification acts all its duties upon a new principle of love to Christ; men not enlivened by Jesus Christ may do much, and go far in outward service, yea they may come to sufferings, and yet without love to Christ all is lost, all comes to nothing. *Though I speak with tongues of men and Angels—though I have the gift of Prophecy, and understand all mysteries, and all knowledge, —though I bestow all my goods to feed the poor; and though I give my body to be burnt, and have not love, it profiteth me nothing.* All the rest may be from the flesh, and for the flesh, and fleshly ends; but a true Gospel-love is from Christ, and tends to the Glory of Christ: *For Love is of God, and every one that loveth is born of God, and knoweth God.* But how may we know that all our actings are out of love to Jesus Christ? I answer.——

1. If we act by the rule of Christ. *If ye love me keep my commandments. — He that hath my Commandments and keepeth them, he it is that loveth me. — If any man love me, he will keep my commandments.* He that loves Christ, he will look upon every act, every service, every performance, whether it be according to the rule of Christ, and then on he goes with it.

2. If we act to the honour of Christ. We may pray, and hear, and preach, and act self more then the honour of Jesus Christ; whiles Christ shewed miracles, and fed his followers to the full, they cryed up Jesus, and none like Jesus; but when Christ was plain with them, *ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled;* when he pressed sincerity upon them, and preparation for sufferings, *from that time many of his Disciples went back, and walked no more with him.* Its no news for men to fall off when their ends fail; only they that love Christ look not at these outward things in respect of the honour of Jesus Christ; and hence it is that in all their actings they will carry on the design of the Father in advancing the honour of the Son, whatever it cost them. O my soul apply this to thy self; if thou livest the life of love, if in all thy actings, duties, services, thou art carried on with a principle of love to Jesus Christ, it is a sure sign of thy vivification.

For the second question, whether we increase and grow in our vivification? we may discover it thus.——

1. We grow, when we are led on to the exercise of new Graces; this the Apostle calls adding of one Grace unto another: *add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity.* At first a Christian doth not exercise all Graces, though habitually all Graces may be planted in him, yet the exercise of them is not all at once, but by degrees. Thus the Church tells Christ, *at our Gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved;* she had all manner of fruits which she had reserved for Christ; *new and old:* she had young converts, and more settled professors; or she had new and old Graces, as others; she added Grace to Grace, she was led on from the exercise of one Grace, unto another new Grace: As wicked men are led on from one sin to another, and so grow worse and worse; so godly men are led from one Grace to another; and so they increase, *knowing that tribulation worketh patience, and patience experience, and experience hope.*

2. We grow, when we find new degrees of the same Grace added; as when love grows more fervent, when knowledge abounds, and hath a larger apprehension of spiritual things; when faith goes on from mans casting himself on Christ, to find sweetness in Christ; and so to plerophory, or full assurance of faith: when Godly sorrow proceeds from mourning for sin, as contrary to Gods holiness; to mourn for it, is as contrary to him who loves us; which usually follows after assurance; when obedience enlargeth its bounds, and we abound more and more in the work of the Lord. *I know thy works* (said Christ to the Church of Thyatira) *I know thy works, and the last to be more than the first.*

3. We

3. We grow when the fruits and duties we perform grow more ripe, more spiritual, and more to the honour of Christ: it may be we pray not more, nor longer than sometimes we used; it may be our prayers have not more wit, or memory, than sometimes they had; yet they are more savory, more spiritual, and more to Christ's honour than sometimes they were: Now we must know that one short prayer put up in faith, with a broken heart, and aiming at the honour of Christ, argues more of growth in grace, than prayers of a day long, and never so eloquent, without the like qualifications. In every duty we should look at their ends, and aims; for if we debase our selves in the sense of our own vileness, and emptiness, and inability; and if we aim at God's honour, and power, and praise, and glory, it is a good sign of growth; we call this spiritual part of duty, when it is from God, and through God, and to God.

4. We grow when we are more rooted in Christ; so the Apostle describes it, *a growing up unto him in all things*. This is Scripture phrase; growth of grace is usually expressed by growing into Christ, *but now in grace, and in the knowledge of our Lord and Saviour Jesus Christ*. As if to grow in grace without him, were nothing, as indeed it is not. Philosophers, moral men, and others, may grow in virtues, but not in Christ. Come then, search, and try whether we are more rooted in Christ: when a young plant is new set, the roots are a small depth in the earth, one may pull them up with his hand; but as the tree shooteth up in height, so it strikes the root deep and deeper downward, that no force can move it; so it is with us, we have not for degree so firm and near a conjunction with Christ, at our first union; but the more we live with him, like good trees spreading in the sight of all men, and bringing forth the fruits of righteousness, the more we come to root downwards by a more firm faith, and firm confidence. Our union is answerable to that which uniteth us; now at the first, faith is but weak, like a smoking wick, or a poor bruised reed; but whiles faith is drawing the Spirit away from Christ, the more it exerciseth, the more it is strengthened; even as in babes, their powers every day, at first are feeble; but the more they feed and exercise, by so much the more they put forth their strength in all their operations: time was, that *Peters* faith was so weak, that at the voice of a Damocel, *Peter* was shaken; but by walking, while in Christ he was so rooted, that neither threatnings, whippings, imprisonment, conventings before great powers, nor any other thing could shake him: you may object, if we are not at first rooted in Christ, a weak faith may be quite overthrown; we may then fall away; true, if we be not rooted in any manner; but this we are at our first setting into Christ by faith; only this I speak of is of an higher degree of rooting, which doth not only shut out falling away, but very shaking and tottering; in a good measure: surely this is not the state of every believer; no, no, it is only the condition of such, who have long walked in Christ, and are grown in grace, holiness, vivification.

O my soul, try now the growth of vivification by these few signs; art thou led on to the exercises of new graces, adding grace to grace? dost thou find new degrees of the self same grace? is thy love more hot, thy faith more firm? all thy boughs more laden and filled with the fruits of righteousness? are all thy duties more spiritual? are thy ends more raised to ayme at God, to sanctifie him, and to debase thy self? art thou more rooted in Christ? in all thy duties, graces and gracious actions; hast thou learnt habitual to say, *I live, yet not I, but Christ liveth in me*? dost thou interest Christ more and more in all thou doest? dost thou know and affect Christ more and more? Oh when would an ambitious courtier be weary of being graced by his Prince? when would a worldling be weary of having the world come in upon him? why shouldst thou O my soul be weary of insinuating thy self by faith and affection into Christ; come, search, try; it may be little winds have formerly shaken thee, but so it is, that insensibly, and thou knowest not how, thy root is struck lower and lower into Christ; and now thou art not so soon shaken with every wind; surely thy hope is well grounded; thou hast a part in Christ's resurrection; it is thine, even thine.

Eph. 4. 15.

2^d Pet. 3. 18.

doth thy heart leap and rejoyce within at a thought of thy inheritance in heaven? in a lively fountain the waters thereof will leap and sparkle; so if thy hope be lively, thou wilt have living joys, living speeches, living delights; amidst all thy afflictions thou wilt say, these will not endure for ever; I my self shall away ere long, Glory will come at last. O the sweet of this life of hope! if thou seelest these stirrings it is an argument of thy vivification.

4. True vivification acts all its duties upon a new principle of love to Christ; men not enlivened by Jesus Christ may do much, and go far in outward service, yea they may come to sufferings, and yet without love to Christ all is lost, all comes to nothing. *Though I speak with tongues of men and Angels—though I have the gift of Prophecy, and understand all mysteries, and all knowledge, —though I bestow all my goods to feed the poor; and though I give my body to be burnt, and have not love, it profiteth me nothing. All the rest may be from the flesh, and for the flesh, and fleshly ends; but a true Gospel-love is from Christ, and tends to the Glory of Christ: For Love is of God, and every one that loveth is born of God, and knoweth God.* But how may we know that all our actings are out of love to Jesus Christ? I answer.——

1. If we act by the rule of Christ. *If ye love me keep my commandments.—— He that hath my Commandments and keepeth them, he it is that loveth me.—— If any man love me, he will keep my commandments.* He that loves Christ, he will look upon every act, every service, every performance, whether it be according to the rule of Christ, and then on he goes with it.

2. If we act to the honour of Christ. We may pray, and hear, and preach, and act self more then the honour of Jesus Christ; whiles Christ shewed miracles, and fed his followers to the full, they cryed up Jesus, and none like Jesus; but when Christ was plain with them, *ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled;* when he pressed sincerity upon them, and preparation for sufferings, *from that time many of his Disciples went back, and walked no more with him.* Its no news for men to fall off when their ends fail; only they that love Christ look not at these outward things in respect of the honour of Jesus Christ; and hence it is that in all their actings they will carry on the design of the Father in advancing the honour of the Son, whatever it cost them. O my soul apply this to thy self; if thou livest the life of love, if in all thy actings, duties, services, thou art carried on with a principle of love to Jesus Christ, it is a sure sign of thy vivification.

For the second question, whether we increase and grow in our vivification? we may discover it thus.——

1. We grow, when we are led on to the exercise of new Graces; this the Apostle calls adding of one Grace unto another: *add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity.* At first a Christian doth not exercise all Graces, though habitually all Graces may be planted in him, yet the exercise of them is not all at once, but by degrees. Thus the Church tells Christ, *at our Gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved;* she had all manner of fruits which she had reserved for Christ; *new and old:* she had young converts, and more settled professors; or she had new and old Graces, as others; she added Grace to Grace, she was led on from the exercise of one Grace, unto another new Grace: As wicked men are led on from one sin to another, and so grow worse and worse; so godly men [are] led from one Grace to another; and so they increase, *knowing that tribulation worketh patience, and patience experience; and experience hope.*

2. We grow, when we find new degrees of the same Grace added; as when love grows more fervent, when knowledge abounds, and hath a larger apprehension of spiritual things; when faith goes on from mans casting himself on Christ, to find sweetness in Christ; and so to plerophory, or full assurance of faith: when Godly sorrow proceeds from mourning for sin, as contrary to Gods holiness; to mourn for it, is as contrary to him who loves us; which usually follows after assurance; when obedience enlargeth its bounds, and we abound more and more in the work of the Lord. *I know thy works* (said Christ to the Church of Thyatira) *I know thy works, and the last to be more than the first.*

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Eph. 4. 15.

2^d Pet. 3. 18.

SECT. V.

Of believing in Jesus in that respect.

5. **L** Et us believe in Jesus as carrying on the great work of our Salvation for us in his resurrection. This is one main article of our faith, *the third day he rose again from the dead*, and this now I propound as the object of our faith; O let us believe it, let us believe our part and interest in it. And to that purpose let us look on Jesus as a common Person; whatever consideration he passed under, it was in our stead, and in that respect we are to reckon our selves as sharers with him. Scrupulous souls may object, *is it possible that Christ should rise, and that I should rise with him, and in him? is it possible that Christ should dye as a common Person for my sins? and that Christ should rise, and by his resurrection should be justified as a common person in my room? O the Mystery of this redemption! without Controversie great is the Mystery of Godliness, which is God manifested in the flesh, justified in the Spirit: it is a mystery beyond my fathoming, that Christ, who is God in the flesh, should be justified in the Spirit for my justification; that Christ should dye in my stead as a condemned man, and when he had finished his work, that he should rise again in my stead as a righteous Person. These passages are past fathoming, and beyond believing; O what shall I do? I find it hard, very hard to believe this poynt.*
- 1 Tim. 3. 16. Luke 24. 26. **Scrupulous souls! throw not away your confidence; ought not Christ to have suffered these things and to enter into his Glory? was not satisfaction and justification, payment of debt, and discharge of bonds required of him, and of necessity for us? O believe, and that I may perswade to purpose, I shall lay down, 1. Some directions; and, 2. Some encouragements of faith.**
1. For directions of faith in reference to Christ's resurrection, observe these particulars.—
1. Faith must directly go to Christ.
 2. Faith must go to Christ, as God in the flesh.
 3. Faith must go to Christ, as God in the flesh made under the Law.
 4. Faith must go to Christ, not only as made under the directive part of the Law by his life, but under the penal part by his death; of all these before.
 5. Faith must go to Christ as God in the flesh, made under the directive and penal part of the Law, and as quickened by the Spirit. *He was put to death in the flesh (saith Peter) and quickened by the Spirit.* And accordingly must be the method, and order of our faith; after we have looked on Christ as dead in the flesh, we must go on to see him as quickened by the Spirit; *if Christ was not raised, or quickened (saith the Apostle) your faith were in vain; q. d. to believe in Christ as only in respect of his birth, life, death, and to go no further, were but a vain faith; and therefore shore up your faith to this pitch, that Christ who dyed, is risen from the dead; to this purpose all the Sermons of the Apostles represented Christ, not only as crucified, but as raised; In that first Sermon after the mission of the holy Ghost, ye have crucified Christ (saith Peter to the Jews) and then it follows, whom God hath raised up, having loosed the pains, or chains of death, because it was not possible that he should be holden of it. In that next Sermon Peter tells them again, ye have killed the Prince of life; and then it follows, whom God hath raised from the dead, whereof we are witnesses. In the next Sermon after this, be it known unto you all (saith Peter) and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised from the dead,—— is this man whole. And in the next Sermon after this, the God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. And as thus he preached to the Jews, so in his first Sermon to the Gentiles, he tells them, we are witnesses of all things which Jesus did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree; him God raised up the third day, and shewed him openly. And as thus Peter preached, so in that first Sermon of Paul at Antioch, he tells them of the Jews crucifying Jesus, and then it follows, but God raised him from the dead.—— And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure Mercies of David, and thou shalt not suffer thine holy one to see corruption. And after this, Paul, as his manner was, went into the Synagogue at Thessalonica, and three Sabbath days reasoned with them out of the Scriptures, opening and alledging that*
- 1 Pet. 3. 18. 1 Cor. 15. 17. Acts 2. 23, 24. Acts 3. 15. Acts 4. 10. Acts 5. 30. Acts 10. 39, 40. Acts 13. 30. Ver. 34. 35.

that Christ must needs suffer and rise from the dead. This was the way of the Apostles preaching; they told them an history (I speak it with reverence) of one Jesus Christ, that was the word of God, and that was become man, and how he was crucified at Jerusalem, and how he was raised from the dead; and all this in a plain, simple, spiritual way and manner; and while they were telling those blessed truths, the Spirit fell upon the people, and they believed, and had faith wrought in them. Faith is not wrought so much in the way of ratiocination, as by the Spirit of God, coming upon the souls of people by the Relation or representation of Jesus Christ to the soul. And this our Lord himself hints, as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life. When the people were stung, God so ordered, that the very beholding of the brazen Serpent should bring help (though we know not how) to those that were wounded and stung by those fiery Serpents; so God hath ordained in his blessed wisdom that the discovery of Jesus Christ, as crucified and raised, as humbled and exalted, should be a means of faith; come then, set we before us, Christ raised; not only Christ crucified, but Christ raised, is the object of faith; and in that respect we must look up to Jesus.

6. Faith in going to Christ is raised from the dead, or as quickened by the Spirit, it is principally, and mainly to look to the end, purpose, intent, and design of Christ in his resurrection; very devils may believe the history of Christ's resurrection, *they believe and tremble*; but the Saints and people of God are to look at the meaning of Christ, why he rose from the dead; now the ends are either supream, or subordinate. 1. The supream end was God's Glory, and that was the meaning of Christ's prayer, *Father, the hour is come, glorifie thy Son, that thy Son also may glorifie thee*; with which agrees the Apostle, *he rose again from the dead to the glory of the Father*. 2. The subordinate ends were many; As, 1. That he might tread on the Serpents head. 2. That he might destroy the works of the Devil. 3. That he might be the first fruits of them that sleep. 4. That he might assure our faith that he is the word, and that he is able to keep that which we have committed to him against that day. 5. That he might be justified in the Spirit; as he was begotten in the womb by the Spirit; led up and down in the Spirit, offered up by the eternal Spirit, so he was raised from the dead by the Spirit, and justified in the Spirit at his resurrection. Christ was under the greatest attainder that ever man was, he stood publicly charged with the guilt of a world of sins, and if he had not been justified by the Spirit, he had still lyen under the blame of all, and had been liable to the execution of all; and therefore he was raised up from the power of death, that he might be declared as a righteous person. 6. That he might justify us in his justification; when he was justified, all the elect were virtually and really justified in him; that act of God which past on him, was drawn up in the name of all his Saints: as whatever benefit or privileged God meant for us, he first of all bestowed it on Christ; thus God meaning to sanctifie us, he sanctified Christ first, and God meaning to justify us, he justifies Christ first; so whatever benefit or priviledg he bestowed on Christ, he bestowed it not on him for himself, but as he was a common Person, and one re-presenting us. Thus Christ was sanctified instead of us, *for their sakes I sanctifie myself, that they also might be sanctified through thy truth*: and thus Christ was justified in stead of us, *for as by the offence of one, judgment came upon all for condemnation, even so by the righteousness of one, the free gift came on all men unto justification*.

7. That he might regenerate us, and beget us anew by his resurrection; blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again—by the resurrection of Jesus Christ from the dead. And this he doth, two ways. 1. As our pattern, platform, Idea, or exemplar; like as Christ was raised from the dead,—even so we also should walk in newness of life: and likewise reckon ye also your selves to be alive unto God through Jesus Christ our Lord. 2. As the efficient thereof, for when we were dead in sin, he hath quickened us together with Christ; and ye are risen with him through the faith of the operation of God, who hath raised him from the dead. O the power of Christ's resurrection in this respect! if we saw a man raised from the dead, how should we admire at such a wondrous power? but the raising of one dead soul is a greater work than to raise a Church-yard of dead bodies.

8. That he might sanctifie us, which immediatly follows after the other, ———— *yield your selves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God*. In our regeneration we are risen with Christ, and

Acts 17. 2, 3.

John 3. 14.

Jam. 2. 19.

John 17. 1.
Rom. 6. 4.

Joh. 17. 19.

Rom. 15. 18.

1 Pet. 1. 3.

Rom. 6. 13.
Ver. 11.Eph. 2. 5.
Col. 2. 12.

Rom. 6. 13.

Col 3. 1, 2. it is the Apostles argument, if ye then be risen with Christ, seek these things which are above,—set your affections on things above, and not on things on the earth. We usually reckon two parts of Sanctification, viz. Mortification, and Vivification; now as the Death of Christ hath the special influence upon our Mortification, so the Resurrection of Christ hath the special influence on our Vivification; he hath quickened us together with Christ, and hath raised us up together with Christ.

Eph. 2. 5, 6.

O my Soul, Look to this main design of Christ in his rising again; and if thou hast any faith, O set thy Faith on work to draw this down into thy Soul. But here is a question, how should I manage my Faith? or how should I act my Faith to draw down the virtue of Christ's resurrection for my Vivification; I answer.

Gal. 2. 20.

1 Cor. 15. 10.

1. Go to the Well-head, look into the resurrection of Jesus Christ. This one act contains in it these particulars; As, 1. That I must go out of my self to something else; this is that check that lyes upon that work of Grace, to keep out pride, that Faith sees the whole good of the soul in a Principle extraneous, even the springs of Jesus Christ. Alas! if this Vivification were in me, or in my power, what swellings and excrescencies of pride should I quickly nourish? God therefore hath placed it in another, that I may be kept low; and that I may go out of my self to seek it where it is. 2. That I must attribute wholly, freely, joyfully, all that I am, to Jesus Christ, and to the effectual working of his Grace. *I live, yet not I, but Christ liveth in me.* And by the Grace of God I am what I am; and, *I laboured more abundantly than they all, yet not I, but the grace of God which was with me.* The life of grace springs only from the life and resurrection of Jesus Christ, and therefore as I must deny my self, so I must attribute all to him from whom it comes. 3. I must lye at his feet with an humble expectation of, and dependency upon him, and him alone for the supplies of grace; this was the Apostles practice: *O that I may be found in him! O that I may know him, and the power of his resurrection! O that by any meanes I might obtain unto the resurrection of the dead!* he lay at Christs feet with an humble expectation to feel the Power of Christ's resurrection, in raising him first from the death of sin to the life of grace, & after from death of nature to the life of glory.

Psal 81. 10.

Mark. 9. 24.

2. Lay to these springs thy mouth of Faith; it is not enough to have all the treasures of grace, all the actings of Christ for thee, layd before thee, but thou must act thy faith upon that object; O then go to Christ's resurrection and believe, make a particular application of those glorious effects of Christ's resurrection upon thy soul. Say, *Lord thou dyedst that I might dye to sin, and thou wast raised from the death that I might be raised to newness of life. Come Lord, and quicken my dying sparks, give me to lay hold on Christ's resurrection, give me to adhere to it, and to rest upon it, and to close with it; I see without faith I am nere a whit the better for Christ's resurrection; and thy commands are upon me; open thy mouth wide, and I will fill it: why Lord, I believe, help thou my unbelief.* This faith is necessary to our vivification as well as Christ. Christ is the fountain of life, but faith is the meanes of life; the power and original of life is intirely reserved to Jesus Christ, but faith is the radical band on our part, whereby we are tyed unto Christ, and live in Christ; and thus faith Christ himself, *I am the resurrection and the life.* Is that all? no, *he that believeth in me, though he were dead, yet he shall live.* And *I am the bread of life.* Is that all? no; *he that cometh to me shall never hunger, and he that believeth on me shall never thirst.*

Joh. 11. 25.

John 6. 35.

Isa. 66. 11.

3. *Suck and be satisfied, milk out and be delighted.* Christ's resurrection is a brest of consolation; there is in it abundance of life and glory, and therefore we should not believe a little, but much; the word *suck*, is as much as to exact on Christ; draw hard from Christ; the more we exercise faith, the more we have of Jesus Christ and of Vivification; there is a depth in Christs resurrection that can never be sadomed; when the soul hath as much as its narrow hand can grasp, whole Christ is too big to be inclosed in mortal arms; onely the longer our arm of faith is, the more we shall grasp of him; and therefore suck, and pull, and draw harde. And to this purpose—

1. Pray for an increase of faith, complain to Christ of the shortness of thy arm, tell him thou canst not believe as thou wouldst, thou canst not get in so much of Christ into thy soul as thou desirest, thy Vivification is very poor and small; Oh when Christ hears a foul complain of drawishness in faith and grace, then is he ready to let out of his fulness even grace for grace.

2. Act thy faith vigorously on Christ's resurrection for a further degree of quickning, activity, and lively abillity of grace. Christ is an ever-flowing fountain, and he would have believers to partake abundantly of what is in him; he cannot abide that any

any should content themselves with a present stock of grace; Christ is not as a stream that fails, or as a channel that runs dry; Christ is not as water in a ditch, which hath no living spring to feed it; no, no; Christ is the fountain of life, he is the chief ordinance of life that ever God set up. I know there are other means of Christ's appointment, but if thou wilt live at the spring, and drink in there, yea drink abundantly according to the overflowings of this fountain, O the life, and growth of life that would come in! Oh the vertue of Christ's resurrection that (Christ's Spirit meeting and assisting) would flow in to thy soul for thy vivification.

Thus for directions; now for the encouragements of our faith to believe in Christ's resurrection.

1. Consider the excellency of this object. A sight of Christ in his beauty and glory would ravish souls, and draw them to run after him: the wise Merchant would not buy the pearl, till he knew it to be of excellent price; great things are eagerly sought for; Christ raised, Christ glorified, is an excellent object; O who would not sell all to buy this pearl? who would not believe?

2. Consider of the power, vertue, and influence of this object into all that golden chain of privileges; if Christ be not raised, you are yet in your sins; then they also which are fallen a sleep in Christ are perished. From the resurrection of Christ flows all those privileges, even from justification to salvation. The first is clear, and therefore all the rest. 1 Cor. 15, 17; 18.

3. Consider that Christ's resurrection and the effects of it are nothing unto us, if we do not believe; it is faith that brings down the particular sweetness and comforts of Christ's resurrection unto our souls: it is faith that puts us in the actual possession of Christ's resurrection; whatsoever Christ is to us before faith, yet really we have no benefit by it until we believe; it is faith that takes hold of all that Christ hath done for us; and gives us the actual enjoyment of it, oh let not the work stick in us! what, is Christ risen from the dead? and shall we not eye this Christ, and take him home to our selves by faith? the Apostle tells us that *he that believed not, hath made God a liar, because he believeth not the record that God hath given of his Son*: Unbelief belyes God in all that he hath done for us. O take heed of this, without faith what are we better for Christ's resurrection. 1 Joh. 5. 10.

4. Consider of the tenders, offers, apparitions that Christ raised makes of himself to our souls? when first he arose (to confirm the faith of his Disciples he offers himself, and appears to *Mary Magdalen*, to the other women, to *Peter*, *Thomas*, and all the rest; and all those apparitions were on this account that they might believe; these things are written that ye might believe. In like manner Christ at this day offers himself in the Gospel of grace; and by his Spirit he appears to souls. Methinks we should not hear a Sermon of Christ's resurrection, but we should imagine as if we saw him, *whose head and haire are white like wool, as white as snow, whose eyes are as a flame of fire; whose feet are like unto fine brasi, as if they burned in a furnace; whose voyce is as the sound of many waters*: or if we are dazzled with his glory, methinks at least we should hear his voyce, as if he said, *fear not, I am the first and the last, I am he that liveth, and was dead; and behold I am alive for evermore. Amen. q. d. Come, call your soul on me; it is I that have conquered sin, death, and hell for you; it is I that have broke the serpents head, that have took away the sting of death, that have cancelled the bond of the hand-writing against you; that have in my hands a general acquittance and pardon of your sins; come, take it, take me, and take all with me; see your names written in the acquittance, that I tender; take out the copy of it in your own hearts; only believe in him who is risen again for your justification.*—O my soul what sayst thou to this still sweet voyce of Christ? shall he who is the Saviour of men, and glory of Angels desire thee to believe, and wilt thou not say *Amen* to it? Oh how should I blame thee for thy unbelief? what aspersions doth it cast on Christ? he hath done all things well, he hath satisfied wrath, fulfilled the Law; and God hath acquitted him, pronounced him just; faith is contented, he can desire no more; but thou sayst by unbelief that Christ hath done nothing at all, unbelief professeth Christ is not dead, or at least not risen from the dead; unbelief professeth that justice is not satisfied, that no justification is procured, that the wrath of God is now as open to destroy us as ever it was. Oh that Christ should be crucified again in our hearts by our unbelief; come, take Christ upon his tenders and offers, embrace him with both armes. Joh. 29. 31.
Rev. 1. 14, 15.
Ver. 17, 18.

SECT. VI.

Of Loving in Jesus in that Respect.

L Et us love Jesus, as carrying on the great work of our salvation for us in his resurrection; surely if we hope in Christ, and believe in Christ, we cannot but love Christ; if Christ's resurrection be our justification, and so the ground both of our hope and faith, how should we but love him, who hath done such great things for us? she that had much forgiven her, loved much; and if by virtue of Christ's resurrection we are Justified from all our sins, how should we but love him much? but that I may let down some cords of Love, whereby to draw our loves to Christ in this respect, let us consider thus. —

Love is a motion of the appetite, by which the mind unites it self to that which seems good to it. You may object that Christ is absent, how then should our souls be united to him? but if we consider that objects, though absent, may be united to the powers by their species and images, as well as by their true beings, we may then be said truly to love Christ as raised, though he be absent from us; come then, stir up thy appetite, bring into thy imagination the Idea of Christ as in his resurrection; present him to thy affection of Love, in that very form wherein he appeared to his Disciples; as gazing upon the dusty beauty of flesh, kindleth the fire of carnal love, so this gazing on Christ, and on the passages of Christ in his resurrection will kindle this spiritual love in thy soul: Draw near then, and behold him; Is he not white and ruddy, the chiefest among ten thousands? is not his head as the most fine gold? are not his locks bushy, and black as a raven? are not his eyes as the eyes of doves by the rivers of water, washed with milk; and silky set? are not his cheeks as a bed of spices, as sweet flowers? thus I might go on from top to toe? but that thou mayst not only see his glory and beauty wherein he arose, but that thou mayest hear his voyce; doth he not call on thee, as sometimes he did on Mary, on Thomas, on Peter, or on the twelve? As the Angel said to the woman, remember how he spake, when he was yet in Galilee: so say I to thee, remember how he spake while he was yet on earth; surely his lips like Lillyes dropped sweet smelling myrrhe. As thus. —

Cant. 5. 10,
11, 12, 13.

Luke 24. 6.

1. In his apparition to Mary, Jesus saith unto her, woman, why weepest thou? whom seekest thou? were not these kind words? and hast not thou had the like apparition? hast not thou heard the like sweet words from Jesus Christ? how often hath thy heart sobbed and fighed out complaints, O where is he whom my soul loveth? I charge you O daughters of Jerusalem, if ye find my beloved, that ye tell him I am sick of love? And then was not Christ seen in the mount? was not thy extremity his opportunity to do thee good? did not he bespeak thy comforts with these words, Sweet soul, why weepest thou? whom seekest thou? what wouldst thou have that I can give thee? And what dost thou want that I can give thee? If any thing in heaven or earth will make thee happy, it is all thy own; wouldst thou have pardon? thou shalt have it, I freely forgive thee all the debt; wouldst thou have my self? Why, behold I am thine, thy friend, thy Lord, thy husband, thy head, thy God. Were not these thy Lords reviving words? were not these melting, healing, ravishing, quickening, passages of Christ his love?

Cant. 5. 8.

2. In his Apparition to the ten, Jesus stood in the midst, and saith unto them, peace be unto you. Lo here more words of love: in the midst of their trouble Christ stands in the midst, speaking peace to their souls; and hath not Christ done the like to thee? hast thou not many and many a time bin lapt into troubles, that thou knewest not which way to turn thee? hast thou not felt the contradictions of men, raylings of Rabshakee's? and hast thou not sometimes shut the doors upon thee for fear of such Jews? and then, even then, hath not Christ come to thy spirit with an olive branch of peace? saying to thy restless soul, peace, and be still? hath he not wrought wonders in the sea of thy restless thoughts? hath he not made a calm; and more then so, hath he not filled thee with joy and peace in believing? hath he not sent thee away from thy prayers and complaints with a piece of heaven in thy soul? so that thou wast forced to conclude.

John 20. 19.

In his Apparition to the Eleven, Jesus saith to Thomas, Reach hither thy finger, and behold

behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing. O sweet condescending words! how far? how low would Jesus stoop to take up souls? and O my soul, are not these the very dealings of Christ towards thee? he that called *Thomas* to come near, hark how he calls on thee, *Come near poor trembling, wavering, wandering soul; come, view the Lord thy Saviour, and be not faithless, but believing; peace be unto thee fear not, it is I.* He that called on them who passed by to behold his sorrow in the day of his humiliation, doth now call on thee to behold his glory in the day of his exaltation; look well upon him, dost thou not know him? why his hands were pierced, his head was pierced, his side was pierced, his heart was pierced, with the stings of thy sins, and these marks he retains even after his resurrection, that by these marks thou mightest always know him; is not the passage to his heart yet standing open? if thou knowest him not by the face, the voice, the hands; if thou knowest him not by the tears, and bloody sweat, yet look nearer, thou mayst know him by the heart; that broken healed heart is his, that dead revived heart is his, that soul-piercing melting heart is his; doubtless it can be none but his, love and compassion are its certain signatures. And is not here yet fuel enough for love to feed upon? doth not this heart of Christ even snatch thy heart, and almost draw it forth of thy breast? canst thou read the history of love any further at once? doth not thy throbbing heart here stop to ease it self? if not go on, for the field of love is large.

4. In this Apparition to the seven, *Jesus saith to Simon Peter, Son of Jonas, lovest thou me more than these?*—And he said to him the second time, *Simon, Son of Jonas lovest thou me?*—he said to him the third time, *Simon Son of Jonas lovest thou me?* John. 21. 15, 16, 17.

Oh the loves of Christ in drawing out mans love unto himself! how often O my soul hath Christ come to thy door, and knocked there for entrance? how often hath he sued for Love, and begged love, and asked thee again and again, *Ab soul, dost thou love me, more than these? come, tell me, dost thou love me, love me, love me? come, wilt thou take me for thy Lord? wilt thou delight in me as thy Treasure, thy happiness, thy all? O syc!* shall Christ raised, a glorious Christ, thus wooe, and sue, and call, and wilt thou not answer as *Peter* did, *I ea Lord, thou knowest that I love thee.*—*I ea Lord thou knowest all things, thou knowest that I love thee?* Nay, art thou not grieved that Christ should ask the third time for thy love? art thou not ashamed out of thy stupidity, and forc't to say, O my blessed Lord, I have been too proud, too peevish, but thy free grace, and undeserved love, hath beaten me out of all my pride, so that now I fall down at thy foot-stool, and lay my self flat before thee; at first I wondered to hear Preachers talk so much of Christ, and I was bold to ask thy friends, what was their beloved more than another beloved? but now I wonder that I could be so long without thee, truly Lord, I am thine, only thine, ever thine, all that I am is at thy command, and all I have is at thy disposing, be pleased to command both it, and me?

I might thus go on to consider other passages in other Apparitions, but are not these enow to draw thy love? Oh what love was this! Oh what humility was this? that Christ after his resurrection should converse with men during the space of forty days; worthy he was after so many sorrows, sufferings, reproaches, after so cruel ignominious, and bitter a death, immediately to have rid his triumph to glory; And for the confirmation of his Disciples faith, he might have commanded the Angels to have preached his resurrection; oh, no, he himself would stay in person, he himself would make it out by many infallible proofs that he was risen again; he himself would by his own example learn us a lesson of love, of meekness, of patience, in waiting after sufferings for the reward.

Methinks a few of these passages should set all our hearts on a flame of love; we love earth, and earthly things; we dig into the veins of the earth for thick clay; but if Christ be risen set your affections on things above; and not on things on the earth. Oh if the love of Christ were but in us, as the love of the world is in base worldlings, it would make us wholly to despise this world, it would make us to forget it, as worldly love makes a man to forget his God; Nay it would be so strong and ardent, and rooted in our souls, that we should not be able voluntary and freely to think on any thing else but Jesus Christ; we should not then fear contempt, or care for disgrace, or the reproaches of men; we should not then fear death, or the grave, or hell, or devils; but we should sing in triumph, *O death, where is thy sting? O grave where is thy victory?*—now thanks be to God which giveth us victory through Jesus Christ our Lord. Colos. 3. 1, 2.

SECT. VII.

Of joying in Jesus in that respect.

Let us joy in Jesus, as carrying on the great work of our salvation for us in his resurrection. This is the great Gospel-duty, we should *rejoyce in the Lord, and again rejoyce; yea, rejoyce evermore.* A Christian estate should be a joyful and comfortable estate, none have such cause of joy as the Children of Zion, *sing O daughter of Zion, shout O Jerusalem, be glad and rejoyce with all thy heart O daughter of Jerusalem.* And why so? a thousand reasons might be rendred; but here is one; a prime one, *Christ is risen from the dead, and become the first-fruits of them that sleep.* A commemoration of Christ's resurrection hath ever been a means of rejoycing in God. Some may object, what is Christ's resurrection to me? indeed if thou hast no part in Christ, the resurrection of Christ is nothing at all to thee; but if Christ be thine, then art thou risen with him, and in him; then all he did was in thy name, and for thy sake.

Others may object, supposing Christ's resurrection mine, what am I better? how? do not all the privileges of Christ flow from the power and vertue of his resurrection, as well as death? tell me what is thy state? what possibly can be the condition of thy soul, wherein thou mayst not draw sweet from Christ's resurrection?

As—

1. Is thy conscience in trouble for sin? the Apostle tells thee, *the answer of a good conscience towards God, is by the resurrection of Jesus Christ from the dead.*

2. Art thou afraid of condemnation? the Apostle tells thee *he was delivered for our offences, and he was raised again for our justification.*

3. Dost thou question thy regeneration? the Apostle tells thee *he hath begotten us again by the resurrection of Jesus Christ from the dead.*

4. Art thou distressed, persecuted, troubled on every side? the Apostle tells thee wherein now consists thy confidence, comfort, courage; to wit, in the life of Christ, in the resurrection of Christ. *We alwayes bear about in the body the dying of the Lord Jesus, that the life of Jesus might also be made manifest in our body; for we which live are alwayes delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.* And thus Beza interprets those following words, *knowing that he which raised up the Lord Jesus shall raise us up also by Jesus? (i. e.) unto a civil resurrection from our troubles; Paul was imprisoned, and in part martyred, but by the vertue of Christ's resurrection he foresaw his enlargement.* And this interpretation Beza grounds on the word following, and foregoing, wherein Paul compares his persecutions to a death, and his preservation from them to a life; as he had done before also, chap. 1. v. 9, 10.

5. Art thou afraid of falling off, or of falling away? why, remember, that the immutable force and perpetuity of the new covenant is secured by the resurrection of Jesus Christ. *I will make an everlasting covenant with you, even the sure mercies of David; this the Apostle applies to the resurrection of Christ; as the bottoming of that sure covenant, and as concerning that he raised him up from the dead, he said on this wise, I will give you the sure mercies of David.*

6. Art thou afraid of death, hell and the power of the grave? why, now remember that Christ is risen from the dead, and by his resurrection death is swallowed up in victory; so that now thou mayst sing, *O death where is thy sting? O grave where is thy victory? now thanks be to God which hath given us victory through our Lord Jesus Christ.* It is the voyce of Christ, *thy dead men shall live together, with my dead body shall they arise; awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead: David was so lifted up with this resurrection, that he crys it out, therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope; for thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.* But especially Job was so exceedingly transported with this, that he breaks out into these extasies, *O that my words were now written, O that they were printed in a book! that they were graven with an iron pen and lead, in the rock for ever! for I know that my Redeemer liveth, and that he shall stand at the latter day*

Job 19. 23, 24, 25, 26, 27.

day upon the earth; and though after my skin worms sha'l destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. No man ever since Christ did speak more clearly of Christ's resurrection and his own, than Job did here before Christ. Observe in it, O my soul, Job's wish, and the matter wished: his wish was, that certain words which had been cordial to him, might remain to memory; and this wish hath three wishes in one. 1. That they might be written. 2. That they might be registred in a book, enrolled upon record, as publick instruments, judicial proceedings, or whatsoever is most authenticall. 3. That they might be engraven in stone, and in the hardest stone, the rock; records might last long, yet time might injure them, and these words he would have last for ever; O that they were graven in the rock for ever! *Moses* and *Job* are said to have lived at one time; now *Moses* writ the Law in stone, and considering that these words were Gospel, there was no reason the Law should be in tables of stone, and the Gospel in sheets of paper; no, no; it were fit that this should be as firm and durable as that; *Oh that my words were written, Oh that they were printed in a book, &c.*

2. The matter wished, or the words he would have written. are these, *I know that my Redeemer liveth, and that I shall live again.* Here's first his Redeemer and his rising. 2. His own rising and his seeing God. O this was the matter of his joy, his Redeemer must rise again; and he must rise too, and see his Redeemer; it was a point that exceedingly ravished and revived Job, and therefore he iterates the same thing over and over, *I shall see God, and I shall see him for my self, and I shall see him with my eyes, and not with others.* As Christ said of *Abraham*, *Your father Abraham rejoiced to see my day, and he saw it and was glad.* So it appears of his Servant Job, he saw Christ's day; both his first day, and his latter day, and he rejoiced and was glad.

Away, away all scrupulous doubtfull, dumpish thoughts! consider what joyes were of old, at the foresight of Christ's resurrection; but especially what joy was all the World over when he rose again from the dead; then came the Angels from heaven, and appeared in white; then the Sun danced for joy, (so it is storied) or shone sooner, and brighter than ever it did before, then I am sure the Disciples were exceeding glad, when they saw the Lord; yea so glad that they believed not for joy; it is worthy our observing, to see how all the primitive Saints were affected with this news; and because of it, with the very day on which Christ arose, some call it, *The first day of joy and gladness*; and because of the joy occasioned on this day, the Apostles (say they) devoted the first day of the week to the honour and service of Jesus Christ. *Augustine* applies the words of the Psalm unto this day, *This is the day which the Lord hath made, let us be glad, and rejoyce in it,* Psal. 118. 24. *I natus* who lived in the Apostles age, and was *John's* Disciple, calls it the *Queen*, the *Princess*, the *Lady Paramount* among the other weekly dayes. *Chrysostom* calls it a *Royal day*, and *Gregory Nazianzen* orat. 42. saith, *it is higher than the highest, and, with admiration, wonderfull above other dayes.* Certainly the Lord's day was in high esteem with the ancient Church, and the principle motive was because of Christ's resurrection from the dead. O that on these dayes we could rejoyce in the Lord, and again rejoyce; it is observed, that, *Many Christians* look upon broken-heartedness, and much grieving and weeping for sin, as if it were the great thing that God delighteth in, and requireth of them; and therefore they bend all their endeavours that way, they are still striving with their hearts to break them more, and they think no Sermon, no Prayer, no Meditation, speed so well with them as that which can help them to grieve or weep; but O Christians understand, and consider, (saith my Authour) that all your sorrows are but preparatives for your joyes, and that it is an higher and sweeter work that God calls you to, and would have you spend your time and strength in. Delight thy self in the Lord, and he shall give thee the desires of thine heart. — Never take your hearts to be right, till they be delighting themselves in their God: when you kneel down in Prayer, labour so to conceive of God, and bespeak him, that he may be your delight? do so in hearing, and reading, and meditating, and in your feasting on the flesh and blood of Jesus Christ at his Supper. Especially improve the happy opportunity of the Lords day, wherein you may wholly devote your selves unto this work. O spend more of this day in spiritual rejoycing, especially in commemoration of Christ's resurrection (yea and of the whole work of redemption) or else you will not answer the institution of the Lord.

Job. 8. 36.

Greg. hom. in pasca. Job 20. 20.
Luke 24. 41. Apostoli die dominico exhibiti, non solum ipsum festissimum esse voluerunt, verum etiam per omnes hebdomadas frequentandum esse duxerunt. Juno. cent. 1. Epist. ad Decent. 11. 4.

Baxters method for a settled Peace.

psal. 37. 4:

SECT. VIII.

*Of Calling on Jesus in that Respect.*8. **L**et us Call on Jesus; that is to say——

Phil. 3. 10.

1. Let us pray that Christ's resurrection may be ours, and that we may be more and more assured of it. Let us say with the Apostle, *O that I may know him, and the power of his resurrection*; O that I may find the working of that power in my soul, which was shewed in the resurrection of Christ from the dead; O that the Spirit of holiness, which quickened Christ from the dead; would by the same glorious power beget holiness, and faith, and love, and all other graces in my poor soul, O that Christ would by his resurrection apply his active, and passive obedience to me; O that he would be to me the Lord of the living, and the Prince of life, that he would overcome in me the death of sin, and that he would regenerate, quicken, renew, and fashion me by the power of godliness to become like himself. O that all the virtue, power, privileges, and influences of Christ's resurrection might be conferred on me, and that I might feel them working in me every day more and more.

1 Pet. 1. 3.

2. Let us praise God for Christ's resurrection, and for all the privileges flowing from Christ's resurrection into our souls, *Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again by the resurrection of Jesus Christ from the dead*. Christ is risen, by his resurrection he hath justified, sanctified, quickened, saved our souls; and therefore, *Blessed be the God and Father of our Lord Jesus Christ*; surely God requires a thousand thousand Hallelujah's, and that we should bless him upon a thousand-stringed instrument: here is fewel enough, the Lord kindle a great fire in every one of our hearts, to burn out all our lusts, and to enflame all our hearts with a love to Jesus Christ. Can we ever too much praise him for all his actings in our behalf? are not all God's creatures called upon to rejoice with us, and to bless God for his redeeming of us? *Sing O ye heavens, for the Lord hath done it, shout ye lower part of the earth, break forth into singing ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel*. This is the duty we shall do in heaven, and I believe we are never more in heaven (whiles on earth) then when we are in this exercise of praising God, and blessing God for Jesus Christ. Come, let us praise God for Christ, and especially on this day, called therefore *the Lord's day*, because of the resurrection of Jesus Christ: it is the design of God, to glorify Christ redeeming us, as much, or more than he glorified himself creating us; and therefore he purposely unhinged the Sabbath from the last day to the first day of the week, that it might be spent as a weekly day of praise and thanksgiving for the more glorious work of our redemption; that love might not only be equally admired with power, but even go before it. It is the advice of a godly Divine, that we should improve the happy opportunity of the Lord's day wholly to devote our selves to his work. And he adviseth Ministers and others, that They spend more of those days in praise and thanksgiving, and be briefer in their confessions and lamentations;——that they would make it the main business of their solemn assemblies on those days to sound forth the high praises of their Redeemer, and to begin here the praises of God and the Lamb: which they must perfect in heaven for ever.——That they would spend a greater part of those days in Psalms, and solemn Praises to their Redeemer:——& that some Hymns and Psalms might be invented as fit for the state of the Gospel-Church, and worship to laud the Redeemer, come in the flesh, as expressly as the work of grace is now expressed. O that these directions were but in practice? O that our Churches, and Families would make our streets to resound with the Eccho's of our praises! O that this were the burthen of each duty on these dayes, *Now blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead*.

Isa. 44. 23.

Baxters method of peace and comfort.

S E C T. I X.

Of conforming to Jesus in that respect.

L Et us conform to Jesus in respect of his resurrection.—

In this particular I shall examine these Queries. 1. Wherein we must conform? 2. How this conformity is wrought? 3. What are the means of this conformity as on our parts?

For the first wherein we must conform? I answer in a word, in our vivification. There is a resemblance of our vivification to Christ's resurrection; and if we would know wherein the Analogy, or resemblance of our vivification to Christ's resurrection doth more especially consist; the Apostle's answer is very express, *Like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life.* Christ's resurrection was to newness of life; it was a new life, a life different from that which he lived before, and sois our vivification a new life; it is a life of a new principle; of new actings, of a new state, of a new relation, of a new income, and of a new kind, or manner.

1. It is a life of a new principle; before vivification our principle was the flesh, or word, or devil; *In time past ye walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the children of disobedience;* but now we have a new principle, a Spirit of holiness, or sanctification, the Spirit of God; even the same spirit which dwelt in the humane nature of Christ, and raised him; *If the Spirit of him that raised up Jesus from the dead dwell in you; it is an in-dwelling Spirit; even as the soul dwells in the body, so doth the holy Ghost dwell in the soul of a regenerate person, animating, and actuating, and enlivening it. This is the new principle that God puts in us after vivification.*

2. It is a life of new actings. According to our principle, so be our actings; *They that are after the flesh do mind the things of the flesh; but they that are of the Spirit, the things of the Spirit.* If some men hear of a good bargain they mind it, they find their souls going on with much activity, there is something in them proportionable to that which is propounded; but if they hear of Divine love, and of the riches of Grace, they find their souls flat, unmoveable, and dead, they mind no such things; now on the other side, they that are vivified, according to their principle, they put forth their power more or less; if they hear of the glorious things of the Gospel, they find inward workings (unless it be under a temptation) they find their souls drawn out to close with the goodness of the thing propounded: *They mind the things of the Spirit, (i. e.) they muse, and meditate, and think on these things; they affect them, and love them, and like them, they care for them, and seek after them with might and main; they live in the Spirit, they walk in the Spirit, they are led by the Spirit, they serve in newness of the Spirit.* How might we try our vivification even by these actings of our principle within? what? do we mind the things of the Spirit? do we find things heavenly and spiritually to be sweet, and savoury, and best pleasing to us? is the Sabbath our delight; do we long for it before it come? do we rejoyce in it when it is come? do we consecrate it as *glorious to the Lord*? do we come to the exercises of Religion, whether publick or private, with much delight, and with chearfulness, as to a feast? what is this but the life of God? but if these things be harsh and unpleasant, if the Sabbath be a burthen, if holy exercises be irksome and tedious, if in attending on the Word we are heavy and drouzy, and we find no relish, no sweet, no favour in the ointments of Christs, no goings out of the soul with an activity to the things propounded, O then deceive not our selves, we have no good evidence of our vivification.

3. It is a life of a new state; before vivification we are in an unjustified estate; sins are unpardoned, we are unreconciled; *And such were some of you (said the Apostle to his Corinthians) but now ye are washed, now ye are sanctified, now ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God.* This justification denotes a state, and is universal and unalterable. I know Arminians deny such a state, for as by their Doctrine no man can be absolutely Elected till he die, so neither absolutely

Gcc

justified;

Rom. 6. 4.

Eph. 2. 2.

Rom. 8. 11.

Rom. 8. 5.

Gal. 5. 25.

Rom. 8. 1. 14.

Rom. 7. 6.

Ila. 58. 1.

Psal. 41. 4.

1 Cor. 6. 11.

justified; for (say they) he may fall into such sins, as that though formerly justified, yet now he may be condemned; yea, to day he may be justified; and to morrow thrown out of that estate. But against this we hold, that those that are once justified, are never again cast out of God's favour. As Christ once died, but rose again never to die more, death hath no more power over him; so a justified man once allyed to God through Jesus Christ doth from that time forward as necessarily live, as Christ himself by whom he doth live; there is an immortal and indissoluble union betwixt Christ the Head, and every Believer; our justification depends not on our own strength, but it is built on Christ himself, who is the same yesterday, and to day, and for ever; and hence it is that a justified man can no more cease to live in this state of justification, than Christ can cease to live in Heaven.

4. It is a life of new relations; this immediately follows our state: if once we are justified; then we are related to God, and Christ, and to the Covenant of Grace.

1. To God. Before we were vivified, God and we stood at a distance, God was our enemy, and we were his enemies; *At that time (saith the Apostle) ye were without God in the world, but now in Christ Jesus ye who sometimes were afar off, are made near by the blood of Christ.* God that was a stranger, stands now in near relation, he is a Friend, a Father, a God Allsufficient to us.
2. We are related to Christ; before vivification we were a Christless people, *At that time ye were without Christ;* but now we are united to Christ, and (which is more) now we make use of Christ with the Father: O the comfort of this relation! A troubled spirit looks on his sins, and they thrust him away from God, *What communion hath light with darkness?* but then comes the Lord Jesus, and takes him by the hand, and leads him to the Father, and says, *Come soul, come along with me, and I will carry thee to the Father, wilt thou make use of me?* It is the Apostles saying, *that through him we have an access by one spirit unto the Father;* we have a leading by the hand; *Christ hath once suffered for sins, the just for the unjust, that he might bring us to God.* By nature we are severed from God, and if he manifested himself, he is dreadful to us, *Your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear;* but in Christ we approach boldly before him, because Christ hath took away our sins which are the mountains of separation; *in Christ we have boldness and access with confidence by the faith of him.* Here is the difference betwixt a man related to Christ, and a meer stranger; the stranger knows not how to go to God; God stands as a Judge, he is as a Malefactor, the Law an Accuser, Sin his Indictment; and what is the issue? *Every mouth is stopped, and all the world is guilty before God.* But he that is related to Christ, Christ takes him by the hand, and so he goes with boldness and confidence, and pleads his righteousness before the Father; *Who shall lay any thing to the charge of God's Elect, it is God that justifieth, who is he that condemneth? it is Christ that dyeth, yea rather that is risen again?* In the very matter and cause of justification, wherein no man can stand, or dare to appear, or shew his face; a Christian coming with Christ his Advocate, he dares to appear, and to plead his case, and to stand upon interrogatories with God himself, yea, and to ask God himself (humbly and with reverence) what he hath to lay to his charge? what more he will, or can in justice require for satisfaction, than his Surety hath done for him?—3. We are related to the Covenant of Grace; before vivification we had no such relation; *At that time ye were without Christ, being aliens from the Common-wealth of Israel, and strangers from the covenant of promise;* But now the Covenant is ours, that fountain or bundle of promises is ours, God is our God, and we are his people. O the blessedness of this privilege! *Happy is the people that be in such a case, yea happy is the people whose God is the Lord.* The Covenant is reckoned all happiness; it contains in its bowels all benefits in Heaven, or under Heaven; as a man may say of any thing he hath in possession, *This is mine;* so may they who are in covenant with God, say, *He is mine, I have God himself in my possession.* How might we try our vivification even by this communion we have with God, and Christ, and the Covenant of Grace? Christians! look into your own hearts, have you not felt in your approaches to God some raisings or workings of the Spirit of the Lord, concluding the pardon of your sins? hath not Christ taken you by the hand, and led you to the Father? it may be your own guilt made you afraid, but the discovery of Jesus your righteousness made you bold to go to God; you felt boldness coming in on this ground, because all your approaches or drawings near to God were bottomed on Jesus; hath not God married you to himself? hath he not conveyed himself (through

(through his holy Spirit) into your own hearts by way of covenant? Hath he not sometimes whispered to your souls, *Thou art mine?* and have not your souls echoed back again unto the Lord, *Thou art mine?* much of the truth of all this would appear, if Christians would but daily observe the movings of their own hearts; for as he that hath the Spirit of Satan, shall ever find him putting on and provoking to evil, so he that hath the Spirit of God shall most-what (or at least frequently) find and feel it active, and stirring in the heart, to the reforming of the whole man; the holy Spirit is not idle, but he rules, and governs, and maintains his Monarchy in us. and over us, in spite of the power of Satans, and privy conspiracy of a mans own flesh.

5. It is a life of a new in-come; I mean of a saving in-come, as of Grace, Power, Light, &c. Before vivification there was no such in-come; A man before his conversion might hear, and pray, and do all duties; but alas! he feels no sweet, no power, no virtue, no communion with Christ. If I might appeal unto such, I beseech you tell me, you have been often at prayer, what have you gotten there? what in-come hath appeared? if you answer truly, you cannot but say *I went to prayer, and I was satisfied that I had prayed; I never observed whether I had got any power, or strength, any thing of mortification, or vivification; I never found any lively work of God on my soul, either in prayer or after prayer; or you have been often at this Ordinance of hearing the Word, what have you gotten there? what in-come hath appeared? Why truly nothing at all; it may be a little more knowledge, but nothing that I can say was a saving work of God; some one that sat with me in the same seat found much stirrings of God? Oh what meltings, chearings, warmings of the spirit had such a one? and such a one? the Word was to them as hony, and as the hony comb, but to me it was as dry bread; I found no sweet, I got no good at all. Or you have been often telling the Bible, and you have observed this or that promise; but O what in-come hath appeared? Surely nothing at all; I wonder at Saints that tell of so much sweetness, and comfort, and ravishing of heart, that with joy they should draw water out of these Wells of salvation, Whereas I find therein no joy, no refreshing at all: Ah poor soul, thou art in a sad case, thou art not yet vivified, thou hast not the life of God in thee. After vivification thou wilt in the use of Ordinances (at least sometimes, if not frequently) feel the saving in-comes of God. In prayer thou wilt feel the spirit breathing in, and carrying up thy soul above it self, plainly declaring there is another power than thy own, which makes thee not only to exceed others, but thy self also; in hearing of the Word thou wilt see the Windows of heaven set wide open, and all manner of spiritual comforts shewred down upon thee; thou wilt hear the rich treasury of everlasting glory and immortality unlocked and opened, so that thou mayst tumble thy self amidst the mountains of heavenly pearls, and golden pleasures, joyes that no heart can comprehend but that which is weaned from all worldly pleasures, As it is written, *how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things?* In meditation of the promises, or of Divine love, thou wilt find meltings, quickenings, encouragings, filling thy heart with gladness, and glorying, and thy mouth with praises and songs of rejoycings: O What fountains of life are the promises to a living man, to a soul that is vivified? what food? what strength? what life is a thought of Christ, of Heaven, and of God's love to a spiritual man? whereas all these glorious things of the Gospel are to the natural man but as a withered flower, a sealed book, a dry and empty cistern; he hath no use of them.*

6. It is a life of another kind, or manner. Before vivification our life was but death, because we our selves were but dead in sin even whilest alive. *She that liveth in pleasure is dead while she liveth; and you were dead in your sins, and the uncircumcision of your flesh.* But after vivification we live, how live? a spiritual life, *I live by the faith of the Son of God; an heavenly life, for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; an immortal life, Christ being raised from the dead, dyeth no more, death hath no more dominion over him;—likewise reckon your selves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.* You know the meaning of Christ; *Whosoever liveth, and believeth in me, shall never dye; he shall never dye a spiritual death, never come under the dominion of sin, never totally fall away from grace; that incorruptible seed by which he is regenerate shall abide in him for ever. If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness;* the body indeed is subject to corporal death, through the

Rom. 10. 15.

1 Tim. 5. 6.

Col 2. 13.

Gal. 2. 20.

Phil. 3. 20.

Rom. 6. 9, 11.

John 11. 25.

Rom. 8. 10

remainders of sin, *but the Spirit is life*, even that little spark of grace, through the most perfect righteousness of Christ imputed, is life here, and shall be life hereafter, even for ever. And herein is our vivification answerable to Christ's resurrection; *like as Christ was raised up from the dead by the glory of the Father*, raised up to a new life, even so we also should walk in the newness of life.

For the second question, how is this conformity or vivification wrought? I shall answer only to the state, and so our vivification is usually wrought in us in this manner. As first, in the understanding. Secondly, in the will.

First, the understanding lets in the verity and truth of what the Gospel hath recorded. *In him was life, and the life was the light of men. — I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst. — I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. I am the way, the truth, and the life. — And this is the record that God hath given to us, eternal life, and this life is in his Son; he that hath the Son, hath life, and he that hath not the Son, hath not life.*

2. This light let in, the understanding thence inferreth as to a man's own self, that by the assistance of the Spirit of holiness, who raised up Jesus from the dead, it's possible for him to attain this life; others have attained it, and why not he? *You hath he quickened who were dead in trespasses and sins; here's a president for a sin-sick soul; In time past ye walked according to the course of this world, according to the Prince of the power of the air, the Spirit that now worketh in the Children of disobedience; this was the state of the Ephesians. But were they all? no, no; ye, and we, also, among whom also we had all our conversation in times past. — But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, — that in ages to come he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus.* Christ's dealings with some are as flags and patterns of mercy hung forth to tell, and to bring others in: whence the understanding infers, it's possible for a dead soul, yea for my dead soul to live; others have lived, and why may not I? I discover in those Scriptures, even in these presidents a door of hope to my self; why Lord, if thou wilt thou canst make me clean; — yea, if I may but touch thy garment, I shall be whole; if thou wouldst but say, O ye dry bones hear the word of the Lord, then breath would enter into me, and I should live; surely if Christ be risen again from the dead, there's no impossibility but I may rise; if others have been raised by the vertue of Christ's resurrection, why may not I? However, this may seem to be little or nothing, yet considering the soul in a mourning, dark, disconsolate frame, under deep apprehensions of sin, guilt, and wrath; full of confusions, distractions, despondences, staggering and sinking terrors; it will find it something, yea it will look on it as a glorious work to discover, but the morning Star, through so much darkness any thing of life, in such a valley and shadow of death.

3. The understanding hath yet some brighter believing beams; it confidently closeth with this truth, that it is the will of the Lord that he should come, and live, and believe, and lay hold on Christ; it apprehends the particular designs of mercy to him, and doth really principle the soul with this, that God doth particularly call, invite, and bid him come to Christ the Fountain of life, for life. Now the understanding takes in general Gospel-calls in particular to himself. *It is my poor languishing soul which the Lord speaks to, when he says, come to me all ye that are weary, and I will give you rest. — Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Surely this is a great work when set home by the Lord, that the soul acts in its addresses to Christ in the strength of a particular call from God.

2. And now the answer to this call, is wrought up in the renewed will; as thus. —

1. The will summons all its confidences, and calls them off from every other bottom, to bestow them wholly upon Christ; and this consists in our voluntary renouncing of all other helps, excepting Jesus Christ alone; now the soul says to idols, *Get ye hence, Ashur shall not save us, we will not ride upon horses, neither will we say any more to the works of our hands, ye are our Gods. Ashur shall not save us.* Not only cannot, but shall not save us; — now as the soul is dissatisfied in Judgment, as to the resting on any thing but Christ alone, so the heart and will is disaffected to all other helps but Christ alone; now it renounceth its own righteousness, and worthyness; not only because of their inability to save, but mainly because their glory is swallowed up in that unmatchable

Rom. 6. 4.

John 1. 4.

John 6. 35.

John 11. 25.

John 14. 6.

1 John 5. 11,

12.

Eph. 2. 1, 2,

3, 4, 5, 6, 7.

Mat. 8. 2.

— 9, 21.

Ezek. 37. 4, 5.

Mat. 11. 28.

Ephes. 5. 14.

Hos. 14. 3.

unmatchable excellency, which appears in the way of life and salvation by Jesus Christ. It calls home dependance from every other object.

2. Hereupon there is a willing and chearfull receiving of Christ, and resignation of our selves to his actual dispose, to quicken us, and save us in his own way. A great part of the answer of Faith to the call of Christ lyes in this; for as Faith sees life and salvation in the hands of Christ, so it considers it to be given forth in the methods of Christ; and so believing lyes not only in assent, but consent of heart, that Christ shall save us in his own way; this is called *Receiving of Christ*; *As many as received him, to them he gave power to become the Sons of God.* Many a soul would be saved by Christ, that sticks and boggles at his methods; they will not pass to happiness by holiness; nor set him up as a King and Lord, whom they could consent to set up as a Saviour: Oh but now Christ that stood at the door, and knocked, is received in; consent hath made up the match, and the door is opened that never shall be shut again.

John 1. 12.

Rev. 3. 20.

3. Upon this follows the souls resting and relying; the souls confidence and dependance upon Jesus Christ for life and for salvation; this closeth up the whole business of believing unto righteousness; those various expressions used in Scripture of committing our way and selves to God; of casting our care upon God, of rolling our selves on him, of trusting in him, of hoping in his mercy, &c. wrapt up faith in this affiance, dependance, not without some mixture of confidence, and resolved resting upon Jesus Christ: a clear beholding of God in Christ, and of Christ in the promises, doth present such variety and fulness of Arguments to bear up hope and affiance, that the heart is resolved: and so resolved that we commit our selves, and give our souls in charge to Christ, *I know whom I have believed, and I am perswaded he is able to keep that which I have committed unto him against that day.*

1 Pet. 4. 19.

2 Tim. 1. 12.

4. The upshot of all, is this, that the same close which the soul makes in believing with Jesus Christ as to justification, and righteousness, is not fruitless to this effect of conveying life and vertue from Jesus Christ as to grace and holiness; for that union which then and thereby comes to be enjoyed with Christ, is such an union as is fruitful in begetting a quickening power and principle in the heart; and this is that which we ordinarily intend by saying, *saving faith to be operative*; that faith which brings forth nothing of holiness, what is it but a dead faith? *As the body without the Spirit is dead, so faith without works is dead also.* Justification and sanctification are twins of a birth; and hence it is, that vivification (which is one part of sanctification) is wrought in the soul after the self-same manner: As first, the understanding is enlightened. 2. The will is changed. 3. All the Affections are renewed. 4. The internals being quickened, there ensueth the renewing of the body with the outward actions, life, and conversation. And now is fulfilled that saying of Christ in a spiritual sense, *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Now is the soul vivified, now it begins to live the life of God. now it feels the power of Christ's resurrection, and is made conformable to it: And immediately upon this, joy is made in heaven by the Angels, God himself applauding it, *For this my Son was dead, and is alive; he was lost, and is found.*

James 2. 16.

John 5. 25.

Luke 19. 24.

Thus is the state of vivification wrought. I know it is not in all men after one manner for every circumstance; the methods of God are exceeding various; and we cannot limit the holy one of Israel: I have sometimes concerning this, desired the communication of other thoughts, whom I looked upon as such, who had more than ordinary communication with Christ's Spirit; and from one of such I received this answer, *I must profess to you, I have in all my speculations in divinity found dissatisfaction in the writings of men in nothing more, than in the work of clear and distinct conceptions concerning regeneration; which yet is of such a Cardinal importance, is, that the great doors of heaven move upon the hinges of it; the Lord enlighten us more, for we see but in part, and prophesie but in part.*

For the third question, what are the means of this conformity, or vivification which we must use on our parts? I shall answer herein both to the state, and growth of our vivification. As—

1. Wait and Attend upon God in the ministry of the word, this is a means whereby Christ ordinarily effecteth this vivification. By this meanes it was that those dead bones were quickened in Ezekiel's prophesie, viz. by the Prophets prophesying upon them. *And he said unto me, son of man, prophesie upon these bones, and say unto them,*

Ezek 37. 4.

them, O ye dry bones hear the Word of the Lord; And by this means it is that dead souls are quickened; the Ministry of the Word is the Trumpet of Jesus Christ, when that sounds, who knows but he may quicken the dead? hearken therefore to this Word of God.

2. Act faith upon the Lord Jesus as to justification. As is the clearness and fixedness of our souls in bottoming our selves on Christ for righteousness; so will be our quickness, and successful progress in the work of holiness; because *Maries sins which were many were forgiven her, therefore she loved much; but to whom little is forgiven, the same loveth little.* Many a soul loseth much of vivification, for want of clearness in its justification, or for want of settledness, and stronger measure of acting faith. Oh what life would be raised as to holiness? what working, binding, filling the laws of love, retribution, thankfulness would there be, when we see our selves clearly reconciled with God, and wrapt up in the foldings of everlasting love?

3. Trace every Ordinance, and every duty for the appearances of the Son of God. Be much in Prayer, hearing, reading, fellowship with the Saints, living in the fulness of Sacraments; be much in secret conversings with God, in meditation, expostulation, enquiries searchings; and (which is a precious work) be much in diligent watching of, and hearkening and listening to the movings, workings, hints, intimations of the Spirit of God; be much in observing the methods, and interpreting the meanings and language of God in all his secret dispensations with the soul. Certainly there will be abundance of the life of God conveyed to him that walks in these paths. *Blessed are they that dwell in thy house,* might David well say; and one Reason is pertinent to this case, because, *In our fathers house is bread enough, and to spare:* while the Prodigal that goes out from it shall feed upon husks, and with Ephraim swallow up the East-wind. Oh for a Spirit of Prayer, Meditation, &c. Oh for a Spirit even swallowed up in communion with God! *Thou meetest him that worketh righteousness, and those that remember thee in thy ways.*

4. Look much at Christ raised, Christ Glorified; Christ's Resurrection was the beginning of his glory, and therein is comprehended both the glory that draws desires towards Christ, and the grace and power that establisheth faith in its dependancy; *They looked unto him, and were lightened—unto thee lift I up mine eyes, O thou that dwellest in the heavens; behold as the eyes of the servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her Mistress, so our eyes wait upon the Lord our God.* It is said of Moses, that he endured affliction, *as seeing him who is invisible:* Oh could we keep our hearts in a more constant view, and believing meditation of the glory of Christ, our faces would certainly bring some beams of Divinity with them from the Mount; *We all with open face beholding as in a glass the glory of the Lord, are changed into the same Image from glory to glory.* The very beholding of Christ hath a mighty conforming and assimilating vertue to leave the impressions of glory upon our Spirits.

5. See our own Personal vivification linked unseparably unto, and bottomed unremoveably upon the resurrection of Christ; when we can by faith get a sight of this, it is not to speak how courageously and successfully the soul will grapple in the controversies of the Lord against the Devil, and our own deceitful hearts; with what strength could Joshua, Gideon, &c. go on, when backed with a promise, and their Spirits settled in the persuasion of it? and what use will the promises be in this kind? and (more than all) the life and resurrection of Jesus Christ, when we can clearly and steadfastly rest upon this, that there is an inseparable connection betwixt the resurrection of Christ and our personal holiness, and perseverance to the end? Oh that I could act my faith more frequently on Christs resurrection, so that at last I could see it by the light of God to be a destined principle of my vivification in particular! what a blessed means would this be?

6. Walk as we have Christ Jesus for an example. This example of Christ, though it be not ours, as it is the *Socinians totum Christi*, yet certainly it yields much to our vivification; who can deny but that acting with the pattern ever in ones eye is very advantageous? come then, and if we would live the life of God, let us live as Christ lived after his resurrection. But how is that; I answer.—

1. See that we return to the grave no more; take heed of ever returning to our former state; you may say, what needs this Caveat? hath not Christ said, *He that liveth and believeth in me shall never dye?* or never fall away? I answer it is true, they shall

shall never totally and finally fall away, yet they may fall foully and fearfully; they may lose that strength and vigour, that sense and feeling which sometimes they had; they may draw so nigh to the grave, as that both by themselves and others they may be accounted amongst them that go down to the pit, *free among the dead*, as *Heman* saith of himself. The Apostle saith something that might even startle Christians; he tells of some *who have been once enlightened* (by the Word) *and have tasted of the heavenly gift* (some flashes of inward joy and peace) *and were made partakers of the holy Ghost* (the common gifts and graces of the Spirit) *and have tasted the good Word of God* (have found some relish in the sweet and saving Promises of the Gospel) *and the powers of the world to come* (have had some ravishing apprehensions of the joys and glory in Heaven) *and yet fall away* (by a total Apostacy.) Christians! how far goes this? I know it is said only of such who have a name to live, and no more; but surely it gives a warning to us all that we come not nigh the verge, the brink of the grave; again, let us not give way to any one sin, so as to live in it.

2. Let us evidence our resurrection; Christ being raised, he shewed himself alive by many infallible proofs; so let us evidence our vivification by many infallible proofs; (i. e.) *Let us yield up our selves unto God; as those that are alive from the dead; let us walk as men of another world. If ye be risen with Christ seek the things which are above, where Christ sitteth on the right hand of God; let us serve God in holiness and righteousness all the dayes of our life; surely this is the end for which we are delivered out of the hands of our enemies, sin, death, and hell. Ye were sometimes darkness (during your abode in the grave of sin) but now (being risen) ye are light in the Lord, walk therefore as children of light. Walk] (i. e.) bestir your selves in the works of God; Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. When God doth let the Sun of Righteousness arise, it is fit we should be about the business of our souls. We see that the night is dedicated to rest, and therefore God that doth order all things sweetly, he draws a curtain of darkness about us, as which is friendly to rest; like a Nurse, that when she will have her little one sleep, she casts a cloath over the face, and hides the light every way; but when this natural Sun ariseth, then men go out to their work: so must we, though in the darkness of the night we florted in sin, yet now we must bestir our selves, seeing the Sun of the spiritual world is risen over us.*

And yet when all is done, let us not think that our vivification in this life will be wholly perfect: as it is with our mortification, in the best, it is but an imperfect work; so it is with our vivification; it is only gradual, and never perfected till grace be swallowed up of glory. Only let us ever be in the use of the means, and let us endeavour a further renovation of the new man, adding one grace to another, *To faith vertue, to vertue knowledge, to knowledge temperance, to temperance patience, to patience godliness, &c. till we perfect holiness in the fear of God, till we shine with those Saints in glory at perfect day.*

Thus far we have *Looked on Jesus* as our *Jesus* in his resurrection, and during the time of his abode on earth. Our next work is to *Look on Jesus* carrying on the great work of our Salvation in his ascension into Heaven; and in his session at God's right hand; and in his mission of the holy Spirit.

Psal. 88. 5.

Heb. 5. 4. 5. 6.

Rom. 6. 12.

Col. 3. 2.

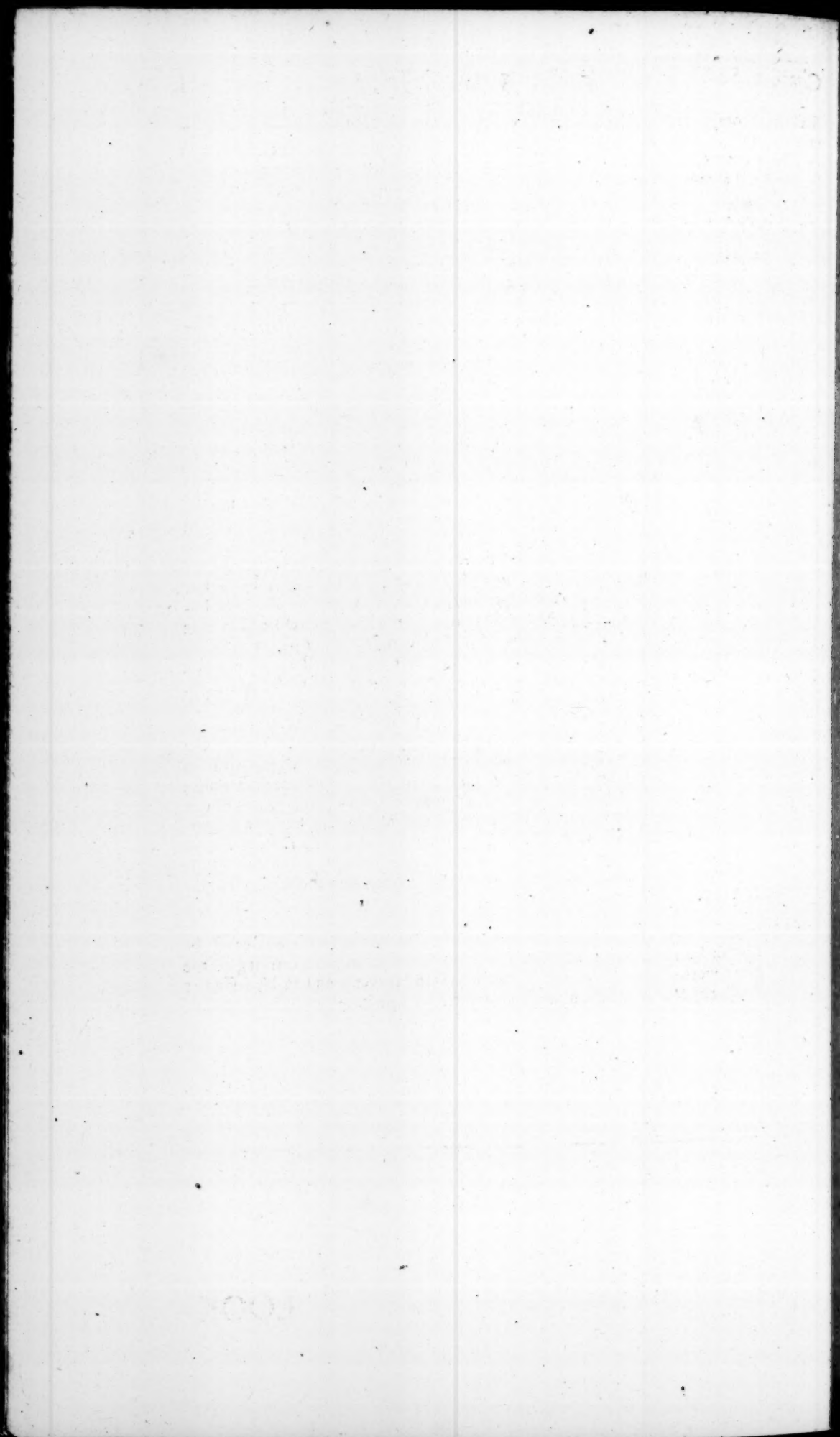
Eph. 5. 8.

Isa. 60. 1.

2 Pet. 1. 5, 6.

Rom. 7. 1.

LOOK-



LOOKING UNTO JESUS

*In his Ascension, Session, and Mission
of his Spirit.*

The Eight Book. PART VIII.

CHAP. I.

Heb. 12. 2. *Looking unto Jesus--who is set down
at the right hand of the Throne of God.*

SECT. 1.

Of Christ's Ascension, and of the manner how.



HUS far we have traced Jesus in his actings for us, *untill the day in which he was taken up.* That which immediately follows, is his Ascension, Session at God's right hand, and Mission of his holy Spirit; in prosecution of which, as in the former, I shall first lay down the object, and secondly direct you how to look upon it.

Acts 1. 2.

The object is threefold. 1. He ascended into Heaven. 2. He sate down at Gods right hand. 3. He sent down the holy Ghost.

1. For the Ascension of Christ, this was a glorious design, and contains in it a great part of the salvation of our souls.

In prosecution of this, I shall shew first that he ascended. 2. How he ascended.

3. Whither he ascended. 4. Why he ascended.

1. That he ascended. 1. The types prefigure it, *Then said the Lord to me, this gate shall be shut, it shall not be opened;—it is for the Prince, the Prince he shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate, and shall go out by the way of the same.* As the gate of the Holy of Holies was shut against every man but the High Priest; so was that gate of Heaven shut against all, so that none could enter in by their own vertue and efficacy but only our Prince and great high Priest, the Lord Jesus Christ, indeed he hath opened it for us, and entred into it in our place and stead, *Whither the fore-runner is for us entred, even Jesus made an high Priest for ever after the order of Melchisedech.* 2. The Prophets forsook it, *I saw in the night*

Ezek. 44. 2, 3.

Heb. 6. 20.

Dan. 7. 13, 14.

Mark 16. 19. ancient of dayes, and they brought him near before him, and there was given him dominion, and glory, and a Kingdom. 3. The Evangelists relate it, *He was received up into heaven.* Luke 24. 31. *He was carried up into heaven.* 4. The eleven witness it, *For while they beheld he was taken up, and a cloud received him out of their sight.* 5. The holy Angels speak it, *For while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven.* 6. The blessed Apostles in their several Epistles, ratify and confirm it, *When he ascended up on high, he led captivity captive, and gave gifts unto men,—he that descended is the same also that ascended up far above all heavens.—Who is gone into heaven, and is on the right hand of God, Angels and Authorities, and Powers being made subject unto him.*

2. How he ascended. The manner of his Ascension is discovered in these particulars.

Luke 24. 51. ——— 1. He ascended, blessing his Apostles, *While he blessed them he was parted from them, and carried up into heaven.* It is some comfort to Christ's Ministers that though the world hate them, Christ doth bless them; yea he parted with them in a way of blessing; as *Jacob* leaving the world, blessed his Sons; so Christ leaving the world, blessed his Apostles, and all the faithful Ministers of Christ, unto the end of the world. Some add, that in these Apostles, not only Ministers, but all the elect to the end of the world are blessed: The Apostles were then considered as common persons receiving this blessing for all us, and so those words uttered at the same time are usually interpreted, *Lo, I am with you alway even to the end of the world.* This was the last thing that Christ did on earth, to shew that by his death he had redeemed us from the curse of the Law, and that now going to heaven he is able to bless us with all spiritual blessings in heavenly places.

2. He ascended visibly in the view of the Apostles; *while they beheld he was taken up*; he was not suddenly snatched from them, as *Elijah* was, nor secretly and privily taken away, as *Enoch* was; but in the presence of them all, both his Apostles and Disciples, he ascended up into Heaven; but why not in the view of all the Jews, that so they might know that he was risen again and gone to Heaven? surely this was the meaning; God would rather that the main points of faith should be learned by hearing, than by seeing; however Christ's own Disciples were taught the same by sight, that they might better teach others which should not see; yet the ordinary means to come by faith is hearing; *how shall they believe in him of whom they have not heard?*—*so then, faith cometh by hearing; and hearing by the word of God.* And as for the Jews (saith the Apostle) *have they not heard? yes verily, their sound went into all the earth, and their words unto the end of the world.*

3. He ascended principally by the mighty power of his God-head; thus never any ascended up into heaven but Jesus Christ; for though *Enoch* and *Elijah* were assumed into heaven, yet not by their own power, nor by themselves, it was God's power by which they ascended, and it was by the help and Ministry of Angels: *there appeared a chariot of fire, and horses of fire; and Elijah went up by a Whirl-wine into Heaven.*

4. He ascended in a cloud, *While they beheld, he was taken up, and a cloud received him out of their sight.* Hereby he shews that he is Lord of all the creatures; he had already trampled upon the earth, walked upon the sea, vanquished hell or the grave, and now the clouds received him, and the heavens are opened to make way for this King of Glory to enter in. When Christ shall come again, it is said that he shall come in the clouds of heaven with power and great glory. ——— Hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven. Which verifies that saying of the Angel, *This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.* He went up in clouds, and he shall come again in clouds.

5. He ascended in the sound of a trumpet; not on earth, sounding *Hosanna*, but in Heaven, crying *Hallelujah*. So the Psalmist, *God is gone up with a shout, the Lord with the sound of a trumpet.* Certainly great joy was in heaven at Christ's ascending thither: the very Angels struck up their Harps, and welcomed him thither with Hymns and Praises.

6. He ascended in triumph, as a Roman Victor ascended to the Capitol, or as *Da-*
vid

and ascended after his conquest up to *Zion*. Now we read of two triumphal Acts in Christs Ascension, whereof the first was his leading of his captives, and the second was the dispersing of his gifts: the Apostle and the Psalmist joyn both together, *When he ascended up on high he led captivity captive, and gave gifts unto men.* 1. He led them captive who had captivated us. Death was led captive without asking, Hell was led captive as one that had lost her victory, the Law was led captive, being rent and fastened to his Cross (as it were) Ensign wise; the Serpents head being bruised, was led before him in triumph, as was *Goliath's* head by *David* returning from the victory; and this was the first Act of his triumph. 2. He gave gifts unto men: this was as the running of Conduits with wine, or as the casting abroad of new Coyn, or as the shutting up of Christs triumph in his ascension up to heaven: what these gifts were we shall speak in the Mission of the holy Ghost; only thus much for the present.

Psal. 68. 18.
Ephes. 4. 8.

SECT. II.

Of the place whither he ascended.

3. **W**Hither he ascended, the Gospel tells us *into heaven*; only *Paul* saith, that *he ascended far above all heavens*. But the meaning is, he went above all these visible Heavens into those heavenly Mansions, where the Angels, and the Spirits of the just have their abode. Or if the highest heavens be included, I see no absurdity in it; the highest Heaven, we usually call *The Kingdom of Heaven*; which is either Heaven material, or heaven spiritual; and first for the material Heaven, in some sense he may be said to ascend above that, both in respect of his Body, because the Body of Christ is more glorious than any material Heaven. And in respect of his soul, because the Soul of Christ is more blessed than all things else whatsoever. And 2. For the spiritual Heaven (*i.e.*) all Angelical or Heavenly perfections, he is said to ascend above them all, both in respect of his humiliation, because he hath vilified himself below all things, and therefore he is worthily exalted above all things; and in respect of his perfection, because the humane nature of Christ is more excellent than any creature, it being joyned to the Godhead by an hypostatical union. Somewhere are that understand this place of *Christs ascending far above all Heavens*, not so much by a local motion, as by a Spiritual mutation and exaltation of his person; as earth heightened unto a flame changeth not its place only, but form and figure; so the person of our Saviour was raised to a greatness and glory vastly differing from, and surmounting any image of things visible or invisible in this Creation; so it is fitly expressed, *He was made higher than the Heavens*, he was heightened to a splendor, enlarged to a capacity and compass above the brightest, and beyond the widest Heavens: he transcended all in the spirituality of his Ascension: but I shall not much insist on that.

Ephes. 4. 10.

Heb. 7. 26.

SECT III.

Of the Reasons why he Ascended.

4. **W**HY he ascended, the Reasons are: 1. On Christ's part, that through his Passion he might pass to glory. Ought not Christ to have suffered these things, and so to enter into his glory? I shall not insist on that controversie, whether Christ merited for himself, this is without controversie, that by his Passion (I will not say he properly merited, but) he obtained glory, because he humbled himself so low, God exalted him above the Grave in his Resurrection, above the Earth in his Ascension, and above the Heavens in placing him at his right hand. And he ascended, that all those Prophecies which were foretold of Christ might be accomplished. *Thou hast ascended on high. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East.* The types of this were *Enoch's* translation, *Elijah's* ascension, *Sampson's* transportation of the gates of *Gazza* into an high mountain, the high Priests going into the Holy of Holies, *Seeing that we have a great high Priest, that is passed into the heavens, Jesus the Son of God.* Why all these prophecies, types, figures, must needs be accomplished, and therefore on his part it was necessary that Christ must ascend, and go into Heaven.

Luke 24. 26.

Psal. 68. 18.
Zach. 14. 4.

Heb. 4. 14.

2. The Reasons on our part are.——

1. That in our stead he might triumph over sin, death, and hell. In his Resurrection he conquered, but in his Ascension he triumphed; now it was that he led sin, death, and devil in triumph at his Chariot wheels. And this is the meaning of the Psalmist, and of the Apostle, *When he ascended up on high, he led captivity captive*: He vanquished and triumphed over all our enemies; he overcame the world, he bound the devil, he spoiled hell, he weakened sin, he destroyed death, and now he makes a publick triumphal shew of them in his own Person; he led the captives bound to his chariot-wheels, as the manner of the Roman triumphs was, when the conqueror went up to the Capitol. It is to the same purpose that the Apostle speaks else-where, *Having spoiled Principalities and Powers; he made a shew of them openly, triumphing over them in himself*; it is a manifest allusion to the manner of triumphs after victories amongst the Romans; first, they spoiled the enemy upon the place, ere they stirred off the field; and this was done by Christ on the Cross; and then they made a publick triumphal shew, they rid through the streets in the greatest state, and had all their spoils carried before them, and the Kings and Nobles whom they had taken, they tied to their chariots, and led them as captives; and this did Christ at his Ascension; *Then he openly triumphed in victory in himself, (i.e.) in his own Power and strength*; other Conquerors do not thus; they conquer not in themselves, and by themselves, but Jesus Christ conquered in himself, and therefore he triumphed in himself. And yet though he triumphed in himself, and by himself, it was not for himself only, but for us; which made the Apostle to triumph in his triumph, *O death where is thy sting, O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law; but thanks be to God which giveth us victory through our Lord Jesus Christ*. If I may speak out, what I think was this victory of Christ; I believe it was that honour given to him after his Resurrection by the conversion of enemies, by the amazements of the world, by the admiration of Angels, and especially by his sitting down at the right hand of Majesty on high; for therein is contained both his exaltation, and his triumph over all his enemies to the utmost.

2. That he might lead us the way, and open to us the doors of glory. It is a question whether ever those doors of Heaven were opened to any before Christs Ascension? Christ tells us, *In my Fathers house are many mansions, if it were not so, I would have told you, but I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, ye may be also*. Some infer hence, as if there should be many outer courts, and many different places or states in glory; and yet there is one place whither the Saints should arrive at last, which was not then ready for them, and was not to be entred into, until the entrance of our Lord had made the preparation. Again, the Apostle tells us, *that the Fathers received not the promises, God having provided some better thing for us, that they without us should not be made perfect*. Whence some infer that their conditions after death was a state of imperfection; and that they were placed in an outer court on this side Heaven, called Paradise, or Abraham's bosom; and thither also Christ went when he dyed, and was attended with the blessed Thief. For my part I shall not joyn with such who think all souls of Saints shall go to paradise, where they must remain till the day of judgment, and then, and not till then must enter into that heaven, called the third heaven, or the Kingdom of Heaven. Indeed some of the ancients make heaven, and the immediate receptacles of souls to be distinct places, both blessed, but hugely differing in degrees: And a modern writer is very confident, *That no soul could enter into glory before our Lord entered; by whom we hope to have access*; and to that purpose he cites those texts, John 14. 2, 3. Heb. 11. 40. But I see no ground, why the souls of Saints should be excluded heaven, either before or after Christ. As for that text of John 14. 2. Christ saith, *In my Fathers house are many mansions*, not many outer courts, nor many different states; and as for the Fathers mentioned, Heb. 11. 40. Surely they without us shall not be made perfect, and we without them shall not be made perfect in some sense until the day of judgment. But our Perfection is not in respect of a more glorious place, but in respect of that perfection whereof all the faithfull shall be made partakers as well in body as in soul, at the resurrection of the just. Thus far I grant, that no soul ever entred into Heaven but by the vertue and power of Christs Ascension, and that no soul and body joyntly ever ascended (except Christs types) before Christ himself opened those doors and lead the way; and in this respect he is called, *The forerunner of his People*.

3. That

Dr. Tayl. great Exemplar. Multas dicit non varias aut dispare, sed quæ pluribus sufficient, ac si diceret non sibi uni, sed omnibus etiam discipulis locum illic esse. Calvin. i. loc. Heb. 6. 20.

3. That he might assure us that now he had run through all those Offices which he was to perform here on earth for our redemption. *He that hath entered into his rest, hath also ceased from his own works, as God did from his.* He was first to execute his Office, and then to enter into his rest; *Though he were a Son,* and so the inheritance were his own, yet he was to learn Obedience, by the things which he suffered, before he was made perfect, and so to become the Author of eternal Salvation unto all them that obey him. This was the argument which Christ used when he prayed to be glorified again with his Father, *I have glorified thee on the earth, I have finished the work which thou gavest me to do: And now O Father glorify thou me with thy own self with the glory which I had with thee before the world was.* This was the order of the dispensation of Christ's Offices; his first work was a work of ministry, and Service in the Office of obedience and suffering for his Church; and this next work was the work of power and majesty in the protection and exaltation of his Church. and there was a necessity in this order.

Heb. 4. 10

Heb. 5. 8, 9

John 17. 4, 5

der. 1. In respect of God's Decree who had so fore-appointed it, *Acts 2. 23, 24.*

2. In respect of God's justice, which must first be satisfied by obedience before any entrance into glory, *Luke 24. 26.* 3. In respect of Christ's infinite Person, which being equal with God could not possibly be exalted without some preceding decent and humiliation: *That he ascended* (saith the Apostle) *what is it but that he descended first*

Ephes. 4. 9.

into the lower parts of the earth? 4. In respect of our evidence and assurance; this is the sign that Christ hath finished the work of our redemption upon the earth; first, he was to act as our Surety, and then he was to ascend as our Head, our Advocate, as the first-fruits, the Captain, the Prince of life, the Author of salvation, the forerunner of his people.

4. That he might thoroughly convince the world of believers of their perfect righteousness, *The Spirit when he comes* (saith Christ) *shall convince the world of sin, and*

John. 16. 8, 9, 10.

righteousness, and of judgment—of sin, because they believe not on me;—of

of righteousness, because I go to my Father, and ye see me no more. If Christ had not fulfilled all righteousness, there had been no going to heaven for him, nor remaining there; certainly God would have sent him down again to have done the rest, and the disciples should have seen him with shame sent back again; but his ascension to heaven proclaims openly. 1. That he hath compleatly finished the work he had to do for us

here, that no more was to be done in this world for us, that the satisfactory work to justice was in it self finished. 2. That God was well pleased with Jesus Christ, and with what he had done and suffered for us; yea, God was so infinitely taken with him, and his oblation after his sufferings, as that he thinks it not fit to let him stay above forty days longer in this world; he cannot be without him in heaven, but he takes him up into glory, and gives him a name above every name. 3. That we have our share in heaven with him; he went not up as a single person, but virtually, or mystically he carried up all the Elect with him into glory: or otherwise how should the Spirit convince the world by his ascension of their righteousness? or otherwise how should the Son of God convince his Father by his Ascension of his righteousness? I look upon

Jesus Christ going into Heaven, as a confident Debtor after payment going into a Court, and saying, *Who hath any thing to lay to his charge? all is paid, let the law take his course;* when Christ entered into heaven, he seemed thus to challenge Justice, *Make room here for me and mine, who should hinder? hath the law any thing to say to these poor souls for whom I dyed? if any in heaven can make objection, here I am to answer in their behalf.* Methinks I imagine a silence in heaven (as John speaks) at this speech; only Mercy smiles, and Justice gives in the Acquittance, and God sets Christ down at his right hand. 4. That he hath a new design to be acted in heaven for us: he is taken up into glory that he may act gloriously the second part of our righteousness, I mean that he might apply it, and send down his Spirit to convince us of it. He acted one part in the flesh, in the habit of a beggar, cloathed with rags; but now he is gone to act the person of a Prince in robes of glory, and all this to manage our salvation in the richest way that may be. Three great things Christ acts for us now in glory. First, he is in place of an advocate for us, *He liveth to intercede for us.* He is always

Rev. 8. 1.

begging of favour and love for us, he lyes there to stop whatever plea may be brought in against us by the devil, or Law; yea, he is there to get our fresh pardons for new sins. Secondly, he is the great provider and caterer for us; he is laying in a great

Heb. 7. 25.

stock and store of glory for us against we come there; *In my Fathers house are many mansions.*—*I go to prepare a place for you.* Jesus Christ went before to take up

John 14. 2.

God's

Phil. 4. 19.

God's heart for us, and now he is drawing out the riches of love from God his Father, and laying them in bank for us, which made the Apostle say, *My God shall supply all your need according to his riches in glory by Christ Jesus.* Thirdly, he sends down his Spirit to convince us that Christ's righteousness is ours: indeed the means of procuring this was the life and death of Christ, but the means of applying this righteousness are those following acts of Christ's Resurrection, Ascension, Session, Intercession, &c. By his death he obtained righteousness for us; but by his Ascension he applies righteousness to us; now it is that in especial manner he convinceth us of righteousness, *Because he is gone to his Father, and we shall see him no more.*

5. That he might receive his Kingdom over us in the place appointed for it; look as Kings are crowned in the chief Cities of their Kingdoms, and keep their residence in their palaces near unto them, so it was decent that our Saviour should be Crowned in Heaven, and there sit down at God's right hand; which immediatly follows after his Ascension, to which we now come.

SECT. IV.

Of God's right hand, and of Christ's Session there.

2. **F**OR the Session of Christ at God's right hand, which is a consequent following after his ascension into Heaven, I shall examine. 1. What is God's right hand? 2. What is it to sit there? 3. According to what nature doth Christ sit there? 4. Why is it that he sits at the right hand of God his Father in Glory?

1. What is this right hand of God? I answer, 1. Negatively, it is not any Corporal right hand of God; if we speak properly, God hath neither right hand, nor left hand; for God is not a body, but a spirit or spiritual substance. 2. Positively, the right hand of God is the Majesty, Dignity, Dominion, Power, and Glory of God.

Psal. 118. 15.
Exod. 15. 6.
Psal. 89. 13.
Isa. 48. 13.

The right hand of the Lord is exalted, the right hand of the Lord doth valiantly. — Thy right hand, O Lord, is become glorious in Power; thy right hand, O Lord, hath dashed in pieces the enemy. Thou hast a mighty arm, Strong is thy hand, and high is thy right hand. — Mine hand hath laid the foundations of the earth, and my right hand hath spanned the Heavens. I know some of our Divines make this right hand of God something inferior to God's own power, but others speak of it as every way equal, and I know no absurdity to follow on it.

Acts 7. 56.

2. What is it to sit at the right hand of God? I answer, it is not any corporal Session at God's right hand, as some picture him with a crown of gold on his head sitting on a Throne, as if he had no other gesture in Heaven but sitting still; which Stephen contradicts, saying, *I see the heavens opened, and the Son of man standing on the right hand of God.* The words *sitting* or *standing* are both metaphorical, and borrowed from the custome of Kings, who place those they honour, and to whom they commit the Power of government, at their right hand; more particularly, this sitting at God's right hand implies two things. 1. his glorious exaltation. 2. The actual administration of his Kingdom.

Phil. 2. 9.

1. Christ is exalted, *Wherefore God also hath highly exalted him; and given him a name above every name, that at the name of Jesus every knee shall bow;* this Session is the supreme dignity and glory given by the Father unto Christ after his Ascension; this Session is the peerless exaltation of the Mediator in his Kingdom of glory. But how was Christ exalted? I answer, 1. In regard of his divine nature; not really, or in itself. Impossible it was that the divine nature should receive any intrinsecal improvement, or glory, because all fulness of glory essentially belonged unto it; but declaratory, or by way of manifestation; so it was that his Divinity, during the time of his humiliation, lay hidden and overshadowed, as the light of a candle is hidden in a dark and close lanthorn; but now in his Session that Divinity and Glory which he had alwayes with his Father was shewed forth and declared, *He was declared to be the Son of God with Power,* both at his resurrection and at his Session. 2. In regard of his humane nature; and yet that must be understood soberly, for I cannot think that Christ's humane nature was at all exalted in regard of the grace of Personal union, or in regard of the habitual perfections of his humane soul, because he possessed all these from the beginning; but in regard of those interceptions of the beams of the Godhead

Rom. 1. 4.

Godhead, and Divine glory; and in respect of the restraints of that sense and sweetness, and feeling operations of the beatifical Vision, during his humiliation; in these respects Christ was exalted in his humane nature, and had all the glory from the Deity communicated to it which possibly in any way it was capable of. There was a time, when the Office which Christ undertook for us made him a man of sorrows, but when he had finished that dispensation, then he was filled with unmatchable glory which before his Session he enjoyed not; there was a time when the natural consequence and flowings of Christ's glory from that personal union was stayed and hindered, by special dispensation, for the working of our salvation; but when that miraculous stay was once removed, and the work of our redemption fully finished, then he was exalted beyond the capacity, or comprehension of all the Angels of heaven, *To which of the Angels said he at any time, sit at my right hand?* in this respect it is said that God highly exalted him; exalted he was in his Resurrection, Ascension, but never so high as at his Session; in his Resurrection he was exalted with *Jonah* from the lower parts to the upper parts of the earth; in his Ascension he was exalted with *Elijah* above the Clouds, above the Stars, above the Heavens; but in his Session he was exalted to the highest place in Heaven, even to the right hand of God, *Far above all Heavens, that he might fill all things.*

Heb. 1. 13.

Eph. 4. 10.

2. Christ reigns, or actually administers his glorious Kingdom; and this is the principal part of Christ's sitting at God's right hand. So the Psalmist, *The Lord said unto my Lord, sit thou at my right hand, untill I make thine enemies thy foot-stool; the Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thy enemies.* The Apostle is yet more large, *God set him at his own right hand in the heavenly places, far above all principallity, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all.* Some describe this Session at Gods right hand to be all one with his reigning in equal power and glory with the Father, but the Son hath alwayes so reigned, and the holy Ghost hath alwayes so reigned, who yet is not said in Scripture to sit at the right hand of the Father, I believe therefore there is something in this Session or Reign of Christ which doth difference it from that reigning Power and Glory of the Father, and of the Son as only God, and of the holy Ghost; and if we would know what that is; I would call it an actual administration of his Kingdom, or an immediate executing of his Power and Glory over every creature as Mediator. There is a natural, and a dispensatory Kingdom of Jesus Christ; for the first, the Father reigns immediatly by the Son, but by the holy Ghost the Father doth not reign immediatly, but through the Son; the same order is to be kept in their power, which is in the Persons; the Father reigns not by himself, but of himself, because he is of none; the Son reigneth by himself, not of himself, because he is begotten of the Father; the holy Ghost reigneth by himself, but from the Father and the Son, from whom he doth proceed. And as in the natural; so in the dispensatory Kingdom, the Father reigns immediatly by the Son as Mediator; and hence it is that the Son as Mediator is only said to sit at Gods right hand, because the right of actual administration, or immediate execution of the Sovereign power is appropriate and peculiar to the Son, as Mediator betwixt God and man. And this made Christ to say, *The Father judgeth no man, but hath committed all judgment unto the Son,* as Mediator. You may object, Christ was Mediator immediatly after his incarnation, but he did not actually administer his Kingdom then. I Answer, it is true; Christ for a time did by a voluntary dispensation empty himself, and laid aside the right of actual administration of his Kingdom; but immediatly after his Ascension, the Father by voluntary dispensation resigned it to the Son again; *Come now, saith the Father, and take thou power over every creature, till the time that all things shall be subdued under thee.* This right the one relinquished in the time of that humiliation of himself, and this right the other conferred at the time of the exaltation of his Son.

Psal. 110. 1, 2.

Eph. 1. 20, 21, 22, 23.

John. 5. 22.

SECT. V.

Of the two Natures wherein Christ sits at God's right hand.

3. **A** Ccording to what Nature is Christ said to sit at the right hand of God? I answer; according to both Natures; first he sits at God's right hand as God; hereby his Divinity was declared, and his Kingdom is such, that none that is a pure creature can possibly execute; *The Lord said to my Lord, saith David, sit thou on my right hand.* The Lord said to my Lord] (i. e.) God said to Christ: now Christ was not David's Lord meerly as man, but as God. And 2. He sits at God's right hand as man too; hereby his Humanity was exalted, and a Power is give to Christ as man, *He hath given him power to execute judgment, in as much as he is the Son of man.* In the administration of his Kingdom the man-hood of Christ doth concur, as an Instrumēt working with his God-head. Hence this Session at God's right hand is truly and properly attributed to Christ, as *θεοῦ δυνάμις*; and not only to the one nature of Christ, whether Divine or Humane, Or it is attributed to Christ as Mediator; in which respect he is called an high Priest, *We have such an high Priest, who is set on the right hand of the Throne of the Majesty in the heavens.*—And in which respect he is called a Prince, *Him hath God exalted with his right hand, to be a Prince, and a Saviour.* Now Christ is not a Priest and a Prince meerly according to one Nature, whether Divine or Humane. I deny not but Christ had a natural Kingdom with his Father as God, before the foundation of the world; but this Kingdom as God-man Christ had not before his Ascension into heaven. So then Christ sitteth at the right hand of God by a mediatory action, which he executeth according to both natures, the word working what pertaineth to the word, and the flesh what appertaineth to the flesh; Christ is Mediator as God and man, and glory hath redounded unto him as God and man, and living in this glory he ruleth and governeth his Church as God and man, he ascended indeed into heaven in his humanity only, but he sitteth at the right hand of God as Mediator in respect of both natures. The *Lutherans* attribute this Session at God's right hand only to the humane nature of Christ; they say this Session is nothing else but the elevating of his humane nature to the full and free use of some of the divine properties, as of omnipotency, omniscience, omnipresence; the ground of this error is, that they suppose upon the union of the two Natures in Christ, a real communication of the divine properties to follow; so that the humane nature is made truly omnipotent, omniscient, omnipresent, not by any confusion of properties, nor yet by any bare communion and concurrence of it to the same effect, each nature working that which belongeth to it with communion of the other, (for this we grant) but by a real donation, by which the divine properties so become the properties of the humane nature, that the humane nature may work with them, no less than the Divine nature it self, for the perfecting of it self. Against this opinion we have these Reasons; 1. The union cannot cause the humane nature to partake more in the properties of the Divine, than it causeth the Divine to partake in the properties of the humane. 2. If a true and real communication did follow of the Divine Attributes, it must needs be of all the Attributes, as of eternity, and infiniteness seeing these are the Divine Essence, which can no way be divided. 3. Infinite perfections cannot perfect finite natures, no more than reasonable perfections can make perfect unreasonable creatures. 4. To what end should created gifts serve, which Christ hath received above measure, if now more noble properties should enter and be conferred on *Jesus Christ*? other reasons are given in, but I willingly decline all controversial points.

SECT. VI.

Of the Reasons why Christ doth sit on God's right hand.

4. **W** Hy doth Christ sit at the right hand of God his Father in glory? I answer.
 1. On Christ's part, that He might receive power and dominion over all the creatures: *All power is given unto me in heaven and in earth*; he speaks of it as done, because it was immediatly to be performed; Christ at his Session received a Power

power imperial over every Creature; that he hath Power over the Angels is plain, both by the reverence they do him, and by their obedience towards him, *at the name of Jesus every knee must bow*; good Angels, and evil Angels must yield signs of subjection to Jesus Christ; if the Saints shall judge the Angels, how much more shall Christ? Oh what Power hath Christ himself this way? and as for the excellencies on earth, they all receive their power from Christ, and are at his dispose; it is Jesus Christ that is *Crowned with Glory and Honour, and all things are put under his feet*. And hence it is that when the Apostle speaks of Christ's session at the right hand of God, he tells us, *he is far above all Principalities and Powers on earth, and Might and Dominions in Heaven: yea, that Angels and Authorities, and Powers are made subject unto him*.

Heb. 27. 8.

Eph. 1. 21.

1 Pet. 3. 22.

2. On our part many reasons may be given. As——

1. That he might be the Head of his Church, I mean, not head in a large sense, for one who is in any kind before another; for so Christ is the head of Angels, and God is the head of Christ; and to this we have spoken before. But in a strict sense, for one that is in a near and communicative sort conjoynd with another, as the Head is conjoynd with the Body and Members; and so is Christ the head of his Church. Look as the King hath a more intimate and amiable Superiority over the Queen then over any other of his Subjects; so is it here in Christ our King, he is more amiably tempered, and more nearly affected to his Spouse and Queen, the Church of God, then to any other whomsoever. And to this purpose he sits at Gods right hand, that having now fulness of Grace and Glory in himself, he might be ready to communicate the same to his Church who are as the members of his body, that he might give them Grace here, and Glory hereafter; when he shall deliver up his Kingdom to his Father, and be all in all.

2. That he might be the object of divine adoration, then especially it was said and accomplished, *Let all the Angels of God Worship him: and let all men Honour the Son as they Honour the Father*. After Christ's Session, Stephen looked up into Heaven, and saw the Glory of God, and Jesus standing on the right hand of God, and then he worshipped; and called upon God saying, *Lord Jesus receive my Spirit*. It is true, that the ground of this divine adoration is the Union of the two natures of Christ, and therefore the *Magi* worshipped him at his Birth, and as soon as ever he came into the World the *Angels of God* worshipped him; but because by his Session at God's right hand, the Divine Nature was manifested, and the Humane Nature was exalted to that dignity and glory which it never had before, therefore now especially, and from this time was the honour and dignity of Worship communicated to him as God and man. And hence Divines usually make this one ingredient of Christ's sitting at the right hand of God, viz. That Christ, God, and Man, is the object of Divine adoration. O it is a great thing, and admirable, and full of wonder, that the man Christ should sit above at God's right hand, and be adored of Angels and Archangels. Before this was the grace of Union conferred on Jesus, and so he was adored before he suffered; but after he had humbled himself, and was made obedient unto death, even to the death of the Cross, then (yea and therefore) God highly exalted him and gave him a Name, which is above every Name, that at the Name of Jesus every knee shall bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue shall confess that Jesus is Lord to the glory of God the Father. He was Lord before, in that he is the Son of God, but now he is Lord again by vertue of his humiliation and Session at God's right hand. Trouble not your selves with their objection who say, That if adoration be due to Christ as God and man, that then the humane nature is to be adored: the Person adored is man, but the humanity it self is not the proper object of that Worship. There is a difference betwixt the concrete and the abstract; though the man Christ be God, yet his manhood is not God, and by consequence not to be worshipped with that worship which is properly and essentially Divine. Certainly, if adoration agree to the humanity of Christ, then may his humanity help and save us; but the humanity of Christ cannot help and Save us, because *omnis alio est suppositi*, whereas the humane nature of Christ is not *suppositum*, a subsistence or personal being at all.

Heb. 1. 6.

John 5. 23.

Acts 7. 59.

Heb. 1. 6.

Chry. Hom. 5. in Heb.

Phil. 2. 8, 9; 10, 11.

3. That he might intercede for his Saints. Now of the things which we have spoken, this is the Summe; we have such an high Priest, who is set on the right hand of the Throne of the Majesty in the Heavens, and a Minister of the sanctuary, and of the

Heb. 8. 1; 2,

Heb. 9. 24.² true Tabernacle, which the Lord pitched and not men : he is set on the right hand of God as an high Priest, or Minister to intercede for us. For as Christ is not entred into the holy Place made with hands which are the Figures of the true, but into Heaven it self now to appear in the presence of God for us. This appearing is an expresseion borrowed from the custome of human Courts; for as in them, when the Plaintiff or Defendant is called, their Attorney appeareth in their names, so when we are summoned by the justice of God to answer the complaints which it preferreth against us, we have an Advocate with the Father Jesus Christ the righteous, and he standeth up, and appeareth for us : or it may be this appearing hath a respect to the manner of high Priests in the time of the Law ; for as they used to go into the most holy place with the names of the Children of Israel written in precious stones, for a remembrance of them, that they might remember them to God in their Prayers ; so Jesus Christ being gone up to Heaven, he there presents to his Father, the Names of all his choiser, and he remembers them to his Father in his Intercessions. Certainly, Christ is not gone to Heaven, and advanced to the right hand of God, only to live in eternal joy himself, but also to procure happiness for his Saints : it is to excellent purpose, and to the great good of his Church that he sits at the right hand of his Father, for thereby he governs and protects his people, and he continually executes the Office of his Priesthood, presenting himself, and the sacrifice of himself, and the infinite merit of that sacrifice before the eyes of his Father in their behalf.

John 2. 1.
Exod. 28. 9, 10, 11, 12.
Heb. 1. 5.
Rev. 3. 21.
Psal. 45. 9.
1 Cor. 6. 2.
2 Tim. 2. 12

4. That true Believers may assuredly hope by vertue of Christs Session to sit themselves in the Kingdom of Glory. It is true that Christ, and only Christ hath his seat at the right hand of God ; to which of the Saints, or of the Angels did he ever say, sit thou at my right hand ? It is a prerogative above all Creatures ; and yet there is something near it given to the Saints, for him that overcometh, I will grant to sit with me in my Throne, even as I also am set down with my Father in his Throne. There is a proportion, though with an inequality ; we must sit on Christs Throne, as he sits on his Fathers Throne ; Christ only sits at the right hand of God, but the Saints are to sit at the right hand of Christ, and so the Psalmist speaks, upon thy right hand did stand the Queen in Gold of Ophir. It is enough to greaten the Spirits of Saints ; how should they tread on earth, and contemn the World, when they consider that one day they shall judg the World ? do you not know, that the Saints shall judg the World ? nay, when they consider that one day they shall reign with Christ ? if ye suffer with him, ye shall reign with him. Christ sitting in Heaven is a very Figure of us ; Christs person is the great model and first draught of all that shall be done to his Body the Saints ; therefore he is said to be the Captain of our Salvation that leads us on, he is said to be our fore-runner into Glory ; he breaks the clouds first, he appears first before God, he sits down first, and is glorified first, and then we follow ; Christ wears the Crown in Heaven as our King, and he is united and married to God as our proxy.

Ephes. 2. 6.

And yet there is another ground of hope ; not only shall we sit with Christ in Glory, but even now do we sit with him in Glory : Christ is not only gone to heaven to prepare a place for us, but he sits in Heaven in our room, and God looks on him as the great picture of all that body whereof he is Head, and he delights himself in seeing them all Glorified as in his Son. To this purpose the Saints are said to sit down with Christ at very present, he hath made us to sit together with him in Heavenly places in Christ Jesus. Christ in our nature is now exalted : this is that admirable thing which carried up Chrysestom into an extasie, that the same nature of which God said dust thou art, and to dust thou shalt return, should now sit in Heaven at Gods right hand : but not only the human nature, but Christ in person sits there, as a common person in our stead ; he is in his Throne, and we sit with him in supercelestial places. O what structures and pillars of hope are raised up here ?

5. That he might defend the Church against her enemies ; and at last destroy all the enemies of the Church. Such is the power of Christs Session, that by it he holds up his Saints in the midst of their enemies, so that the gates of hell shall not prevail against them ; true indeed, that many times they are used as Lambs amongst Wolves, but so Christ orders that the blood of Martyrs should be the Seed of the Church ; hereby his Church like a tree settles the faster, and like a Torch shines the brighter for the shaking. And as for the enemies of his Church, there is a day of reckoning for them, he that sitteth in the Heavens shall laugh, the Lord shall have them in derision. The day

day is a coming that he will speak unto them in his wrath, and vex him in his sore displeasure. In the mean while Christ is galling and tormenting them by the Scepter of his Word, and at last he will put them all under his feet. *The Lord said to my Lord; sit thou at my right hand, until I make my enemies thy foot-stool.*—For he must reign till he hath put all his enemies under his feet: that the enemies of Christ must be made his foot-stool notes the extream shame and confusion which they shall everlastingly suffer: in victories amongst men the party conquered goes many times off upon some honourable terms, or at worst if they are led captive they go like men; but to be made a stool for the conqueror to insult over, this is extremity of shame; and as shame, so it notes burthen which the wicked must bear; the foot-stool bears the weight of the body, so must the enemies of Christ bear the weight of his heavy and everlasting wrath; such a weight shall they bear that they would gladly exchange it for the weight of rocks and mountains, rather would they live under the weight of the heaviest creature in the world, then under the fury of him that sitteth upon the Throne. And withal it notes an equal and just recompence to the wicked; the Lord useth often to fit punishments to the quality and measure of their sins committed; he that on earth denied a crumb of bread, was in hell denied a drop of water; and thus will Christ deal with his enemies at the last day; here they trample upon Christ in his Word, in his ways, in his members; *they make the Saints bow down for them to go over, yea they have laid their bodies as the ground, and as the street to them that went over; they tread under foot the Son of God, the blood of the Covenant; they tread down the sanctuary; and put Christ to shame:* and therefore their own measure shall be returned into their own bosome, they shall be constrained to confess with *Adoni-bezek, as I have done, so God hath requited me;* yea, this shall they suffer from the meanest of Christs members whom they here insult over; the Saints shall be as Witnesses, and as it were co-assessors with Christ, to judge the wicked both men and Angels, and tread them under their feet; *they shall take them captives whose captives they were, and shall rule over their oppressors; all they that despised them shall bow themselves at the soles of their feet.*

Psal. 2. 4. 5.

Psal. 110. 1.
1 Cor. 15. 25.

Isa. 51. 23.
Heb. 10. 29.
Isa. 63. 18.
Heb. 6. 5.

Judg. 1. 7.

Isa. 14. 2.

John 16. 7.

6. That he might send down the holy Ghost; to this purpose Christ told his Disciples whiles he was yet on earth, that he must ascend into heaven, and Reign there: *it is expedient for you, that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you.* Christ is now in heaven, and sits at Gods right hand, that he may send us his Spirit, by whose forcible working we seek after heaven, and heavenly things, where now Christ sits. But on this I shall insist larger, it being our next subject.

SECT. VII.

Of the time when the holy Ghost was sent.

3. **F**OR the mission of his Spirit: no sooner was Christ set down at God's right hand, but he sends down the holy Ghost. It was an use amongst the Ancients in days of great joy and solemnity to give gifts, and to send presents unto men; thus after the wall of Jerusalem was built, it is said, that *the people did eat, and drink, and send portions one to another, and Gifts to the poor.* Thus Christ in the day of his Majesty and Inauguration, in that great and solemn Triumph, when he ascended up on high, he led captivity captive, and did withall give gifts unto men.

Nehem. 8. 12.

Eph. 9. 22.

Eph. 4. 8.

Concerning this mission of the Spirit, or these gifts of Christ to his Church, I shall discover the accomplishment, as it appears in these Texts; *And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.* Out of these words I shall observe these particulars: the time when; the persons to whom; the manner how; the measure what; and the reasons why the holy Ghost was sent.

Act. 2. 1, 2, 3, 4.

1. For the time when the holy Ghost was sent, it is said *when the day of Pentecost was fully come*; this was a Feast of the Jews called πεντηκοστή a πεντηχόσηα from fifty days; because it was ever kept on the Fiftyeth day after the second of the Passover. We find in Scripture sundry memorable things reckoned by the number of fifty. As fifty days from *Israels* coming out of *Egypt* unto the giving of the Law. And the fiftyeth year was that great feast of the *Jubilee*, which was the time of forgiving of debts, and of restoring men to their first estates; And fifty days were in truth the appointed time of the Jews Harvest; their harvest being bounded as it were with two remarkable days, the one being the beginning, the other the end thereof; the beginning was δευτέρα τῆς παύχας the second of the Passover; the end was πεντηκοστή the fiftyeth day after, called the Pentecost; upon the δευτέρα they offered a sheaf of the first fruits of their harvest: upon the Pentecost they offered two wave-loaves, the sheaf being offered, all the after-fruits throughout the Land were Sanctified; and the two loaves being offered it was a sign of the harvest finished and ended; and now we find, that as there were fifty days betwixt δευτέρα and the Pentecost, so there were fifty days betwixt Christs Resurrection and the coming down of the holy Ghost. What was the meaning of this, but to hold harmony, and to keep correspondency with those memorable things? as on the day of Pentecost (fifty days after the feast of the Passover) the *Israelites* came to mount *Sinai*, there received they the Law; a memorable day with them, and therefore called the feast of the Law; so the very same day is accomplished that prophetic, *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem*; now was the promulgation of the Gospel called by *James* the Royal Law, as given by Christ our King, and written in the hearts of his servants by this holy Ghost; it seems to shadow out the great difference betwixt the Law and the Gospel; the Law was given with terrour, in lightning and thunder; it discovers sin, declares God's Wrath, frights the Conscience; but the Gospel is given without terrour, there was no lightning and thunder now: no, no; the holy Ghost slides down from heaven with grace, and gifts; and with great joy sits on the heads, and in the hearts of his Saints.

2. On the *Jubilee*, or fiftyeth year, was a great feast; whence some observe that the Latines made their word *Jubilo*, to take up a Merry Song; though the word be derived from the Hebrew *Jobel*, which signifies a Rams horn; for then they blew with Rams horns, as when they gathered the people to the Congregation they blew their Silver Trumpets. There were many uses of this feast; 1. For the general release of Servants. 2. For the restoring of Lands unto their first owners who had sold them. 3. For the keeping of a right chronology, and reckoning of times; for as the Greeks did reckon by their *Olimpiads*, and the Latine, by their *Lustra*, so did the *Hebrews* by their *Jubilees*; this falls fit with the proclaiming of the Gospel, which is an act or tender of Gods most gracious general free pardon of all sins, and of all the sinners in the World; now was the sound of the Gospel made known unto all, out of every Nation under heaven; now was that spiritual Jubilee which Christians enjoy under Christ; now was the remission published which exceeded the remission of the Jubilee, as far as the Jubilee exceeded the remission of the Seventh year (i. e.) not only seven times, but seventy times seven times.

3. On the day of Pentecost they offered the two wave-loaves called the bread of the first fruits unto the Lord. In like sort this very day (the Lord of the harvest so disposing it) the Apostles by the assistance and effectual working of the Spirit offered the first-fruits of their harvest unto the Lord; for the same day there were added unto them about three thousand souls. We see the circumstance of time hath its due weight, and is very considerable; when the day of Pentecost was fully come, then came the holy Ghost.

Levit. 23. 10.
Levit. 23. 17.

Isa. 2. 3.

Jam. 2. 8.

Acts 2. 5.

Mat. 18. 22.
Lev. 23. 17, 20

Acts 2. 41.

SECT. VIII.

Of the persons to whom the holy Ghost was sent.

2. **F**OR the persons to whom the holy Ghost was sent; it is said, *to all that were with one accord in one place*; who they were it is not here exprest; yet from the former chapter we may conjecture, they were the twelve Apostles, together with *Joseph* called *Barsabas*, and the Women, and *Mary* the Mother of *Jesus*, and his brethren; these all continued with one accord in one place, for so was Christs command, that they

Acts 2. 1.

Acts 1. 13, 14.

they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. This promise we read of in the Evangelists, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he will testify of me. — And behold I send the promise of the Father upon you, but tarry ye in the City of Jerusalem until you be endued with power from on high. It was the great promise of the Old Testament, that Christ should partake of our humane Nature; and it was the great promise of the New Testament, that we should partake of his divine Nature; he was clothed with our flesh according to the former, and we are invested with his Spirit according to the latter promise. For this promise the Apostles and others had long waited, and for the accomplishment they were now fitted and disposed. 1. They had waited for it from the Ascension day, till the feast of Pentecost; he told them at the very instant of his Ascension that he would send the holy Ghost, and therefore bid them stay together till that hour; upon which command they waited, and continued waiting until the day of Pentecost was fully come. He that believeth shall not make haste, saith Isaiah; surely waiting is a Christian duty, for the Vision is yet for an appointed time, but at the end it shall speak and shall not lye, though it tarry, wait for it, because it will surely come, it will not tarry. Well may we wait, and wait for him, if we consider how God and Christ have waited for us and our conversion; and especially, if we consider that the Comforter will come; and when he comes, that he will abide with us for ever. But 2. As they waited for the Spirit, so they were rightly disposed to receive the Spirit, for they were all with one accord in one place. Mark here the qualifications of these persons; they were all with one accord, &c. To those that accord in the Spirit given; where is nothing but discord, jars, divisions, factions, there is no Spirit of God; for the Spirit is the Author of concord, peace, unity, and amity; he is the very essential unity, love, and love-knot of the two persons, the Father, and the Son: even of God with God; and he was sent to be the union, love, and love-knot of the two natures united in Christ, even of God with man; and can we imagine that essential unity will enter but where there is unity? can the Spirit of unity come or remain but where there is unity of Spirit? verily there is not, there cannot be a more proper and peculiar, a more true and certain disposition to make us meet for the Spirit; then that quality in us that is likest to his nature and essence; and that is unity, love, concord: do we marvel that the spirit doth scarcely pant in us? Alas we are not all of one accord; the very first point is wanting to make us meet for the coming of the holy Ghost upon us. We see the persons to whom the holy Ghost was sent: they were they that were together with one accord in one place.

Act. 1. 4.

John 15. 26.

Luke 21. 49.

Isa. 23. 16.

Hab. 2. 3.

John 14. 16.

S E C T. IX.

Of the manner how the holy Ghost was sent.

FOR the manner how he was sent, or how he came to these Apostles; we may observe these particulars. —

1. He came suddenly; which either shews the Majesty of the Miracle that is gloriously done, which is suddenly done; or the truth of the miracle, there could be no imposture or fraud in it; when the motion of it was so sudden; or the purpose of the miracle, which was to awake and affect them to whom it came; usually sudden things startle us, and make us look up. We may learn to receive those holy motions of the Spirit, which sometimes come suddenly, and we know not how; I am persuaded the man breathes not amongst us Christians, that sometimes feels not the stirrings, movings, breathings of the spirit of God; Oh that men would take heed of despising present motions! Oh that men would take the wind while it blows, and the water while the Angel moves it; as not knowing when it will, or whether ever it will blow again!

2. He came from heaven; the place seems here to commend the gift; as from earthly things arise, so from heaven heavenly, spiritual, eternal things. And this is one sign to distinguish the spirits: Beloved, believe not every spirit, but try the spirits whether they are of God. If our motions come from heaven, if we fetch our grounds thence, from heaven, from Religion, from the sanctuary, it is the spirit of God; or if it carry us heaven-ward, if it make us heavenly minded, if it wean us from the World,

1 John 4. 1.

world, and if it elevate and set our affections on heavenly things, if it form and frame our conversations towards heaven, we may then conclude the motions are not from below, but from above. O that Christians would be much in observation of, and in listning to the movings, workings, hints, and intimations of that Spirit that comes from heaven. Certainly that Spirit is of God that comes down from heaven, and that lifts up our Souls towards heaven.

Act. 7. 51.
2 Cor. 10. 5.

3. He comes down from heaven like a wind; The comparison is most apt; of all bodily things the wind is least bodily; it is invisible, and comes nearest to the nature of a Spirit: it is quick and active as the Spirit is. But more especially the holy Ghost is compared to a wind in respect of its irresistible workings; as nothing can resist the wind, it goes and blows which way soever it will; so nothing can resist the Spirit of God, wheresoever it hath a purpose to work efficaciously; I will not say, but the heart of a man may resist and reject the work of the Spirit in some measure, and in some degrees; Stephen told the Jews, *they had always resisted the holy Ghost*; and the Apostle tells of *strong holds, and of every high thing that exalteth itself against God*; so there is a natural contrariety, a constant enmity, and active resisting of Gods Spirit by our spirits; we must therefore distinguish between a prevalent and a gradual resisting; the spirit in conversion so works, that he takes away the prevalent, but not the gradual resisting; A man before he be converted is froward, and full of cavils and prejudices, he is unwilling to be saved, he cannot abide the truth, he doth what he can to stifle all good motions: yet if he belong to the election of grace, God will at last over-master his heart, and make him; of unwilling, willing; he will omnipotently bow and change the will, and work on his soul by his mighty power efficaciously, insuperably, and irresistibly. Again, the holy Ghost is compared to wind, in respect of its free actings; *the wind bloweth where it listeth* (saith Christ) and so the Spirit bloweth where it listeth; who can give any reason why the Spirit breathes so sweetly on Jacob, and not on Esau? on Peter, and not on Judas? is it not the free grace and good pleasure of God? springs it not from the meer freedom and pure arbitrariness of his own only workings? *to you it is given to know the mysteries of the Kingdom of heaven* (saith Christ) *but to them it is not given.* And I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight. These, and the like Texts, are as so many hammers to beat in pieces all those Doctrines of free-will, and of the power of man to supernatural things; grace makes no gain of mans work; free-will may indeed move and run, but if it be to good, it must be moved, and driven, and breathed upon God's free grace. The Spirit blows where it listeth.

John 3. 8.

Mat. 13. 11.

Mat. 11. 25, 26

4. He came like a *rushy mighty wind*; as the wind is sometimes of that strength that it rends and rives in sunder Mountains and Rocks, it pulls up trees, it blows down buildings; so are the operations of the holy Spirit; it takes down all before it, it brings into captivity many an exalting thought; it made a Conquest of the World, beginning at Jerusalem, and spreading it self over all the earth; it is mighty in operation, able to shake the stoutest and the proudest man, and to break in pieces the very stoniest heart; indeed our words without this spirit are but weak wind, we may spend our selves, and never waken Souls; but if the Spirit blow, he will amaze the consciences of the stoutest peers, and drive away our sins, as the wind drove away the Grasshoppers and Locusts that over-spread the land of Egypt. Some Analogy there is betwixt this vehement wind, and the spirits workings; the spirit first comes as a spirit of bondage, and then as a spirit of Adoption; the spirit of bondage is as a vehement wind that terrifies, to shew that we are not fit to receive the grace of God, unless the door be first opened by fear and humiliation; others say that the vehement rushing of this wind shewed how irresistably the Apostles should proceed in preaching the Gospel of Jesus Christ; they had a Commission to go into all the World, and to teach all Nations, and they had a promise that though many might oppose, yet the gates of hell should not prevail against the Church; the spirit should go along with them, and he in them, and they in him, should prevail mightily like a rushing mighty wind.

5. He filled all the house where they were sitting; there were none there that were filled with the holy Ghost; this room contained a congregation of none but Saints. All the men and women (an hundred and twenty, as some think) in this room were visited

visited from on high; for the holy Ghost came upon them, and dwelt in them; well might David say, *Blessed are they that dwell in thy house, I had rather be a door-keeper in the house of my God, than to dwell in the Tents of wickedness.* They that abode in this house were under a promise that the Spirit should come, and now was the promise accomplished; for it filled all the house where they were sitting. I say where they were sitting, to signifie, that all the other houses in Jerusalem felt none of this mighty rushing wind: there was no assembly of Saints in any part of the City, but only in this house; or if any other assembly might be, this Spirit blew upon none of them where these men were not; that, and only that house is filled, where they were sitting. And this point of blowing upon one certain place is a property very suitable to the Spirit of God; *the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whether it goeth; so is every one that is born of the Spirit.* The Spirit blows where it will, and upon whom it will, and they shall plainly feel it, and others about them not one jot: have we not sometimes the experiences of this in our very congregations? one sound is heard, one breath doth blow, and it may be one or two, and no more hears the sound, or feels the breath inwardly, savingly; it may be one here, and another there shall feel the Spirit, shall be affected and touched with it sensibly; but twenty on this side them, and forty on that side them sit all becalmed, and go their way no more moved, than when they came into Gods presence. Oh that this Spirit of the Lord would come daily and constantly into our congregations! Oh that it would blow through them, and through them! O that it would fill every soul in the assembly with the breath of heaven! *come holy Spirit? awake O North-Wind, and come thou South-Wind, and blow upon our Gardens, that the spices thereof may flow out.*

John 3. 8.

Cant. 4. 16:

6. He came down in the form of Tongues. As one saith well, *This Wind brought Tongues, even a whole shewre of Tongues.* The Apostles were not only inspired for their now benefit, but they had gifts bestowed on them to impart the benefit to more then themselves. But why did the holy Ghost appear like Tongues? I answer, 1. The Tongue is a symbole of the holy Ghosts proceeding from the Word of the Father; as the Tongue hath the nearest affinity with the word, and is moved by the word of the heart, to expresse the same by the sound of the voice; so the holy Ghost hath the nearest affinity that may be with the Word of God, and is the expresser of his voice, and the speaker of his will. 2. The Tongue is the sole instrument of Knowledge which conveighs the same from man to man; though the Soul be the Fountain from whence all wisdom springs, yet the Tongue is the Channel and the conduit-pipe whereby this Wisdom and Knowledge is communicated and Transferred from man to man: in like manner the holy Ghost is the sole Author and Teacher of all Truth; though Christ be the Wisdom of God, yet the holy Ghost is the Teacher of this Wisdom to men; And hence it is that the holy Ghost appeared in the form of Tongues.

And yet not meerly in the form of Tongues, but thus qualified. 1. They were *Cloven Tongues*; to signifie that the Apostles should speak in divers Languages; if there must be a calling of the Gentiles, they must needs have the Tongues of the Gentiles wherewith to call them; if they were debtors not only to the Jews, but to the Grecians; nor only to the Grecians, but to the Barbarians also, then must they have the tongues not only of the Jews, but of the Grecians and Barbarians to pay this debt, and to discharge this duty of go, and teach all Nations. Surely this gift was bestowed for the propagating of the Gospel far and wide; The tongues were cloven that the Apostles might speak all Languages, and that all Nations of the World whither-sover they came, might hear them, and understand them speaking in their own Tongues. 2. They were *fiery Tongues*; to signifie that there should be an efficacy, or fervour in their speaking; the World was so over-whelmed with ignorance and error, that the Apostles lips had need to be touched with a coal from the Altar; Tongues of flesh would not serve the turn, nor words of air, but there must be fire put into the Tongue, and Spirit of life into the words they speak; with such a tongue Christ speak himself, when they said of him, *did not our hearts burn within us, while he spake unto us by the way?* and with such a tongue Peter spake at this time, something like fire fell from him on their hearts, when they were pricked in their hearts, and said, *men and brethren what shall we do?* Oh that we of the Ministry had these fiery Tongues! O that the Spirit would put his live-coal into our speeches! Oh that our Sermons were warming

Rom 1. 14.

Mat. 28. 19.

Luke 24. 32.

Acts, 2. 73.

warming Sermons! may we not fear that the Spirit is gone whiles the people are dead, and we are no more lively in our Ministry? it is said of *Luther*, that when he heard one preach very faintly, cold, cold, sayes he, *this is cold preaching, here's no heat at all to be gotten*; Oh when the Spirit comes, it comes with a tongue of fire; instead of words, sparks of fire will fall from us on the hearts of hearers.

3. These cloven tongues *sate upon each of them*; to signifie their constancy and continuance; they did not light, and touch, and away, after the manner of butterflies; but they sate, they abode still, they continued steddily, without any stirring or starting. This was the privy sign by which *John* the Baptist knew Jesus to be Christ; upon whom thou shalt see the Spirit descending and remaining on him, the same is he which Baptiseth with the holy Ghost. It was not only the Spirits descending, but the Spirit's remaining on him, that was the Sign. The Spirit of God is a constant Spirit; it abides on the Soul to whom it is given; and therefore the Psalmist describes these great Transactions of Christ to this very end, that the Spirit might dwell with us; thou hast ascended on high, thou hast led Captivity Captive, thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them. Not only that he might stay and lodge for a night as a way-fairing man, that comes to his Inn, and then is gone in the morning; no, no; but that he might take up his residence, and dwell in them. I know it is a question, whether the holy Ghost may be lost? but certainly of the Elect he is never totally, or wholly lost; only I dare not say, but as touching many gifts, he may be lost even of the Elect themselves: *David* after his sins, was forced to cry, *cast me not away from thy presence O Lord; and take not thy holy Spirit from me; restore unto me the joy of thy Salvation, and uphold me with thy free Spirit*; we find here that in respect of some gifts even of regeneration, the Spirit is sometimes lost, but that the godly should retain no remnants of the Spirit in their worst declinings, I cannot imagine: *John* teacheth expressly, *whosoever is born of God doth not commit sin, (a sin unto death) for his seed remaineth in him, neither can he sin, because he is born of God. David* in his fall lost the joy of his heart, the purity of his conscience, and many other gifts which he desired to have restored to him; but the holy Ghost he had not utterly lost; for if so, how could he have prayed, *cast me not away from thy presence, and take not thy holy Spirit from me*? I have done with the manner of the Spirits mission.

SECT. X.

Of the measure of the Holy Ghost now given.

4. **FOR** the measure, what or how much of the Spirit was now given? this question is necessary, because we bring in the Spirits mission after Christ's ascension, as if the holy Ghost had not been given before this time. That this was the time of the coming of the holy Ghost, is very plain; but that the holy Ghost was not given before this time, we cannot say; certainly the Prophets speak by him, and the Apostles had him, not only when they were first called, but more fully when he breathed on them, and said unto them, *receive yea the holy Ghost*. So that if ye study the reconciliation of these things, I know not any way better than to put it on the measure, or degrees of the Spirits mission.—I know some go about to reconcile it thus, that the holy Ghost was given before secretly with grace, but now he was given in a visible shape with power. Others thus, that the holy Ghost was before given in respect of Grace and Ministerial gifts, but now he was given in respect of vertue, or Ghostly ability to work Wonders, and to speak with divers Languages. But we find that the Prophets and Apostles before this had not only Grace, and Ministerial gifts, but a miraculous vertue, even the Spirit of powerfull and extraordinary operation: only here was the difference, that before this, the Spirit was but sprinkled (as it were) upon them, but now it was poured upon them; before this they were gently breathed on, and refreshed with a small gale, but now they were all blown upon with a mighty wind; without controversie a difference there is in the Spirits mission; And that some lay down chiefly in these three things.—
As—

1. In the manner of the Spirits mission: to the old Church the Spirit came usually in dreams, or visions, or in a low still voice, or in some latent ways; but now he came in power, in evidence and demonstration; and therefore it is called, *the spirit of revelation and knowledge*; At the apparition of God to *Elijah*, it is said, that *the Lord passed by; and a great, and strong wind rent the mountains, and break in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earth-quake, but the Lord was not in the earth-quake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice, and then Elijah wrapped his face in his mantle, as knowing the Lords presence was therein: the Spirit came not of old, save in a vision, or dream, or in a still small voice; but now the Spirit came in a rushing mighty wind, in fiery tongues, in earth-quakes, in so much, that the place was shaken where they were assembled, and they were all filled with the Holy Ghost: the Spirit now made choice to come in such apparitions, as should have in them a self-discovering property, which would not be hidden; and here is one difference.*

Eph. 1. 17.
1 King. 19. 11,
12.

Acts 4. 31.

2. Another difference is in respect of the Subjects unto whom he was sent; before now he came only upon the inclosed garden of the Jews, but after the ascension of Christ, The Spirit was poured upon all flesh; now every believer is of the *Israel of God*, every Christian is a Temple of the holy Ghost; now we receive the Spirit too, or else it is wrong with us; for *If any man have not the spirit of Christ, he is none of his*; At *Peters Sermon to Cornelius*, it is said, that *the holy Ghost fell on all them which hear the Word; and they of the Circumcision which believed were astounded, because that on the Gentiles also was poured out the gift of the Holy Ghost. It was some wonder at first, even to the Apostles themselves, but in this Sermon Peter acknowledges, Of a truth I perceive that God is no respecter of Persons, but in every Nation he that feareth him, and worketh righteousness, is accepted with him. Mark, In every Nation, upon all flesh, I will pour out my Spirit: Here's another difference.*

Rom. 8. 9.
Act. 10. 44, 45.

Act 10. 34, 35.

3. One difference more is in the measure of his mission. At first he was sent only in drops and dew, but now he was poured out in showers and abundance; *The holy Ghost (saith Paul) was shed on us abundantly through Jesus our Saviour. As there are degrees in the wind, aura, ventus, procella; a breath, a blast, a stiff gale; so we cannot deny degrees in the Spirit, the Apostles at Christs resurrection received the Spirit, but now they were filled with the Spirit; then it was but a breath, but now it was a mighty wind. And indeed never was the like measure of the Spirit given to men as at this time; the Fathers before this, and we and our Fathers since this, have but (as it were) a hint of the Spirit to their Ephraim; such a pentecost as this, never was but this, never the like before or since; it was Christs Coronation-day, the day of placing him in his throne, when he gave these gifts unto men, and therefore that day was all magnificence shewed above all other days; Thus for the measure of the Spirit now given to the Church of Christ.*

Tit. 3. 6.

SECT II.

Of the Reasons why the Holy Ghost was sent.

3. FOR the Reasons why the Holy Ghost was sent; they are several: As—

1. That all the prophecies concerning this mission might be accomplished. *Isaiah speaks of a time when the spirit should be poured upon us from on high, and the wilderness should be a fruitful field. And Zachary Prophecies, that in that day I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication. And Joel prophecies yet more expressly, It shall come to pass, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesie: your old men shall dream dreames, your young men shall see visions; and also upon the servants and upon the hand-maids in those days I will pour out my spirit, and they shall Prophecie. This very Prophecie was cited by Peter in his first Sermon after the Spirits mission, Act. 2. 17, 18. In which we read of two pourings of the Spirit, one upon their sons, and the other upon his servants; the former concerned only the Jew, they should have Prophecies, Visions, and Dreams, the old way of the Jews; but the latter concerns us, we are not of their sons, but of his servants, to whom visions and dreams are left quite out; and therefore if any now pretend to those visions and dreams, we*

Isa. 32. 15.
Zach. 12. 10.
Joel 2. 28, 29.

FFF say

Jer. 23. 28. say with Jeremy, *The prophet that hath a dream, let him tell a dream, but he that hath my Word, let him speak my Word Faithfully, what is the Chaffe to the wheat? But of all the prophesies concerning the mission of the Holy Ghost, our Saviour gives the clearest and the most particular; two great Prophecies we find in the Bible, the one is of the Old Testament, and the other of the New; that of the Old Testament was for the coming of Christ, and this of the New Testament was for the coming of the Holy Ghost: and hence we say, that the coming of Christ was the fulfilling of the Law, and the coming of the Holy Ghost is the fulfilling of the Gospel. In this respect let us search and see those Prophecies of Christ the great Prophet in the New Testament.*
 I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth.—But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me—And behold I send the promise of my Father upon you, but tarry ye in the City of Jerusalem, untill ye be endued with Power from on high. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you: but if I depart, I will send him unto you. Why it was of necessity that all these Prophecies, and promises must be accomplished, and therefore was the Holy Ghost sent amongst us.

Joh. 14. 16, 17.
 John 15. 26.
 Luke 24. 49.
 John 16. 7.

2. That the holy Apostles might be furnished with gifts and graces suitable to their estates, conditions, stations, places. To this purpose, no sooner was the Spirit sent, but they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. They were filled with the Holy Ghost; not that they were before empty, but now they were more full of the spirit than ever they were before; and they speak with other tongues; other than ever they had Learned; probably they understood no Tongue but the Syriack till this time, but now on a sudden they could speak Greek, Latine, Arabick Persian, Parthian, and what not? the Wisdom and Mercy of God is very observable herein, that the same means of diverse Tongues which was the destroying of Babel, should be the very same means here conferred on the Apostles to work the building of Syon; that the curse should be removed, and a blessing come in place; that confusion of Tongues should be united to God's Glory; that this should be the issue of Tongues, that neither Speech nor Language should be upon all the Earth, but his praise, and glory, and the Gospel should be heard amongst them. And here is something more observable, in that they spake with other Tongues, *As the spirit gave them utterance*; the word *utterance* is in the Original ἀποδεύρηται; you have heard of Apothegmes, (i.e.) wise, and weighty sententious speeches; now such as these the spirit gave them to utter; *magnalia Dei*, (as in the eleventh verse) *the wonderful works of God*; they spake of those singular benefits God offered to the world by the death of his Son; they spake of the work of our Redemption, of the merits of Christ, of the glory and riches of his Grace, of the praises due to his Name for all his Mercies; others add that they spake of those admirable works of the Trinity, as of our Creation, Redemption, and Sanctification; and of whatsoever generally concerned the Salvation of mankind: their speeches were not crudities of their own Brain, trivial, base, or vulgar stuff; but *magnalia*, great and high Points, Apothegmes or Oracles, *as the spirit gave them utterance*. But these reasons are remote to us.

v. 11.

3. That he might fill the hearts of all the Saints, and make them Temples and receptacles for the Holy Ghost, know you not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God: and ye are not your own? It is said here, that after the mighty rushing Wind and cloven fiery Tongues, they were all filled with the Holy Ghost: and began to spake with other Tongues. First, they were filled with the Holy Ghost, and then they spake with other Tongues; the Holy Ghost begins inward, and works outward; it first alters the mind, before it change the speech; it first works on the Spirit, before on the phrase or utterance; this was the first work of the Spirit, it filled them. And thus for the daily ministration, such must be appointed as were full of the Holy Ghost; and Stephen is said to be full of the Holy Ghost; and Barnabas is called a good man, and full of the Holy Ghost. The Holy Ghost is usually said to fill the Saints; only whether it be the person of the Holy Ghost, or the impressions of the Holy Ghost, is a very great question; for my part I am apt to incline to their mind, who say, not only the impressions of the spirit, the qualities of holiness, the gifts and graces of the Holy Ghost, or as some think, habitual grace in a special manner; but that the Holy Ghost himself doth fill and dwell, and reign in the hearts of

1 Cor. 6. 19.

Acts 2. 4.

Acts 6. 3.
 Acts 7. 55.
 Acts. 11. 24.

of all regenerate men. And this seems clear to me: 1. By Scriptures. 2. By Arguments.

1. The Scriptures are such as these, *He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified; for those words, out of his belly shall flow rivers of living water; by living water, is meant grace; by rivers of living water, is meant the manifold graces of the Spirit; by the flowing of these rivers, is meant the abounding and communicating of those graces from one to another; and by the belly out of which those rivers should flow, is meant the heart indued or filled with the Holy Ghost. Now the spring and rivers, the fountain and streams are diverse things, and to be distinguished: the one is the cause, and the other the effect; the one is the tree, and the other the fruit; it is the holy Ghost filling the hearts of believers, that is the spring and fountain whence all those rivers of living waters flow: And therefore saith the Evangelist expressly, This spake he of the Spirit, which they that believe should receive; of what Spirit? even, of the Holy Ghost, which in full measure was not yet given, because that Christ was not yet glorified; it is the same spirit which believers receive, whence all these rivers of living waters flow; but those rivers flow not from habitual grace, nor from any of the graces of the Holy Ghost, but from the Holy Ghost himself.*

John 7. 38, 39

Again, *When the Spirit of truth is come, he will guide you into all truth,—and he will shew you things to come. Now the habits of grace cannot guide or teach, or shew a man things to come; the habits of grace cannot speak, and hear; as it is there written, He shall not speak of himself, but whatsoever he shall hear, that shall he speak. This can be no other than the spirit in his own Person, this is the Comforter, that hears, and speaks, and guides into all truth, and shews us things to come.*

John 16. 12.

Again, *The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Besides, the grace of the Spirit, which is the love of God; the Holy Ghost, or the Spirit it self, is said to be given unto us.*

Rom. 5. 5.

And, *Ye are not in the flesh, but in the Spirit. If so be that the Spirit of God dwell in you. Here's a plain distinction betwixt the new man, our being in the Spirit, and the Spirit dwelling in us; Now if any man have not the spirit of Christ, (i. e.) the same holy Spirit which dwelleth in our head and Saviour Jesus Christ, he is none of his.—But if the spirit of him that raised Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you. This Spirit cannot be meant of habitual grace, for habitual grace did not raise up Jesus from the dead; no, no, it was the same Spirit that dwelt in Christ, and that dwells in us.*

Rom. 8. 9.

v. 11.

Again, *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? — And know ye not that your body is the Temple of the holy Ghost which is in you? now gifts and graces are not properly said to dwell in Temples; this, belongs rather to persons than qualities; and therefore it is meant of the holy Ghost himself; Ye are the Temples of the living God: surely graces are not the living God? But ye are the Temples of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*

1 Cor. 3. 16.

1 Cor. 6. 19

2 Cor. 6. 16.

2. The arguments to confirm this, are such as these;

1. Actions are ascribed to the Holy Ghost, as given unto us, or dwelling in us, *When the Spirit is come, he will reprove the World of sin.—And when the spirit of truth is come, he will guide you into all truth.—And ye have received the spirit of adoption, whereby ye cry, Abba Father:—And this spirit beareth witness with our spirits, that we are the Children of God. These actions are usually given to the Holy Ghost, I mean to that Holy Ghost which we receive, and dwelleth in us; it reproves, it guides, it helps, it satisfies, it witnesseth; now, actiones sunt suppositorum; actions are of persons, and not of qualities; habitual grace cannot reprove, or guide, or teach, or help our infirmities: these are the actions of the Spirit himself, in his own person.*

Joh. 16. 8, 13.

Rom. 8. 15, 16

2. The spirit it self is the bond of our mystical union with Jesus Christ, and therefore it is the Spirit it self that dwelleth in us. Look as it is in our body, there is head and members; yet all are but one natural body, because they are animated and quickned by one and the self-same soul; so it is in the mystical body, Christ is our head, and we are his members, and yet both of us are but one mystical body, by reason of the self-

same Spirit dwelling in both. And hence it is said, that Christ dwelleth in us by his spirit; *Know ye not that Christ Jesus is in you except ye be reprobates? — he that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.* — And I live (saith Paul) yet not I, but Christ liveth in me. How in me? not corporally, for in that sense, *The Heavens must receive him untill the time of the restitution of all things*; but spiritually according to the testimony of the Apostle, *because ye are sons, God hath sent forth the spirit of his Son into your hearts*. This is the mystery that should be known among the Gentiles, the glorious mystery, yea the rich and glorious mystery; the Apostle gives it all these Epithetes, *the riches of the glory of this mystery, which is, Christ in you the hope of glory*.

3. As Satan keeps his residence in wicked men, working them unto all manner of sin, and holding them captive to do his will; so the spirit of God coming and thrusting him out of possession, dwelleth in us, leading us into all truth, replenishing us with all graces, and enclining us to all holy Obedience. There is little question but whilst men remain in the state of infidelity, the strong man Satan keeps possession, and dwelleth in them, though not after a gross, and sensible manner, as in Demoniacs; yet invisibly and spiritually, ruling and reigning in them, and making them his slaves to do his will; and therefore by the same reason, when a stronger than he cometh, even the good spirit of God, he casts him out, and takes possession, and dwells, and reigns, and rules in our souls and bodies.

If the spirit it self dwell not in us, then how would there be three that bear witness? the Apostle tells us, *There are three that bear witness in earth* (or in our hearts *the Spirit, the water, and blood*; now by water is meant sanctification, it is our sanctification that bears witness with us that we are the Children of God; and this sanctification consists either in the habit of grace, or in the actings of grace; if therefore the spirit of Christ in a believer were nothing else but grace, then it were all one with the testimony of water; but there are three that bear witness, there's the testimony of *the spirit, of blood, and of water*; not only justification, and sanctification, which are but two witnesses, but the spirit is superadded, and that also bears witness in our Consciences, that we are the Children of God, and that Jesus Christ is the Son of God. Christians! think me not tedious in these proofs; these are not speculative notional poynts, that tend not to edification, but are exceeding profitable. Only concerning the manner of the indwelling of this spirit in us, it is most difficult to conceive. Certainly it dwells not in us as in Christ, viz. *bodily*, Col. 2. 9. *unmeasurably*, Joh. 3. 34. Originally, 2 Cor. 3. 17. the spirit is in Christ, as light in the sun; but the spirit is in us as light in the air; neither dare I affirm, that the spirit is in us more essentially than in any other men or creatures, for the essence thereof is indivisible and omnipresent: But this I say, that the spirit is in the faithful above all others. 1. In respect of Covenant, the Saints have the spirit by God's free Grace and Covenant; *I will put my spirit within you*, saith God in the Covenant, which is not only to be understood of the gifts and graces of the spirit, but also of the spirit it self. 2. In respect of intimate familiarity, and near acquaintance, the spirit is in the faithful like an inmate or coinhabitant, comforting, directing, ruling, strengthening, and cherishing them; in which respect they are said to be his houses, and Temples, in which he dwelleth; whereas contrariwise worldlings and infidels to all these purposes are meer strangers unto him, *the world cannot receive him* (saith Christ) *because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you*. 3. In respect of vertue and efficacy; the spirit works efficaciously in his Saints; he chooseth them for his own people, he possesseth them as of his own right, he rules in their hearts as in the chief seat of his Kingdom, he purgeth and purifieth them from their sins, he replenisheth and filleth them with his saving graces, he guides and directs them in the way of holiness, and never leaves them till he brings them to his Kingdom. 4. In respect of union; it was an old error of the heathens, that the soul remaineth in the body after Death; which opinion of theirs, though false, because it contradicts the Word, yet the thing it self is possible, and doth not contradict reason; for the soul may have its local being in the body, and yet not give life to the body; for it is not the souls being in the body, but its being united to the body which makes the body live; so it is not the Spirits being locally with the soul, but being mystically united to the soul that gives it spiritual life. Now in all these respects, the spirit is in the faithful above all others.

I know

2 Cor. 13. 5.

John 6. 26.

Gal. 2. 20.

Acts 3. 21.

Gal 4. 6.

Col. 1. 2.

1 John 5. 8.

*In Christo ut
lux in sole, in
nobis ut lumen,
in aere.*

Ezek. 36. 27.

— 37. 14.

John 14. 17.

I know the objections, As 1. If the Spirit be united to a believers soul, and so made one with him, then may a believer say, *I am the spirit*; or *I am equal with God in respect of the spirit in me, though not as Peter, Thomas, &c.*

But I answer, this follows not; for though the spirit be really united to a believers spirit, so that he may say with the Apostle, *He that is joyned to the Lord is one spirit*, or hath one spirit; yet first, this union is a voluntary act, and not a natural act; and in that respect the Spirit may unite himself to the soul so far as he pleaseth, and no further: And certainly thus far he is not pleased to unite himself to a believer, as that a believer should say properly, *I am the Spirit*; or *I am equal with God in respect of the spirit*; for then a believer might be worshipped with Divine worship. 2. This union is by way of application, and not by way of mixture; if an heap of Wheat and a stone should be joyned together, there is an union, they make both one heap; but the Wheat cannot say, *I am a stone*; nor can the stone say, *I am wheat*; because this union is only by way of Application: but if Wine and Water should be joyned together, then every part may say, *I am Water*, and *I am Wine*; because this union is not only by application, but by way of mixture. Certainly there is a great union betwixt the Spirit and a believers soul, yet cannot the believer say properly, *I am the Spirit*, or *I am equal with God*, because their union is only by way of application, and not by way of mixture. 1 Cor. 6. 17.

2. *Object.* No more was the union of Christ as God, with our nature as man, any union by way of mixture; yet could he say, *I am God*, and *I am man*. But I answer, Christ's union was not only spiritual or mystical, but hypostatical or personal; and in that respect, though there was no mixture, yet there was such an union as cannot be parallel'd in all the world. Our souls union with the spirit of Christ goes very far, and indeed so far as we cannot express it, though we had the tongues, and heads, and hearts of men and Angels; yet comes it short of that union betwixt the second person in the Trinity, and the soul and body of Christ; his union was personal, but so is not ours: a believer is a person before he is united to the spirit of Christ; but now Christ's soul and body were not a person before united to the person of the Godhead. Go we therefore as far as we can, and I shall easily yield that our union with the spirit is a true, real, essential, substantial, spiritual, invisible, mystical, intimate union, yet is it not a personal, or hypostatical union; the spirit doth not assume the soul or body of a believer, as the second person assumed the soul and body of Christ. Away, away with these cavils and blasphemies, wherewith too many unstable souls are now infected! I have done with this Reason.

4. That the holy Ghost might according to his Office, endow men with gifts: no sooner he bestows his person, but immediatly he fills us with his train.

Now the gifts of the Spirit are of these two sorts, some are common to good and bad, others are proper to the Elect only. Those gifts which are common, are again two-fold; for some of them are given but to certain men, and at certain times; as the gift of Miracles, of Tongues, of Prophecies, and these were necessary for the Apostles and the Primitive Church, when the Gospel was first to be dispersed; others are given to all the members of the Church, and at all times, as the gifts of Interpretation, Sciences, Arts, Prudence, Learning, Knowledge, Eloquence, and such like; the former gifts we have not, but these latter are now given to every member of the Church, according to the measure of Christ's gift, as the calling and vocation of every member needeth. As for those gifts and saving graces which are proper to the godly, I shall speak of them anon. Now here is another reason of the spirits mission, *that he might give gifts unto men*; if you ask, what are those gifts? the Apostle tells you in one place, *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*. Three of these gifts are now gone, and their date is out; but in the same place we find *Pastors and Teachers*, and them we have still. Oh how may this teach us to think of such (even of *Pastors and Teachers*) as of the special gifts and favours of Jesus Christ; if one special friend should but send us from a far Countrey one of his chief servants, would we not welcome him? Christ now is in Heaven, and he sends us Ministers, as the stewards of his house; sure if we have any love to Christ, *The very feet of them would be precious, and beautifull, who bring us glad tidings of peace*. Again, the Apostle tells us in another place, *that there are diversities of gifts, but the same spirit; and diversities of calling, but the same Lord, or Christ; and diversities of works, but the same God and Father worketh all in all*. Christs errand being

Eph. 4. 3.

v. 11.

Rom. 10. 15.

1 Cor. 12. 4, 5, 6

being done, and he gone up on high, the Spirit came down; and in Christ's stead established order in the Church; which order or establishment is here set down, *by gifts, callings, and works*. Here is first, *a Gift*; Secondly, *a Calling*; Thirdly, *a Work*. Gifts are ascribed to the Spirit, Callings to Christ, and Works to God, even to the Father of our Lord Jesus Christ; where the Spirit ends, Christ begins; and where Christ ends, God begins; if no *gift*, we must stay there, and never meddle with the *calling*; and if no *calling*, we must stay there, and never meddle with the *work*; first, the Spirit comes, and bestows the *Gift*, and then Christ comes, and bestows the *Calling*, and then God the Father comes, and sets us to the *Work*; the *gift* is for the *calling*, and the *gift* and *calling* are both for the *Work*. And if this be the order established by the Spirit in his Church, Oh what shall we say of them that either have no *gifts*, yet step into the *calling*, as if there were no need of the Holy Ghost; or that have no *calling*, and yet will fall upon the *work*, utterly against the mind and rule of Jesus Christ? Oh what the poor Church of Christ suffers at this time in these respects! certainly these men have no commission from the holy spirit; he was never sent to them that break this order; first *gifts*, and then *Calling*, and then the *Work*.

But why doth the Spirit endow men with gifts? surely saith the Apostle, to this end, *to profit withall*. Gifts are given for the good of others, gifts are for edifying; we should not condemn them, gifts are a blessing of God, and therefore we are to endeavour after them. *Let thy profiting appear to all, and covet earnestly the best gifts*: 1 Cor. 12. 7. And yet (says Paul) I shew unto you a more excellent way: and that was true grace, of which he discourseth in the next Chapter; and this brings in another reason of the Spirit's mission.

3. That the Holy Ghost might according to his Office endow men with graces. In doing this, he first gives the inward principle and habit of grace, and then the fruit, or actings of grace. 1. He gives a Power, an Habit, a spiritual Ability, a Seed, a Spring, a principle of Grace; whatsoever we call it, I cannot conceive it to be a new faculty, added to those which are in men by nature: A man when he is regenerate, hath no more faculties in his soul, than he had before he was regenerate; only in the work of regeneration, those abilities which the man had, are improved to work spiritually, as before naturally; as our Bodies in the resurrection from the dead shall have no more, nor other parts than they have at present; only those which are now *natural*, shall then by the Power of God be made *spiritual*. Now this Principle is infused, or poured in by the Spirit of God; and hence he is called *The Spirit of sanctification*. 2. He gives the fruit or actings of Grace, *But the fruit of the Spirit is love, joy, peace, long-suffering; gentleness, goodness, faith, meekness, temperance*; Some call these the diversifications of the actings of that spiritual principle within us; certainly the spirit doth not only at first infuse the principles of grace, but he doth also enable us to act, and improve those blessed principles; he doth not only give us power to Holy actions, but he works also the Holy actions themselves. God works in us not only to will but to do. God hath a two-fold grace, initial and converting; exciting and quickning; in respect of this last, David prays, *Quicken me after thy loving kindness, O Lord, and so shall I keep thy testimonies*. This is the actuating grace that we need every hour, and every moment, and must pray for more earnestly than we would pray for our daily bread. Two privileges more especially flow from this; As—— 1. Hereby the soul will be kept from negligence, and dulness; from gross and foul sins; the Apostle calls it, *grace to help in time of need*. Oh this is admirable, when grace comes in the very nick of need; it may be sometime or other thou wert even falling into such and such a sin, it may be thou wert sometime or other drowning in such and such a wickedness, and this exciting, quickning grace came in, and kept up thy head above the waters. 2. Hereby the soul will be kept in a frame for every duty: if the spirit come but with exciting, quickning grace, then it is ready to say, *My heart is prepared, O Lord, my heart is prepared, I can now do and suffer thy Will*; sometimes the principle of grace lies still within us, and begins to rust; but then comes the Holy Ghost, and breaths upon our souls, and so it excites, and quickens, and commands *faith, patience, zeal*, and other graces to be in exercise; and this is as it were the file to take off the rust; its the whetting of the edge, its the stirring up of the coals into a mighty flame. Christians! have you not clear experimental demonstrations of this truth? sometimes you are on the wing of duty, and sometimes you are dull, and dead; sometimes the least temptation, the least snare is ready to make you fall; and sometimes again, though strong winds and tempests blow upon

upon you, yet you are able to stand, like Mount Zion, that cannot be removed: Oh what's the reason of the difference? surely according to the incomes of the Spirit of God; this difference comes not from our selves, but from the Spirit: as this exciting quickning grace is ready, or a far off, so is our condition: you know what changes David usually found in his own heart, sometimes he was able to trust in God, and at other times he was so cast down as if he had no strength within him, and whence all this, but from the ebbings and flowings of exciting quickning grace? well may we cry, *come holy Spirit*: Oh what a comfortable condition would it be, if our Spirits never lay still, but we were alwayes hungry, thirsting, or moving after God and goodness.

6. That the holy Ghost might according to his Office comfort his Saints amidst all their afflictions: this was that which Christ had so often told his Apostles, *I will not leave you comfortless, I will come unto you.*—*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.*—*But the Comforter, which is the Holy Ghost, whom the Father will send in my Name he shall teach you all things.*—*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.*—*If I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.*

John 14. 16.
V. 18.
V. 26.

John 15. 26.

John 16. 17.

But how is it that the spirit comforts Saints? I answer in these particulars.

† 1. The Spirit discovers sin, and bends the heart to mourn for sin; and such a sorrow as this, is the seed and matter of true comfort: as Joseph's heart was full of joy when his eyes poured out tears on Benjamin's neck, so there is a certain seed and matter of joy in spiritual mourning; I know they are contrary, but yet they may be subordinate to each other, as a dark and muddy colour may be a fit ground to lay gold upon. Certainly there is a sweet complacency in an humble and spiritual heart, to be vile in its own eyes. But especially the fruit of it is joy, and great joy. *A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of her Child, she remembereth no more the anguish for joy that a man is born into the World; and ye now therefore have sorrow, but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.*

† See at large
Dr. Reynolds,
on Psal. 110.

John 16. 22.

22.

2. The Spirit doth not only discover, but heal the corruptions of the soul, and there is no comfort, to the comfort of a saved and cured man; the lame man that was restored by Peter, expressed the abundant exaltation of his heart, by leaping and praising God, *Act. 3. 8.* and for this cause the Spirit is called *the Oyl of gladness*, because by that healing vertue that is in him he makes glad the hearts of men.

3. The Spirit doth not only heal, but renew and revive again; when an eye is smitten with a sword, there is a double mischief, a wound made, and a faculty perished; and here, though a Chirurgeon can heal the wound, yet he can never restore the faculty, because total privations admit no regrest, or recovery. But the spirit doth not only heal, and repair, but renew and re-edifie the spirits of men; as he healeth that which was torn, and bindeth up that which was broken, so he reviveth and raiseth up that which was dead before, *Hof. 6. 1, 2.* And this the Apostle calls, *the renovation of the Spirit*, *Tit. 3. 5.* Now this renovation must needs be matter of great joy, for so the Lord comforts his afflicted people; *O thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colours, and lay thy foundations with Sapphires, and I will make thy windows of Agates; and thy gates of Carbuncles, and all thy borders of pleasant stones.* The meaning is, that all must be new, and new built up as for a goodly, costly, and stately structure.

Isa. 54. 11, 12.

4. The spirit doth not only renew, and set the frame of the heart aright, and then leave it to it self, but being thus restored he abideth with it to preserve and support it, and to make it victorious against all tempests and batteries; and this further multiplyeth the joy and comfort of the heart; victory is ever the ground of joy, *They joy before thee,*—*as men rejoyce when they divide the spoyle.* And the spirit of God is a victorious spirit. *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.*

Isa. 9. 3.

Mat. 12. 20.

5. The spirit doth not only preserve the heart which he hath renewed, but he makes it fruitfull and abundant in the work of the Lord. And fruitfulness is a ground of comfort, *Sing O barren, thou that didst not bear, break forth into singing, and cry aloud thou that didst not travail with Child; for more are the Children of the desolate than the Children of the married Wife, saith the Lord.*

Isa. 54. 1.

6. The

6. The Spirit doth not only make the heart fruitful, but gives it the hanel and earnest of its inheritance, and thereby it begets a lively hope, an earnest expectation, a confident attendance, upon the promises, and an unspeakable peace and comfort thereupon. Oh when I feel a drop of heavens Joy shed abroad into my soul by the Holy Ghost, and that I look upon this as a taste of glory, and a forerunner of happiness, how should I but rejoyce with joy unspeakable? in all these respects the Spirit is our Comforter; and this is another reason why the Holy Ghost is sent, *I will not leave you comfortless*, saith Christ, no, no; *for I will come unto you by my spirit*.

Eph. 4. 20.

7. That the Holy Ghost might according his Office, *seal us unto the day of redemption*. By *sealing*, is meant some work of the Spirit, by which he assures a believer that he is Gods: it is all one with the *spirits witnessing*; only under that notion, I shall speak of it another time.

But all the question is, what is that work of the spirit by which he assures; I answer, this work is many-fold. As—

1 John 3. 24.

1. There is a reflex work of faith, and this is the work of the Spirit too, assuring our souls of our good estate to God-ward, and Christ-ward, *He that believeth hath the witness in himself*; he carries in his heart the Counterpane of all the promises, this is the first seal, or (if you will) the first degree of the Spirits sealing; the first discovery of our election is manifested to us in our believing, *as many* (saith the Text) *as were ordained to eternal life believed*.

Acts 13. 48.

2 Tim. 2. 19.

2. There is a work of sanctifying grace upon the heart, and this is a seal of the Spirit also; for whom the Spirit sanctifieth, he saveth. *The Lord knoweth who are his*, saith the Apostle, ay, but how should we know it? why, by this seal; as it follows, *Let every one that Nameth the Name of the Lord depart from iniquity*; none are children of God by adoption, but those that are Children also by regeneration; none are heirs of Heaven, but they are new born to it; *Blessed be God the Father of our Lord Jesus Christ who hath begotten us anew—to an inheritance immortal*. This seal of sanctification leaves upon the soul the likeness of Jesus Christ, even grace for grace.

2 Pet. 1. 3, 4.

3. There is a work of assisting, exciting, quickening grace, or of Gods gracious concurrence with that habitual grace which he hath wrought in his people: now this is various according to the good pleasure of his will; the Spirit is more mightily present to some than to others, yea more to the same man at some times, and in some conditions; sometimes the same Christian is as a burning and shining light, sometimes as a smoking flax; *The spirit blows how it listeth*; sometimes he fills the soul with fuller gales, sometimes again she is becalmed; a man hath more of the Spirit at one time than another: now when the Spirit comes in thus by exciting, quickning, stirring, and enabling us to act; so that we can say, as sometime the Prophet said, *It was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and could not stay*; why then the spirit seals, and gives assurance to our souls that we are his.

John 3. 8.

Jer. 20. 9.

1 Cor. 2. 12.

4. There is a work of shining upon, or enlightning those graces which the Spirit plants in us, and helps us to exercise; this seals to the purpose; and of this it is that the Apostle speaks. *We have received not the spirit of the World, but the Spirit which is of God, that we may know the things that are freely given us of God*. The things given to us may be freely received by us, and yet the receipt of them not known to us; therefore the spirit for our further consolation doth (as it were) put his hand and seal to our receipts; he shines upon our graces, or he enlightens our graces, whereby we may know we believe, and know that we live. Indeed this is rare with Gods own People, sometimes (notwithstanding this seal) we may be in such a state as *Paul* and his company were in the ship, *When they saw neither Sun nor Star for many days together*; so it may be that for a time we may see neither Sun nor Star, neither light in Gods countenance; nor light in our souls; no grace issuing from God, no grace carrying the soul to God; yet in this dark condition, if we do as *Paul* and his company did (i.e.) if we cast anchor even in the dark night of temptation, and pray still for day, God will appear, and all shall clear up; we shall at last see light without, and see light within, surely the day-star will arise in our hearts.

Acts 27. 20.

5. There is a work of joy and comfort; and this is a super-added seal of the Spirit; the works of the spirit you may see are of a double kind; either in us by imprinting sanctifying grace, or upon us by shining on our souls, and by sweet feeling of joy; habitual grace, or sanctifying grace is more constant, and alwayes like it self; but this

this work of comfort and joy is of the nature of such privileges as God vouchsafeth at one time and not at another; and hence it is that a Christian may have grace, and a Christian may know himself to be in the state of grace, and yet in regard of comfort God may be gone. Thus it was with *Job*, he knew his redeemer lived, and he resolved to trust in him though he killed him; he knew he was no hypocrite, he knew his graces were true; notwithstanding all the objections and imputations of his friends, they could not dispute him out of his sincerity, *My righteousnesses I hold fast, and will not let it go*; yet for the present he saw no light from heaven, but he was in a sore and afflicted condition, till it pleased the Lord to reveal himself in special favour unto him. Now this work of joy usually comes not till after faith; and many experiences of Gods love, and much waiting upon God. These are the several works of the spirits sealing.

Job. 27. 6

But why is it that we can neither actually believe, nor can know that we believe, nor can enjoy peace and joy in believing, without a fresh and new act of the Spirit?

I answer, because the whole carriage of a soul to heaven is above nature, where the Spirit makes a stand, we stand, and can go no farther; without the help of the Spirit we can neither make promises, nor conclude for our selves; it is the spirit that sanctifies, and witnesses, and seals our souls unto the day of redemption. Many other Reasons may be rendred, but I shall speak of them in the end of the spirits mission.

Thus far we have propounded the object, *viz.* the Ascension of Christ, the session of Christ at God's right hand, and Christs mission of the holy Ghost; our next work is to direct you how to look unto Jesus in these respects.

CHAP. II. SECT. I.

Of knowing Jesus as carrying on the great work of our salvation in his Ascension, Session, and Mission of the Spirit.

LET us know Jesus carrying on the great work of our salvation for us in his Ascension into Heaven, in his Session at God's right hand, and in his mission of the Holy Ghost; these are points of great use, if these transactions had not been, where had we been? these are points of highest speculation, if these transactions had not been, where had Christ been? after his humiliation, herein lay the exaltation of his glorious Person, he was exalted above the Earth, above the Clouds, above the Stars, above the Heavens, above the Heavens of Heavens; O the glorious Majesty of our King Jesus, as sitting down at God's right hand! our salvation is the greatest mystery that ever was, it being made up of the various workings of the glory of God; for us men, and for our salvation Christ was incarnate, and came down from Heaven, and for us men and for our salvation Christ was exalted and went up into Heaven. Here is an object of admiration indeed, the very Angels at the sight of it stood admiring and adoring; it took up their heart, astonished their understanding; surely it was the blestst sight that ever the Angels did, or could behold; come then, and O my soul do thou take a view of that which they admire, the design is not so principally concerning Angels, as thy self; they are in it only as afar off, and in general; but it concerns thee in special and particular; and therefore study close this Argument, and know it for thy self. Study first the Ascension of Christ, how, and whether, and why he ascended. 2. Study the Session of Christ at God's right hand; O the mines, the riches of that spiritual heavenly knowledge! 3. Study the mission of the Holy Ghost; not a circumstance in it, but deserves thy Study; worlds of wealth (ten thousand times better than Gold or Silver, or Precious Stones, may be found in the diggings of these mines; have not many Students beat out their brains on lesser subjects? what endeavours have there been to dive into the secrets of Nature? what volumes have been written of Physicks, Metaphysicks, Mathematicks? and is not this subject Christ? is not every of these subjects, Christ's Ascension, Christ's Mission of the holy spirit of

more worth, and value, and benefit than all those? come study that piece of the Bible wherein these are written, there is not a line or expression of Christ in the Scripture, but 'tis matter enough for a whole Age to comment on; thou needest not to leave old principles for new discoveries, for in these very particulars thou mightest find successive sweetness unto all eternity.

SET. II.

Of considering Jesus in that respect.

2. **L**et us consider Jesus, carrying on this work of our salvation for us in these particulars. We must not only study to know these things, but we must meditate on them till they come down from our heads to our hearts. Meditation is the poize that sets all the wheels within a going; it were to small purpose to bid us, *desire, hope, believe, love, joy, &c.* if first we did not meditate: in meditation it is that the understanding works, that the will is inclined to follow, that devotion is refreshed, that faith is encreased, hope established, love kindled; and therefore begin here O my soul; it is a due consideration that gives both life, and light, and motion to thy actings in all proceedings.

And to take them in order. —

Acts 1. 10.

1. Consider of Christ's Ascension into Heaven. Methinks souls should put themselves into the condition of the Disciples, *When they looked stedfastly towards heaven as Christ went up*; What, shall he ascend, and shall not we in our contemplations follow after him? gaze, O my soul, on this wonderfull object, thou needest not fear any check from God or Angel, so that thy contemplation be spiritual and divine. No sooner had Christ finished his work of redemption here on earth, but on the Mount called Olivet he assembles with his Disciples, where having given them commands, he begins to mount; and being a little lifted up into the Ayre, presently a Cloud receives him into her lap. Herein is a clear demonstration of his Godhead; Clouds are usually in Scriptures put for the House, or Temple, or Receptracle of God himself. How often is it said that *The glory of the Lord appeared in the cloud*? And that *He came to Moses in a thick cloud*? and that he called unto Moses out of the midst of the cloud? and that the Lord descended in the cloud? Is not the Cloud God's own Chariot; Behold the Lord rideth on a swift cloud; — and O Lord my God thou art very great, saith David; great indeed, and he proves it thus, *Who maketh the clouds his Chariot*. Jesus Christ in his ascension to heaven enters by the way into a cloud; this was his chariot, led by thousands and ten thousands of his Angels. The Chariots of God are Twenty thousand, even thousands of Angels, the Lord is among them in Sinai in the holy place, thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men. Some are of opinion, that not only thousands of Angels led this chariot, but that many of the Saints which slept, and rose with Christ at his resurrection, now ascended with him, and compassed about this glorious cloud; whence they give this for the meaning of the text, that *when he went up through the ayre, and ascended up on high, he led captivity captive*, that is, he led a certain number of captives, namely the Saints that were long held in captivity of death, whose bodies arose at Christ's resurrection, and now they accompanied Christ at his triumphant march into heaven. However he was attended, be not too curious (O my soul in this) the bright cloud that covered his body discovered his Divinity; and therefore here is thy duty, to look stedfastly towards heaven, and to worship him in his ascension up into heaven; O admire and adore! —

Exod. 16. 10.
— 19. 9. — 24. 16.
— 34. 5.
Ila. 19. 1.
psal. 104. 3.

psal. 68. 17, 18

English Annotations on
Eph. 4. 8.

Cypr. in Serm.
Ascens.
Psal. 4. 5.

But stay not thy contemplation in the cloud, he ascends yet higher, through the Ayre, and through the Clouds, and through that sphere, or element of fire, and through those Orbs of the Moon, Mercury, Mars; of the Sun, Jupiter, Venus Saturn; and through that azure Heaven of fixed Stars, and through that first moveable, and through those condence and solid waters of the Christaline Heaven; nor stood he still till he came to those doors and gates of the Empyrean Heaven, called *The heaven of heavens*; in all this triumphant glorious march some tell us of an heavenly harmony made by those Choristers of Heaven, the blessed Angels; *Some going before, and some going after, they chant his praises, and sing Hallelujahs*: and that is the meaning of the Psalmist, *God is gone up with a shout, the Lord with the sound of a Trumpet*. In this meditation

ration pass not over thy duty, which immediately follows, *Sing praises unto God; sing praises; sing praises unto our King, sing praises.* — *Sing unto God, sing praises to his Name, extol him that rideth upon the heavens, by the Name Jah; and rejoice before him.* Thou hast great cause, O my soul, to praise him, and to rejoice before him, especially if thou considerest that Christ ascended not for himself, but also for thee; it is God in our nature that is gone up to heaven, whatever God acted on the person of Christ, that he did as in thy behalf, and he means to act the very same on thee; Christ as a publick person ascended up to heaven; thy interest is in this very ascension of Jesus Christ; and therefore dost thou consider thy Head as soaring up? O let every Member praise his Name, let thy Tongue (called thy glory) glory in this, and trumpet out his praises, that in respect of thy duty it may be verified, *Christ is gone up with a shout, the Lord with the sound of a Trumpet!*

And yet stay not by the way, but consider further; Christ being now arrived at Heavens doors, those heavenly spirits that accompanied him began to say, *Lift up your heads O ye gates, even lift up your selves, yea everlasting doors, and the King of glory shall come in!* to whom some of the Angels that were within, not ignorant of his person, but admiring his majesty and Glory, said again, *Who is the King of Glory?* and then they answered, *The Lord strong and mighty, the Lord mighty in battle;* and thereupon those Twelve gates of the Holy City, of new Jerusalem, opened of their own accord, and Jesus Christ with all his ministering Spirits entered in. O my soul, how should this heighten thy joy, and enlarge thy comforts, in that Christ is now received up into glory? every sight of Christ is glorious, and in every sight thou shouldst wait on the Lord Jesus Christ for some glorious manifestations of himself. Come, live up to the rate of this great mystery; view Christ as entering into glory, and thou wilt find the same sparkles of glory on thy heart: O this sight is a transforming sight, *We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same Image from glory to glory, even as by the spirit of the Lord.*

2. Consider of Christ's Session at God's right hand; no sooner was Christ entered into Heaven, but he is brought before his heavenly Father; and herein was the vision accomplished, *I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the ancient of days and they brought him near before him, and there was given him dominion, and glory, and a Kingdom.* This is that we call his Session at God's right hand; a dominion was given him above all creatures, yea a dominion above the Hierarchy of all the Angels: O the glory of Christ at his first entrance into glory! immediately all the Angels fell down and worshipped him; immediately his Father welcomed him with the highest grace that ever yet was shewen. *Come (said he) sit thou at my right hand until I make thy enemies thy footstool.* One sweetly observes, that usually in the several parts of the performance of Christ's office, either God is brought in as speaking to Christ, or Christ is brought in as speaking to his Father; thus when he chose him first to be our Mediator, God speaks to Christ, *Thou art a Priest for ever after the order of Melchizedech;* and when Christ came to take upon him our nature, he spake to his Father, *Lo I come to do thy will, a body hast thou prepared for me.* Again when Christ hung on the Cross, he spakes to his Father, *My God my God why hast thou forsaken me?* but when Christ rose again from the dead, God spake to him, *Thou art my Son, this day have I begotten thee;* and when Christ ascended into heaven, God spake to him, *Son, sit thou down at my right hand.* This was the highest point of Christ, elevated; now was the prophesie accomplished, *He shall be exalted, and extolled, and be very high.* The Caldee Paraphrast reads it thus, *He shall be exalted above Abraham, he shall be extolled more than Moses, he shall be very high above the highest Cherubin, and Seraphin;* O my soul meditate on this Session of Christ at God's right hand, and thence draw down some vertue and sweetness into thy self: what? was Christ exalted? had he a name given him above every name? walk then as becomes those that have so glorious a Head: O desist not that nature which in thy Christ was so highly honoured! it was the Apostles arguing, *Shall I take the Members of Christ and make them the Members of an Harlot?* I argue thou, shall I take the Nature of Christ, that Nature which he in his Person hath so highly glorified, and make it in my Person the Nature of a Devil? O my soul walk worthy of such a Lord, unto all well-pleasing; sith now he is in his Throne at God's right hand, *O kiss the Son!* honour the Son with divine worship, reverence, and submission; submit chearfully and willingly to the Scepter of his Word, bow to his Name, as it is written, *At the Name, the Person, the Power, the Scepter of Jesus Christ, every knee should bow.*

Ver. 6.
Psalm 68. 4.

Psalm 24. 7.

Ver. 8.
Rev. 21. 12.

2 Cor. 3. 18.

Dan. 7. 13, 14.

Psalm 110. 1.

Heb. 10. 7.
Psalm 22. 1.

Acts 13. 33.
Heb. 1. 13.

Isa. 52. 13.

1 Cor. 6. 15.

Psalm 2. 10.

3. Consider of the Mission of the holy Ghost: no sooner is Christ inaugurated in his Throne, but he scatters his coin, and gives gifts; *When he ascended on high, he led captivity captive, and gave gifts unto men.* He gave gifts, or the gift of gifts, the gift of the holy Ghost; *If thou knewest the gift of God,* said Christ to the Samaritan woman; that gift was the water of Life, and that water of life was the spirit, as John, who knew best his mind, gave the interpretation, *This speak he of the spirit.* O my soul consider of this princely gift of Christ! such a gift was never before, but when God gave his Son; *God so loved the World, that he gave his Son;* and Christ so loved the world, that he gave his spirit; but O my soul consider especially to whom this Spirit was given; the application of the gift is the very soul of thy meditation; *Unto us a Son is given,* said the Prophet; and *Unto us the holy Ghost is given,* saith the Apostle: And yet above all, consider the reasons of this gift in reference to thy self; was it not to make thee a Temple and Receptacle of the holy Ghost; stand a while on this! admire O my soul, at the condescending, glorious, and unspeakable love of Christ in this! it was infinite love to come down into our nature when he was incarnate; but this is more, to come down into thy heart by his holy Spirit; he came near to us then, but as if that were not near enough, he comes nearer now; for now he unites himself unto thy person, now he comes and dwells in thy soul by his holy spirit: O my soul, thou hast many in-comes of the world, though many are above thee, yet many are below thee; but Oh what little contentment hast thou in these outward things? Come! here's that which will infinitely content thy vast desires; *Christ is in thee, really in thee, by his Spirit;* will not this content the utmost capacity of an heart? surely he is too covetous whom God himself cannot suffice; if thou hast Christ, thou hast all things; and if thou hast the spirit of Christ, thou hast Christ himself, not notionally, not by the habit of grace only, but really, essentially, substantially by his Spirit; it is the very spirit of Christ, the spirit it self, the holy Ghost it self in his own person that is united to thee, and dwells in thee; nor only comes he in person, but he brings along with him all his Train; hath he not endowed thee with some gifts? hath he not divided a portion and measure to thee in thy place and calling? take notice, observe it, and be thankfull, if thou hast a gift of prayer, of prophesie, of wisdom, of knowledge, it comes and flows from this holy Spirit; *Unto every one of us is given grace according to the measure of the gift of Christ.* Or according to the measure of the spirit; who is the gift of Christ. And *all these worketh that one and the self-same spirit, dividing to every man severally as he will.* But besides a gift, hath he not endowed thee with his grace? hath he not planted in thy soul the habit, the power, the seed, the spring, the principle of grace? hast thou not felt sometimes the excitings, quickenings, stirrings of the spirit of God, commanding thy faith, love, zeal, and other graces to be in exercise? hath he not many a time at some dead lift, at some mighty straight, at some prevailing temptation, when thou wast even ready to yield to Satan, come in as betwixt the bridge and water, and given thee grace to help in time of need? O the sweet in-comes of the Spirit of God! as he is an holy Spirit, so he makes holy hearts; and if there be any holiness in thy heart, what is it but an emanation, influence, effect of the Spirit of God? if ever thou hadst any flowings of exciting, quickening grace, say, *This is above nature, above flesh and blood, it comes from the holy and blessed Spirit of God.* Some other effects thou mayst consider of, as of the comforts of the spirit; what? hast thou not sometimes felt the joys unspeakable and full of glory? hast thou not sometimes known a mornings joy after a nights sorrow? an healing of thy broken heart? a reviving of thy dead Spirit? a drop of heavens joy given thee as the hanel or earnest of thine inheritance? why all these are but the workings of the promised comforter: *And I will pray the Father, and he shall give you another Comforter that he may abide with you for ever.* Another effect is the seal of the spirit; and what? hast thou not sometimes had the seal of the Spirit stamped on thee? I will not say this is absolutely necessary, but hast thou not sometimes been assured of thy salvation, by a reflect act of faith, or by a work of grace habitual or actual? or by an irradiation of the spirit on thy graces? sometimes the spirit is pleased to shine with its bright, and glorious, and heavenly beams into our souls, and then we are assured: hence the Apostle prays for the Ephesians. *That they might have the spirit of revelation?* And to what end? *That they might know what is the hope of his calling;* (i. e.) that they might know upon what certain grounds and foundation their hopes were built; and hence the Psalmist prays for himself, *Cause thy face to shine upon thy Servant:* and again,

Eph. 4. 8.
John 4. 10.

John 7. 39.

Isa. 9. 6.
Rom. 5. 5.

Eph. 4. 7.
1 Cor. 12. 11.

Heb. 4. 16.

John 14. 16.

Eph. 1. 17. 18,
19.

Psal. 13. 16.

again, God be mercifull unto us and blefs us and caufe his face to fhine upon us. *Selah.* pfal 67. 1.
 If the Spirit fhine upon our graces, then it feals: O confider of this fhining-fealing work, and leave not till the Spirit dart in a fpiritual light, and give thee a revelation, knowledg, and perfuafion of thy effectual calling. Many other reasons are of the Spirit's miffion, but amongst them all, confider O my foul, and ponder on thefe few; think over Chrift's Afcenfion, Seflion, and Miffion of the Spirit; but in every thought be ferious, fruitful, and particular; fay, *Chrift is gone up into heaven for me, and he is fate down at God's right hand for me; and he hath fent down his Spirit into my heart.* O what workings would there be within, if thou wert but lively and active in the meditations of thefe feveral paffages!

SECT. III.

Of defiring after Jesus in that Refpect.

3. **L**et desire after Jesus carrying on the great work of our falvation for us in thefe particulars: who feeing Chrift to afcend into Heaven, would not be glad to afcend up with him? who feeing Chrift to fit down at the right hand of his Father, would not be glad to fit down with him? who feeing Chrift to fcatrer his gifts and Spirit amongst his Saints, would not cry, *Come holy Spirit; O Chrift give me thy Spirit, thou that givest gifts unto me, come and beftow thofe gifts on me! even upon me?* The believing foul cannot hear of Chrift in any true difcovery of his grace and glory, but it muft needs fend out many breathings after him, *Oh that Chrift were mine! Oh that I had any intereft in this tranfaction!* it is true, thefe tranfactions are paff, but the vertue of them continues ftill, and accordingly the vertue, power, and influence of thefe tranfactions muft be the object of our defires; now what is the vertue of Chrift's Afcenfion, but that we might afcend? and what the vertue of Chrift's Seflion, but that we might fit down with him in his Throne? and what the vertue of the miffion of his Spirit, but that we might partake of the holy Ghof? Oh let thefe be the objects of our defires; come let us pant and breath after thefe things. As—

1. Let us fee Chrift afcending, and fo desire to afcend with him, when Chrift afcended it was not meerly for himfelf, but alfo in our ftead; he afcended as a common perfon; as the high Priest afcending into the Holy of Holies, he carried all the names of the Twelve Tribes on his breaft; fo Jesus Chrift afcending into heaven, he carried the names of all Believers in the world on his Breaft, thereby fhewing that they were likewife to come after him; in this cafe how fhould we long after him, and cry after him, as *Elisha* after *Elijah* when he faw him afcending. *My Father, my father,* 2 Kings 2. 12.
the chariots of Ifrael, and the horfemen thereof? How fhould we cry after him, *O my Lord and my God, fee that my name be written in thy Breaft, O that veriuallly I may afcend with thee, and that really and bodily I may at laft afcend after thee!* There are many can fay in their heart, *I will afcend above the heights of the clouds, I will be like the moft High;* but the prophet tells us, *Such fhall be brought down to hell, and to the fides of the Pit.* O the defires, and eager purfuits of men after ambition; what topping and advancing is there, of one over another? in the mean time the *Psalmift's* Question is quite forgotten, *Who fhall afcend into the hill of the Lord? he that hath clean hands, and a pure heart, who hath not lift up his foul unto vanity.* Ifa. 14. 14, 15.
 Down, O my foul, with thy top and top-gallant; ftrike fail to God and Chrift; know that God refifts the proud; *How art thou fallen from Heaven, O Lucifer, fonz of the morning?* even he that would exalt his Throne above the ftars of God, is brought down to hell: Come, come! a desire after Chrift and his Afcenfion is the way to Heaven; if thou wilt afcend after Chrift, fet thy defires upon Chrift; if thou wilt arrive at true glory, breath after Chrift afcending up into his glory; let others afcend up into their heaven upon earth, but O my foul desire thy intereft in Chrift's Afcenfion into the Heaven of Heavens. O when will it once be that by the vertue of Chrift's Afcenfion I fhall afcend! is Chrift gone up, and am I yet behind? is my Head, my Husband, my Lord in Heaven, and am I a poor member of his body grovelling here on earth? what, is Chrift gone up with a fhout, the Lord with the found of a trumpet? are all the Angels finging his praife, and bidding him welcome into glory? and am I finning here on earth, and by my fins crucifying again and again the Lord of glory? O that I might afcend with Chrift!

Phil. i. 23.

Christ! O that I were now on the wing towards heaven! Oh what is it that hinders my ascension but this clog of clay? so long as this body remains a natural body I cannot ascend; oh therefore that the change were come! Oh that this natural body were spiritual! that this corruptible had put on incorruption, and this mortal had put on immortality! then could I move upwards as well as downwards; such is the supernatural property of a glorified body, that it ascends or descends with equal ease; or if this be not possible for my present condition, if this body if mine must first descend before it ascend, if it must down into the grave, before it go up into glory: why yet, Oh that my better part were on the wing! Oh that my soul were mounting upwards! Oh wretched man that I am, who shall deliver my soul from this body of death? or if the union be so strong for a while, that neither soul nor body can really or substantially ascend, yet O that I were still ascending in a spiritual way! O that my affections were still on things above, and not on things beneath! yea, I could wish a nearer union even by a dissolution; why, Christ is ascended, and I would fain be where Christ is, though it cost me dear; I desire to be dissolved, I desire to depart, and to be with Christ, which is for better.

Eph. 2. 5, 6.

Heb. i. 13.

Rev. 3. 21.

Mat. 20. 21,
22, 23.

Eph. i. 20, 21.

Eph. 4. 10.

Psal. 4. 6.

2. Let us see Christ sitting down at the right hand of God, and so desire to sit with him: when Christ sat down, it was not in his own pure Personal right simply, as it is his inheritance, but with relation to his Saints and Members; He hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. I confess Christ's sitting at God's right hand (as taken for the sublimity of his power) is not communicable unto us, for that is Christ's own prerogative; to which of the Angels said he at any time, Sit on my right hand? Yet his sitting in heaven as it is indefinitely expressed, is in some sort communicable unto us, for he sat down as a common person, thereby shewing that we were to sit down with him in our proportion, Him that overcomes, I will grant to sit with me in my Throne, even as I also overcome, and am set down with my Father in his Throne. Christ sits in his Father's Throne, and we sit in Christ's Throne; Christ sits at the right hand of God, and we sit at the right hand of Christ: Oh how desirable is this? The Mother of Zebedee's Children understood this mystery very darkly, yet worshipping Jesus, she desired a certain thing of him; what thing? why, grant (saith she) that these my two Sons may sit the one at thy right hand, and the other on thy left hand in thy Kingdom: Christ blamed them, because they know not what they asked, and yet he tells them, that to sit on his right hand, and on his left is given to them for whom it is prepared of his Father. O my soul desire after this, for this is worthy of thy desire: this is a great thing, an high exaltation, another manner of honour than any that this world affords; Courtiers desire no more but to sit at the Princes right hand; but O the virtue of Christ's Session, that thereby thou shouldst sit at the right hand of God! this is the very height and excellency of heavens glory; only take heed of apprehending it after a carnal and natural way; this very exaltation consists in the Image of God, and communion with God; it is the spiritual part, and power, and glory of heaven: if any thing be desirable above another, surely this above all; what? that Christ should be exalted above all Principalities, and Powers, and mights, and dominions, and every thing that is named in this world, and in the other? what? that Christ should sit down in his Father's Throne, in the highest part of Heaven, far above all heavens? and that I a poor worm, dust and ashes should sit with him in Heaven, should be one with him in glory, should be as near him in honour and happiness, as such a poor creature is possibly capable of? Oh how should I but hunger and thirst after this? if I might have a wish, I would not wish low things: why, this is the very top, and height and quintessence of Heaven, Christ in his Father's Throne, and I in Christ's Throne; in desiring this I desire all, and therefore whatever thou givest or denyest, Lord give me this, and I have enough for ever.

3. Let us see Christ's mission of his holy spirit, and so desire a share in that gift: we cannot expect to sit with Christ, but we must first have the spirit of Christ; and therefore as we would have that, let us desire after this. The greatest gift we can expect in this world is the spirit of Christ. Consider O my soul, all things here below are either temporal or spiritual things; and of things spiritual this is the sum, the in-dwelling of the Spirit. O Lord give me thyself, and that contains all gifts; O give me the spirit, and thou canst not but with him give me all things; there be many that say (saith the Psalmist) Who will shew us any good? earthly things are desired of many; but is any thing on earth to be compared with this gift from heaven? if it were only the beauty of holiness, it were certainly a most desirable thing; if we rightly understand

understand it, holiness (though but one effect of the spirit) is a most rare thing; holiness fills the soul with joy, peace, quietness, assurance; holiness entertains the soul with feasts of fat things and of refined wines; holiness carries the soul into the banqueting-house of apples and flaggons; holiness gives the soul a dear communion with God and Christ; holiness brings the soul into a sight of Christ, an access to him, a boldness in his presence; holiness admits the soul into the most intimate conferences with Jesus Christ in his bed-chamber, in his galleries of love, and that which is an argument of more beauty than all the creatures in the world have besides; holiness attracts the eye, and heart, and longings, and ravishments, the tender compassions, and everlasting delights of the Lord Jesus; and if holiness be thus lovely, Oh what is the holy spirit itself? what is the Rife, the Spring, the Fountain of holiness? what? O my soul, that not only grace, but the spirit of Christ should dwell in thy spirit? that thou shouldst be God's building, and that not as the rest of the world is, for his creatures to inhabit; but as a Temple for himself to dwell in, as a Gallery for himself to walk in? Oh what longings! Oh what pantings and gaspings! Oh what faintings and swoonings should there be in thy spirit after this Spirit! Come holy spirit, O come and dwell in my soul! I know thou wilt make the place of thy feet glorious; if I have but thy presence, I shall be all glorious within: O come, come holy Spirit!

1 Cor. 3. 2.
2 Cor. 6. 16.
Cant. 7. 5.

SECT. IV.

Of hoping on Jesus in that respect.

Let us hope in Jesus, carrying on the great work of our salvation for us in these particulars; thus was the Apostles Prayer, *Now the God of hope fill you with all joy and Peace in believing; that ye may abound in hope through the power of the holy Ghost; could we abound in hope that Christ's Ascension, Session, and Mission of his Spirit did belong to us, we should never be ashamed; Hope maketh not ashamed.* O then let us look to our hope, and be sure that it be of the right stamp! which in reference to every of these passages we may examine thus. As—

Rom. 15. 13.

Rom. 5. 5.

1. If Christ's Ascension be mine, then am I ascended with Christ: I mean not in respect of any bodily Ascension, for that must not be untill the last day; nor in respect of any essential, substantial soul-ascension, for that must not be before the separation of soul and body at our deaths-day: but in respect of our spiritual ascension, for so we may ascend into heaven by faith and love; though for the present we are on earth; if ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, and not on things on the earth. If Christ our Head be ascended, then we that are his Members must needs follow after him in our affections: Christ tells us, *Where our treasure is, there will our hearts be also.* If Christ our Treasure be ascended into heaven, our loves, our affections, our hearts will follow after him: and if our hearts be in heaven, no question but we our selves both souls and bodies shall at last ascend; when Christ ascended, we ascended virtually with him, now we ascend spiritually, and at last we shall ascend bodily; for he that ascended shall descend, and then we shall meet him in the ay, and so shall we be ever with the Lord. In the mean time to maintain our hope, let us ascend daily by faith and love; and this is our character, that Christ's Ascension is truly ours.

Col. 3. 1, 2.

Mat. 6. 21.

1 Thess. 4. 17.

2. If Christ's Session be mine, then am I set down with Christ in heavenly places; I mean not bodily, but by faith, which faith makes it as sure to my soul as if I had a foot already in heaven; Faith is the substance of things hoped for, and the evidence of things not seen. By faith I now sit in heavenly places, in that I verily believe I shall do it one day; my hope is now certain, in that I am as sure of that I look for, as I am of that I have already received; it is the common objection, *We see it not.* As the Apostle said of Christ, *We see not yet all things put under him;* but he presently answers, *We see Jesus who was made a little lower than the Angels, crowned with glory and honour,* and so we may be sure the thing is as good as done; for if he be above, all must come under; in like manner we see not our selves in present possession, but we see Christ crowned, and our selves sitting with him virtually; and therefore at last we shall see our selves actually crowned, and sitting together with Christ in heavenly places. In the mean time faith takes possession of the Kingdom of Heaven; faith makes the soul even

Heb. 11. 1.

Heb. 2. 9.

1 Tim. 6. 19. even now to converse with God, and Christ, and Saints and Angels; *Faith layes hold upon eternal life*, it puts the soul as it were into heaven, and sets it down at the right hand of Christ; and this is our character, that Christ's Session is truly ours.

3. if Christ's spirit be mine, and sent to me, then have I both the person, and train of the spirit of Christ; it is the having the spirit, and the working of the spirit in me, that is my evidence of the Spirit's mission; I look upon this as the greatest Question, and the weightiest, and most important case of conscience that can be propounded or known of us; viz. Whether the spirit of Christ doth reside in us? or whether we have a well-grounded hope to say of our selves that we have the in-dwelling of the spirit of God? *Know ye not that ye are the Temple of God (saith the Apostle) and that the spirit of God dwelleth in you?* And again, *Know ye not that your bodies are the Temples of the holy Ghost?* In this Question he seems to put it out of Question, that true Christians should know, and in right temper do know that the spirit of God dwells in them; if we know not this, we cannot know that we have any part in Christ; because the holy spirit is the principal bond of our union betwixt Christ and us; if we know not this, we cannot know that we are justified, for we have nothing to do with Christ's Righteousness, by which we are justified, untill by our spiritual union Christ is made ours; if we know not this, we cannot know we are the adopted Children of God, for it is the spirit of adoption, whereby we cry in our hearts, *Abba Father*: if we know not this, we cannot know that we are sanctified, for it is the spirit which is the beginner and perfecter of our sanctification; if we know not this, we cannot know that our prayers are heard, for it is the spirit that helps our infirmities, and that makes intercession for us with groanings which cannot be uttered; if we know not this, we cannot know whether we are in error or truth; or whether our religion which we profess be true or false, for it is the spirit who enlightens us, and teacheth us, and leadeth us into all truth; if we know not this, we cannot know our own comforts, for he is the only true Comforter, from whom all sound comfort springs. Come then and put we our selves to the trial; Let us search whether we have the spirit of Christ, which we may resolve (if we will not deal deceitfully with our own hearts) by these following signs.

1. The Spirit of Christ is the spirit of illumination; if he dwell in us he will enlighten our eyes, reveal to us those saving truths of God as they are in Jesus; *But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.* — *But ye have an unction from the holy One, and ye know all things.*

— *But the anointing which ye have received of him abideth in you and ye need not that any man teach you, but as the same anointing teacheth you of all things; and hence it is that this holy spirit is called the Spirit of wisdom, and revelation in the knowledge of God.*

2. The Spirit of Christ is the spirit of adoption; it brings our souls into that blessed estate that we are the Children of God: *Ye have not received the Spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry Abba Father. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba Father.*

3. The Spirit of Christ is a spirit of prayer. *I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, and of supplication.* — *Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit it self maketh intercession for us with groanings which cannot be uttered.* It is not said that the spirit teacheth us words, and fluent phrases, but it teacheth us to pray in the heart and spirit with sighs and groans.

4. The Spirit of Christ is a spirit of sanctification; the Apostle having told the *Corinthians* that they had been notorious sinners, saith further, that *they were washed and sanctified by the spirit of God.* Hence the holy spirit is called *The spirit of holiness*; because he makes us holy who were in our selves corrupt and sinful. If we have this spirit, it inclines our hearts to the things above, it mortifies our lusts, it brings us nearer unto God: the spirit therefore that is impure and encourageth men in sin, and cries up carnal Liberty, is certainly none of the spirit of Christ; and by this one sign many carnal pretenders of our times may be justly convicted.

5. The Spirit of Christ is a spirit of love. *God is love, and he that dwelleth in love, dwelleth in God, and God in him*; as the spirit is love, so it begets love in the hearts of his people; *The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.* All these graces are the fruits of the spirit, but the first

first grace in the link is love: by his spirit we are taught to love God, not only for his benefits, but in respect of his nature; for his goodness, mercy, justice, holiness, and all other his saving attributes; by his spirit we are taught to love any thing that hath but the stamp and image of God upon it: *but as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another*; the most of the Heretical spirits of these times do hereby shew that they have not the Spirit, their very religion lyeth in rayling at ministers, and reproaching those that are not in their way; this is far from the Spirit of love that is in God's Children; certainly where there is malice, hatred, strife, bitter-envyings, raylings, revilings, for such kind of persons to lay claim to the Spirit of unity, it is a piece of impudent vanity, and a false suggestion from their own corrupt erring spirit, or from the spirit of error himself, who is an hater, reviler, and the accuser of the brethren.

6. The Spirit of Christ is a leading Spirit; *As many as are led by the Spirit of God they are the Sons of God*. But what is this leading of the Spirit? I answer—

1. It is a drawing of the soul Christ-ward; *Draw me* (saith the Spouse) *and we will run after thee*. There must be a drawing of the soul in every duty to Jesus Christ; I say to Jesus Christ; for a man may be furnished with eminent gifts, and with suitable assistance in the laying out of those gifts from the Spirit, and yet he may be without the leadings of the spirit; gifts exercised cannot suppress corruptions in a man's own heart, and hence they that used their gifts, are called *workers of iniquity*; gifts do not carry out the heart towards Christ, but graces do; *I will cause him to draw near, and he shall approach unto me, for who is this that engaged his heart to approach unto me, saith the Lord*.

2. It is a giving liberty to the soul to walk in the wayes of Christ. *Where the spirit of the Lord is, there is liberty*; I mean not a liberty to sin, but to duty, nor yet every liberty to duty; for a man may exercise himself in the external part of all duties, and yet be without the leadings of the spirit; but I mean such a liberty, as when a soul accounts it an high favour from the Lord, if he will but use him in any services for himself, when it finds more delectation in these, than in any other wayes; *I have chosen the way of truth* (saith David) *and therein is my delight*. And *I delight in the law of God, after the inner man* (saith Paul) *for the law of the spirit of life in Jesus Christ, hath made me free from the law of sin and death*.

3. It is a corroborating, or strengthening of the soul against all those impediments, that would hinder it in the wayes of Christ; Israel is said to be *led by the spirit of the Lord*; and how did he lead them, but by *dividing the waters before them, and by keeping them that they should not stumble*? many times God's holy ones are beset with temptations, they find their hearts full of deadness, hardness, unbelief, and all manner of distempers; now if at such a time the mountains have been made planes, if at such a time corruptions have been born down, and their hearts have been let out towards Christ, certainly these are the leadings of the spirit: *If ye through the spirit do mortifie the deeds of the body, ye shall live*; for as many as are led by the Spirit of God, are the Sons of God: the particular [for] argues mortification to appertain unto the leadings of the spirit. There is in the Saints a constant opposition between the works of the flesh, and the works of the spirit; now when the works of the flesh are kept underneath and prevailed against, then a soul enjoyeth the leadings of the spirit; I know such oppositions are not in any but Saints; carnal men would wonder that any should complain for want of strength unto duties, why, they can easily come up to them, and be in the exercise of them; but alas! this arises either from Satans not molesting them in the performance of duty, because they look not beyond the external part of it; or from their own insensibleness of the working of corruption, when yet it doth act: only a gracious heart findeth that if it be not strengthened by a Power beyond its own, it cannot act any grace, or perform any duty as acceptable to God; and hence the apostle prays, *That they might be strengthened with might by his Spirit in the inner man*.

4. It is an enabling of the soul to act in Gospel-duties for Gospel-ends; when the spirit leads, the soul never aims at a self-advancement; it never looks at its own name and glory, as they did, in *Mat. 6. 1, 5*. but it eyes in all its actings the mortifi-

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cation

1 Thes. 4. 2.

Rom. 8. 14.

Cant. 1. 4.

Mat 7. 23.
Jer. 30. 21.

2 Cor. 3. 17.

Psal. 119. 34.
173. 174.
Rom. 7. 22.
Rom. 8. 2.Ila. 63. 11, 12.
13, 14.

Rom. 8. 13, 14.

Gal. 5. 17, 18.

Eph. 3. 16.

cation of corruption, and the attainment of communion with God and Christ, and the increase of all Grace, Faith, Love, Patience, Meekness, self-denial, &c. or if it seek for outward mercies, it seeks them in a subordination to these, and in a way of subserviency to the interest and designs of Christ: in all things whether outward or inward, it seeks the glory of God, as the ultimate end. And in these particulars conflicts the leadings of the spirit of Christ.

Rom. 8. 16.
1 John 5. 10.

7. The spirit of Christ is a witnessing spirit. *The spirit it self beareth witness with our spirit that we are the children of God: and every one that believeth hath the witness within himself.* But of this two questions. 1. What is this witnessing work of the spirit? 2. How doth the spirit thus witness? for the first, I answer.

Deut. 19. 15.
John 8. 17.

1. In general; witnessing is a giving in some evidence upon our knowledge how the matter in question standeth, that thereby others may be ascertained of the truth of the thing: *At the mouth of two or three witnesses shall the matter be established;* these words Christ cited, and said, *It is written in your Law, that the testimony of two men is true;* not but that it was certain in it self before, but that now by the testimony of two it is rendred certain unto those that question the same; this is witnessing.

2. In special; The witnessing of the spirit is an Office of the spirit, whereby it works the soul into a knowledge, perswasion, or conclusion of its acceptation into favour with God in Christ. Now the spirit witnesseth either objectively, or efficiently.

John 3. 11.

1. Objectively; When it only affords such special operations as have an aptitude to ascertain the soul, but do not ascertain: thus many a time the Spirit comes and brings in such, and such ascertions or affirmations of our adoption, as if they were but duly observed, might manifest the same, but we over-look these evidences, we will not hear what the spirit speaks to us; *We speak that we know (saith Christ) and testify that we have seen; but ye receive not our witness:* so may the spirit complain, *I have testified to you that which I know, I have said that ye were children of God, but ye have not received my witness;* doubtless it is a sinful neglect not to yield attention unto the voyce of the spirit; and yet the spirit in this way may be resisted.

Rom. 8. 38.
Job. 19. 25.
1 John 3. 24.

2. Efficiently; and if the spirit witness thus, it cannot be resisted; in this way the spirit causeth the soul to conclude of its adoption by its speakings to it: this is not onely the assertions or affirmations of our adoption, but the assurances of our souls that we are adopted. *I am perswaded, saith the Apostle, and I know that my Redemption is by the blood of Christ;* and hereby we know that he abideth in us, by the Spirit which he hath given us. But—

2. How doth the Spirit thus witness? I answer, 1. Immediately. 2. Mediate.

1. Concerning the immediate testimony of the Spirit there is some controversy. Antinomians would have no other testimony but this; all other evidences (say they) are deceiving evidences; or if not deceiving, yet to make use of them it were but to light a candle to the Sun; for what are the graces of the Spirit in comparison of the Spirit's own testimony? and it may be the running into this extream hath caused others absolutely to deny any such testimony; or at least to say for these enthusiasms or inspirations, let them boast of them that have them, we know no such thing. Methinks a middle betwixt both these (as it is proved by others) is most consonant to truth; for neither can I reject the graces of sanctification from being grounds of our assurance; neither dare I deny but there is something of the work of the Spirit's testimony which is an immediate work. Let us hear what others say of it—

Ford of the Spirit.

Certainly there is a work, wherein the spirit acts as in illumination; and infusion of good motions into us, wherein by a secret influence upon the heart he quiets and calms the troubled soul concerning its condition by his own immediate power, without any grounds from Scripture without, or graces within.

Caryl on Job chap. 10.

There is a threefold work of the spirit; first, to convey and plant grace in the soul 2. To act and help us to exercise the graces which are planted there. 3. To shine upon and enlighten those graces: this last work the spirit fulfills two wayes; first by arguments and inferences, which is a mediate work. 2. By presence and influence which is an immediate work; this the Apostle calls, *witness-bearing*; *There are three that bear witness in Earth, The spirit, and water, and blood;* the spirit brings forth the witness of Water and Blood, which is his mediate work; but besides and above

these he gives a distinct witness of his own, which is his immediate work, is in a way of peculiarity and transcendency called *the witness of the Spirit*.—As it is with the motions of the spirit, many a time the spirit excites a man to such or such duties, by laying his hand immediately upon the heart, and thereby inclining it to obey those motions; so in this case when a poor soul sits in darkness, and sees no light, sometimes upon a sudden it is (as it were) taken up into the third Heaven; and this is in such a way that though the spirit of a man really believe it, and is immediately calmed by it, yet it cannot tell how it came to pass.

Bolton direct.
for a comfort-
table walking
with God.

There is a Testimony of the spirit, which sometimes the spirit may suggest and testify to the sanctified Conscience, with a secret, still, heart-ravishing voice, thus, or in the like manner, *Thou art the child of God; thou art in the number of those that shall be saved, thou shalt inherit everlasting life*: and that as certainly and comfortably, as if that Angel from Heaven should say to thee, as he did to *Daniel, greatly beloved*.—Mighty and remarkable was the work of the spirit this way upon the heart of that noble Martyr, *Robert Glover*, upon the first sight and representation of the stake, when he cried, *he is come, he is come*. Such an immediate springing of the spirit was in the heart of Master *Pecocke*, who after many dayes of extreamest horror, professed, *The joy which he felt was incredible*. Such an immediate work was upon the heart of *Mistress Brettergh* who after the return of her beloved, suddenly cried out, *How wonderfull! How wonderfull! how wonderfull are thy mercies O Lord! O the joys, the joyes, the joyes that now I feel in my soul!* we feel and acknowledg by daily experience, that Satan doth immediately inject, and shall not the blessed spirit after his holy and heavenly manner immediately also suggest sometimes?

As there is in the eye, *lumen innatum*, a certain in-bred light, to make the eye see lights and colours without; and as there is in the ear, *aer internus*, a certain in-bred sound and air, to make it discern the sounds that are without; so is there in a gracious heart, a new nature, an habitual instinct of Heaven to discern the consolations of God's Spirit, immediately testifying that we are the Sons of God; there are some secret and unexpressible lineaments of the Fathers countenance in this child, that the renewed soul at first blush knows and owns it. But for fear of mistakes, in this case observe we these Rules.

Rutherford on
Joh. 12. P. 100.

1. That although the spirit may immediately testify without any express or formal application of a word, yet he never testifies but according to the Word. If a man that never felt sin a burthen, that throws away all duties of Religion, that never Prayes, Reads, Hears, or Meditates, shall say that he is filled with joy, Peace, and the assurance of God's Word, it is certain the holy Spirit is not the Author of this, because the promise of peace belongs to none of this stamp; see *Math. 11. 28. Isa. 57. 15. Mal. 3. 4, 5, 6, 7, 8.*

2. That ordinarily the spirit brings in his testimony either in duty, or after duty. *I have seen his wayes, and I will heal him; I will lead him also, and restore comforts to him and to his mourners; I create the fruit of the lips, peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him.* I know there may be a case of grievous temptations, and at such a time the spirit of God may come in by a sudden irradiation, and cheer the soul wonderfully, though it knows not how; yet usually the spirit brings in his testimony either in duty, or not long after duty.

Isa. 57. 18, 19.

3. That such testimonies of the Spirit beget only an actual assurance during the present exigency, or in order to some present design that God is working thereby; these are extraordinary dainties, that God will not have us feed constantly upon; a gleam of light in a dark winters night, when a man cannot coast the Country, and discern his way by those marks which direct him at other times; or as a lightning from a thunder-cloud, that comes just in the moment when a man is stepping into a pit that would swallow him up; now a Traveller will not depend alwayes upon such guides, but rather he will choose to travel by day; and learn our such way-marks as may be standing assurances to him that he is in the way. And therefore—

2. The Spirit witnesseth mediately; and that either without, or with argumentation. But both from the Word.

1. Without argumentation, and that is when the spirit applies some suitable word to the soul, and without more ado. enables the soul to close with that suitable word. As for instance, thou art burthened for sin, and thou hast prayed earnestly

Hof. 14. 4.
Mat. 11. 28.

for pardon of sin, and even then a secret whisper of the Spirit casts that word into thy heart, *I will heal thy back-slidings, and love thee freely*, or such a voice as that, *come unto me all ye that labour, and are heavy laden, and I will give you rest*. Now this is a direct testimony; only I dare not leave it without a caution.—Some can relate extraordinary passages of providence attending the coming in of such and such a word: as that they did not know there was any such Scripture, nor did thy know where it was, and yet in opening the Book, it was the very first place their eye was cast upon; or they wanted a Book, and in the use of some other means unexpectedly a word was spoken, or remembred, so pat to the case, as if it had been a very message from Heaven: certainly the Spirits hinting in of words thus, is very observable; yet a bare giving in of a word is no warrant that it comes from the spirit, unless the soul come up to some end which the word it self poynteth at; there must not only be a word, but a closing with the word, and improving of the word, for the ends it aymeth at, as quickning, comforting, supporting, acting of some graces, or such like; and by this we may know that the testimony is true, and proceeds from the Spirit of God.

2. With argumentation, and that is when the Spirit brings in the testimony of blood and water; I may call it a testimony of Faith, and other graces of the Spirit written in our hearts, and brought out by the spirit in a way of argument; as thus—*He that believeth, hath everlasting life; but I believe*, Ergo. The first proposition is the Gospel, and in this way it is the first work of the spirit to open our eyes, for the understanding thereof. The second proposition is *thy case, or my case*; and here the Spirit enlightens the soul to see it self under that condition, *but I believe*. Indeed many times this is not so easily done, and therefore the spirit doth elicit and draw forth the soul to an assent by a further evidence of argument, *True* (sayes the soul) *he that believes hath everlasting life, but I am none of those believers, and therefore what doth this promise concern such an unbelieving wretch as I am?* In this case now the Spirit's work is longer, or shorter, even as he pleaseth; if it will be no better, the Spirit is fain to produce some other proofs of Scripture, as evidence faith in the subject in whom it is; such as *purifying the heart, love to God, his wayes, his people, &c.* and possibly it goes further yet, and proves those graces to be in the soul by further marks.—I know some object, if the spirit say, thou art a *believer*, because thou hast love, the soul may doubt still whether it have love or no; and if the spirit say, thou hast love because thou *delightest in God's Commandments*; the question may be still, whether that *delight* be sincere, or counterfeit; pure, or mixed; and therefore say they, *There can be no judgment of a man's justification by his sanctification; or of his sanctification by the operation of particular graces.*

I Answer, it is true, that whiles I endeavour to discover these graces merely by reason, they may be still subject to question, and so they can make no firm assurance; but in the soul that is graciously assured this way, the Spirit of God rests the heart upon an *ultimum quod sic*: he convinceth the soul by that which is most visible in him, and so stops the mouth of cavilling reason from perplexing the question any more. Indeed it is a fine skill to know whether a true assurance be merely rationally, or from the witness of the Spirit of God? whether it be wrought out of a man's own brain, or wrought into his heart by the Holy Ghost? now in some cases we may discern it, as thus; the assurance that the Spirit gives, doth sometime surprize a man unexpectedly, at unawares; as it may be in a Sermon, that he came accidentally unto; or in a Scripture, that I cast a transient-glancing eye upon; but thus doth not reason. Again, The assurance that the spirit gives, maintains a soul in a way of reliance and dependance, when it sees no reason why he should do so; or it may be when he sees a reason why it should not be so; as it is said of Abraham in another case, that he believed in hope against hope; faith told him there was hope that he should be the Father of many Nations, when reason told him there was none. Again, The assurance that the spirit gives, is attended with an high esteem of Prayer, Duties, Ordinances, and in the issue (which is the most principal sure mark) it purifies the soul that hath it, *He that hath this hope purifieth himself, even as he is pure*; he is ever washing himself from sin, and watching against sin, and taking all possible care to keep himself pure and unspotted in this present evil world, it keeps the soul humble, and lowly, it being impossible that such a testimony of the spirit, and so intimate a converse with God, and the light of his countenance should not reflect low thoughts upon a man's self concerning himself; such a man cannot but say, *Lord, what am I that thou hast brought me hitherto? what? for such a peevish, unbelieving, impatient*

Rom. 4. 18.

1 John 3. 3.

in-patient soul as mine is, to be carried in thy arms, and cheered with thy smiles, and to enjoy the comforts of thy spirit? Oh what a wonderful, merciful gracious God have I?

Yet in all this I exclude not the Spirit in drawing a rational evidence from Scriptures; certainly the spirit helps in a general way, by making use of our reason, only it elevates and improves our reason to a further assurance by a supernatural assistance; as in Prayer, and in Preaching of the Word, there may be a common assistance of the Spirit of God; but there is another kind of praying and preaching by the Spirit, which the Scripture often speaks of, and calls *the spirit of supplication, and the demonstration of the spirit*; and that is not performed by a common or general, but by a special and particular assistance of the Spirit of God; so there is a two-fold influence of the Spirit in putting forth acts of assurance in the heart, even of a Godly and Sound Christian; the very same man may act assurance sometimes rationally, and sometimes spiritually; in the former the spirit acts too, but in a common way, only in the latter, is the supernatural, special assistance, which peculiarly is said to be *the witness of the Spirit*. I speak not against rational evidences, only it concerns us to apply our selves to the Spirit to superadd his testimony: O let us not so content our selves with rational evidences, but that we labour to elevate the evidence of reason into a testimony of the Holy Spirit of God. To wind up all I have said—

O my soul, try now the hope of the spirits indwelling by these several signs; art thou enlightened savingly in the knowledge of God, and of Christ? art thou a Child of God, one of his adopted sons for whom he hath reserved the inheritance? hast thou a spirit of Grace and Supplication? a spirit of Sanctification? a spirit of Love? art thou led by the spirit? dost thou feel the drawings of thy soul in every duty to Jesus Christ? dost thou feel a liberty, or a delight in thy soul to walk in the way of his Commandments? dost thou feel any strength to come in against thy corruptions? dost thou feel the spirits help to act in Gospel-duties for Gospel ends? hast thou ever had the immediate testimony of the spirit? or if not so; hast thou ever had the immediate testimony of the spirit without any argumentation? hast thou unexpectedly dipt and lighted on some places of scripture that hath satisfied thy soul as with marrow and fatness? or if not so neither, hast thou the immediate testimony of the Spirit with argumentation? canst thou argue thus, *He that believeth shall be saved. but I believe, therefore I shall be saved.* Or if any doubt be made of the assumption; canst thou prove it by such other graces as accompany faith, and are the fruits of faith? canst thou say by the help of the spirit, and shinings of the spirit, that these, and these graces are in me, and have been acted by me; yea, *I do love God and Christ, I do repent of my sins, &c.* surely then thy hope is well grounded, thou hast the indwelling of the spirit; it is thine, even thine.

SECT. V.

Of believing in Jesus in this respect.

Let us believe on Jesus, as carrying on the great work of our salvation for us in these particulars, many scruples are in many hearts, *What? is it possible that I should have any share in Christ's ascension, Christ's session, Christ's mission of his spirit? was it ever in God's heart that I should partake with Christ in all these glories? if it must be so that he will let out his loves to so unworthy a wretch, was it not sufficient for him to have come down from Heaven, and to have acted my redemption here below? Is it not an high Favour that a King should leave his Court, to give a poor prisoner in the Jail a visit? but will he take him with him to his own home, and bring him into his own presence-chamber, and set him at his right hand in his throne? And so that Christ should not only leave his Fathers throne, and give me a visit, lying in the dark dungeon of unbelief; but that he should take off the bolts, and set open the prison doors, and take me up with him into Heaven, and there set me down at his right hand, and in the mean time give me the earnest and pledge of my inheritance, by filling my soul with his own spirit; O what an admirable incredible thing is this? it was the last vision of John which was so full of wonders. And I John saw the holy City, the new Jerusalem coming down from God out of Heaven.— And I heard a great voice out of heaven, saying; Behold the tabernacle of God is with men, and he will dwell with them. Surely it was a miraculous mercy that heaven should*

Rev. 21. 2, 3.

came

come down upon earth, and that God should come down to men: but Oh what is this, that Earth should go up to Heaven, that men should ascend up to God? yea, that my soul with Christ, and by Christ, should ascend to God, and sit down with God in heavenly places? yea, that my soul should have for its inmate the very same spirit that Christ himself hath? Oh I cannot, I will not, I dare not believe.

Scrupulous souls, be not faithless but believing; there is none of these particulars for which we have not a warrant out of the Word of God; and therefore believe: But that I may persuade to purpose, I shall lay down, 1. Some directions, and 2. Some encouragements of faith.

1. For directions of Faith, observe these particulars. As——

1. Faith must directly go to Christ.
2. Faith must go to Christ as God in the Flesh.
3. Faith must go to Christ as God in the Flesh made under the Law.
4. Faith must go to Christ not only as made under the directive part of the Law by his life, but under the penal part of the Law by his death.
5. Faith must go to Christ not only as put to death in the Flesh, but as quickened by the spirit; of all these before.
6. Faith must not only go to Christ as quickened by the spirit, but as going up into glory, as sitting down at God's right hand, and as sending the holy Ghost; Faith should eye Christ as far as he goes; if he be ascended, so should faith; if he go into glory, and sit down there, and act there for his people, so should faith; and so should we in a way of believing follow after him, and take a view of all his transactions where he is; we have heard before how faith should go to Christ as dying, and as rising again; but yet faith is low, while it doth not go within the vail, and see him in glory; it is not enough to have only a faith of Justification, but of Glorification. O come let us see Christ in Heaven, and we can have no less than a glorious faith! how many are there that never yet came to act faith in Christ as a glorified Christ? we are yet still in the lower form; many of us take in no more of Christ than what was done on the cross, or what some natural, and common resemblances of him can hold forth; we seldom follow Christ into Heaven, to see what he is doing there for us. O my soul! and O my faith! mount up, and be on the wing: Christ is gone up to heaven, Christ is set down at God's right hand; Christ hath sent down his holy spirit: to this purpose it was expedient that he should go away, and now he is gone away, to do something that remains to be done for thee in his Kingdom; he had still some glorious piece to frame for thy salvation, and therefore he left this world and went to his Father, that he might act it in glory; and now he is invested with all the riches of Heaven, he hath all the keys of Heaven and Hell, he hath all power to command, he hath received all the promise to himself, and all that he hath to do, it is to let out of himself again unto his Saints; he hath not only got his Father's heart for them, but he hath got all his riches to bestow upon them; when he came to Heaven, the Father bid him sit down at his right hand, and take what he would, and bestow what he would upon his Saints; and thereupon he gave gifts unto men, yea, he gave the gift of gifts, even the Holy Ghost himself. What? art not thou a partaker of this gift? O then *Look up unto Jesus* in reference to all these actings, set him before thee: Christ in all these particulars is a right object for thy faith to act upon.

7. Faith in going to Christ, his ascension, session and mission of the holy spirit, it is principally to look to the purpose, intent, and design of Christ in each of these particulars: Christ did nothing but he had an end, a meaning in it for our good; and here is the life of Faith, to eye the meaning of Christ in all his doings. Now the ends of Christ's ascension, session, and mission of his spirit were several; I shall instance onely in these few. As——

1. Christ ascended that we might ascend: look whatever God acted on Christ's person, that he did as in our behalf, and he means to act the same on us: was Christ crucified? so are we; is Christ risen again, so are we risen together with him: is Christ gone up into glory? so are we; Heaven is now opened and possessed by Jesus Christ for us, and at last we shall ascend even as he ascended; Christ cannot be content with that glory he hath himself, until we be with him; *Father I will, that those also whom thou hast given me, be with me where I am, that they may behold, or enjoy my glory which thou hast given me.* Christ as our head is in glory, and so we are there already with him; and Christ as our advocate is in glory, and there he is pleading and pray-
ing

ing for us, that we may actually be received and brought up to him: *Father I will that these whom thou hast given me may be with me.* Christ's crown of glory is as it were a burthen on his own head, untill it be set on the heads of all his saints; O the blessed end of Christ's Ascension! how should faith pry into this? Believers! you see your object, you know his person, never be quier untill ye come into his condition: as we must go through all ordinances and creatures till we come to Christ, so through all conditions of Christ untill we come to glory.

2. Christ sat down that we might sit with him in heavenly places, what is the end of Christ's Session, but that we might have all his saints with the same priviledge? In this height of glory, Christ is the pattern, and plat-form, and Idea of what we shall be; surely this is the very top of Heaven; Christ is exalted above the Heavens, that we might in our measure and proportion be exalted with Christ; it was Christ's Prayer, that his Father, and he, and we, might all be one, *As thou Father art in me, and I in thee, that they also may be one in us.* Oh how should faith stand, and gaze on Jesus Christ in this respect? what? is he on God's right hand? and is he there preparing a room, a seat, a mansion for my soul? What shall I sit at the right hand of Christ? shall I sit as an assessor on his judgment-seat to Judge the world with Jesus Christ? *when the Son of man shall sit on the Throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.* O what is this? had not Christ said it, how could I have believed it? admire O my soul at this aim of Christ: the meaning of his exalting himself, it was to exalt thee; and the meaning of his exalting thee on this manner, it is to manifest to all the World, what the Son of God is able to do, in raising so poor a creature to so rich a glory. O the end of Christ's sitting at God's right hand! hereby the Saints are Christ's off sors; Lord's of the higher house, the Kings Peers to judge the World with him, Christ divides (as it were) the throne with them. *I appoint unto you a Kingdom, as my Father hath appointed unto me, that you may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve Tribes of Israel.*

John 17. 21.

Mat. 19. 28.

Luk. 22. 29, 30.

3. Christ sent down the Holy Ghost, that he might dwell in our souls, endow us with gifts, and graces; that he might comfort us, seal us unto the day of redemption; fit us for glory, amongst the many ends for which Christ sent down his holy spirit, I shall insist only on these two.—

1. That he might help us to cry *Abba Father*: and make us to come boldly to the Throne of grace, as Children to a Father. It is the spirit that takes us by the hand and leads us to the Father, when others stand at a distance, and cannot come near: As a Prince's Son is admitted at all times though others are kept out by Officers and Guards; so though there be never so much darkness, and fire, and terrour about God; yet the adopted child, who hath received the spirit of adoption, can say; *make way there, and let me come to my Father; guards are appointed to keep out strangers, but not Sons.* And no wonder, for the spirit makes intercession for us, with groanings which cannot be uttered; the spirit teacheth us what to pray, and how to pray as we ought; the spirit puts a courage and boldness into the hearts of his Saints, even to admiration; this appears in that sometimes they have beset God with his promises, that he could no way get off. *Quicken me according to thy word.*—*And strengthen me according to thy word.*—*And be mercifull unto me according to thy word.*—*And uphold me according to thy word.*—*And give me understanding according to thy word:* And sometimes they have beset God with their challenges of his Justice, Faithfulness, and Righteousness: so David, *Deliver me in thy righteousness.*—*And judge me according to thy righteousness.*—*And quicken me according to thy righteousness.*—*And in thy faithfulness answer me, and in thy righteousness.* Why, this is the spirit's work, he helps our infirmities, he emboldens our spirits in their approaches to God: surely it is one end of the spirit's mission; *Because ye are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba Father.* I will not deny but that bastards, strangers without the Covenant, having no right to God as their Father, may yet petition God, as a subdued people do their Conqueror, or as Ravens cry to God for food, or as some bowl upon their beds for Corn and Wine; but they cannot pray; in right Prayer there is

Rom. 8. 26.

Psal. 119. 25.

28.

29.

116.

169.

Psal. 31. 1.

35. 24.

119. 40.

143. 2.

Gal. 4. 6.

Hos. 7. 14.

not only required gracious ingredients in the action, but also a new state of adoption and filiation: many speak words to God, who do not pray; many tell over their sins, who confess not their sins to God, many speak good of God, who do not praise God; thousands claim Fathership in God, where there is no Sonship, nor ground in the thing

thing it self. A new nature is only that best bottom of Prayer, that takes it off from being a taking of God's Name in vain. Now this is the fruit of the spirit, and one of those ends of the spirits mission.

2. That he might guide us into all Truth; I mean into all necessary, Fundamental saving Truths: in this respect we have need of the spirit in these dayes. He it is that Dictates to us which is the true Religion; he it is that transcribes upon our hearts, that which was before onely written in our books; he it is that not onely reveals truth from without, but imprints it also on the soul, as a man doth a seal by impressing it on the wax; to this purpose saith the Apostle, *He that believeth on the Son of God, hath the witness in himself*; how in himself? I answer, 1. In that the Spirit gives him a habit of faith. 2. In that the Spirit causeth him to bring it forth into act. 3. In that the Spirit stamps on the soul all those other impressions of desire, hope, love, joy, or whatever else we call the new nature; so that now there is a new nature within him, he hath new thoughts, new designs, new desires, new hopes, new loves, new delights, he drives a new trade (as it were) in this world for another world: he is become in Christ a new Creature, *Old things are passed away, and all things are become new*. And from hence we may soundly argue the truth of our religion. Mark this, as the Written word is the testimony without us, so are these impressions of the spirit the testimony within us, by which we may know every necessary truth as it is in Jesus; this is the meaning of the Apostle, *He that believeth hath the witness in himself*: unbelievers have indeed a testimony without them, but believers have a double testimony, one with out, and one within; and this witness within us will go with us which way soever we go: it will accompany us through all straits and difficulties. The external testimony may be taken from us; men may take from us our Bibles, our Teachers, our Friends; or they may imprison us where we cannot enjoy them; but they cannot take from us the Spirit of Christ: this witness within, is a permanent, settled, habituate, standing witness; O what an excellent help is here, that a poor Christian beyond all the furniture of the most Learned Men, that want this testimony of the spirit of Christ! surely this advantage will exceedingly furnish us against all temptations to any error, that is plainly contrary to the essentials of religion. One of our late Divines puts a case—

Mr. Baxters
Spirits witness
to the
truth of Chri-
stianity.

If the Devill or any seducer would draw us to doubt, whither there be indeed a Christ? or whether he did rise again, ascend, sate down at God's right hand, and thence sent down the holy Ghost? what an excellent advantage is it against this temptation, when we can repair to our own hearts, and there find a Christ, or a Spirit of Christ within us? O (saith the sanctified soul) *have I felt Christ relieving me in my lost condition, delivering me from my captivity, reconciling me to God, and bringing me with boldness into his glorious presence? and now after all this I shall doubt whether there be a Christ in Heaven, or a Spirit of Christ in my heart on Earth? have I felt him new creating me, opening my dark eyes, and bringing me from darkness into his marvellous light, and from the Power of Satan unto God, binding the strong man, and casting him out, and yet shall I question whether there be a Christ, or a Spirit of Christ? hath he made me love the things which I hated, and hate that which I loved? hath he given me such a taste of the powers of the world to come, and possessed me with the hopes of glory with himself, and given me a measure, and portion in God, and set my heart where my treasure is, and caused me in some measure to have my conversation in Heaven above, and yet shall I doubt whether there be a Christ above, or a Spirit within? O what an impudent lying spirit is this, that would tempt me against so much experience? And thus may a believer argue from the testimony that is within.*

I know some seeming Saints have fallen off into as great blaphemies as these I have named; witness the Quakers, and Ranters, &c. but I may say of such as John did, *They went out from us, but they were not of us*; for if they had been of us, they would no doubt have continued with us. It is no wonder if Satan prevail against those that gave Christ no deeper room but in their phantasie, and that did never heartily close with him in love. But for those that have the Spirit of Christ within them, it is not so with them; if they cannot answer the cavil of Satan, or of any of his instruments, yet they can hold fast the grounds of faith; Christ hath a deep room and interest in their spirits; he is held faster by the hand than by the head alone; love will hold Christ, when reason alone would let him go; his ear is nayled (as it were) unto his door; and because he loveth him, he will not leave him: *Who shall separate him from the love of Christ? shall tribulation,*

2 John. 5. 10.

2 Cor. 5. 17.

1 John 2. 19.

Rom. 8. 35,
36, 37.

ation, or distress, or persecution, or famine, or nakedness, or peril, or sword, (as it is written, for thy sake are we killed all the day long) nay in all these things we are more than conquerors through him that hath loved us. A modern Writer brings in a sincere heart, paraphrasing (as it were) on this Text in this manner; *Who shall separate us from the love of Christ?* O thou malicious Devil, that dost hunt me with thy fiery darts! O you all hereticks, infidels, blasphemers, that fill up my ears with your foolish sophisms, and trouble me with your disputes against my Lord & Redeemer! go to him that knows him only by the hearing of the ear, if you mean to prevail; but I have known him by the sweet experiences of my soul; go to him that makes a Religion of his Opinions, and whose belief was never any deeper than his fancy, and whose piety never reached higher than to abstinence, and tasks of formal duty; these you may possibly draw away from Christ. But do you think to do so by me? why, tell me how? with what weapons or arguments can you think to prevail? what? shall tribulation be the means? no, no; I have that promise in the hand of my faith, and that glory in the eye of my hope, that will bring me through all tribulations under Heaven: or shall distress do it? why, I will rather stick so much closer to him that will relieve me in distress and bring me to his rest. Or will you affright me by persecution? I am assured that this is the nearest way to Heaven, and I am blessed of Christ, when I am persecuted for righteousness sake. Or shall nakedness be the weapon? I had rather pass naked out of this World to Heaven, than to be clothed in purple, and to be stript of it at death, and to be cast into hell; Adam's innocent nakedness, and Lazarus's rags were better than that Epicure's gay apparel.--- Or shall famine be the meanes? why, man liveth not by bread alone; I had rather my body were famished than my soul; I have meat to eat that ye know not of, even the bread of life, which who so eats shall live for ever. Or will you affright me from Christ by the sword of violence? I know that the Lord whom I believe in, and serve, is able to deliver me out of your hands; but if he will not, be it known to you I will not forsake him; your sword will be only the key to open the prison doors, and let out my soul that hath long desired to be with Jesus Christ. If you tell me of peril, I know no danger so great as of losing Christ, and salvation; and of bearing his wrath that can kill both body and soul: do I not read in certain Histories of that noble Army of Martyrs, who loved the Lord Jesus to the death, and gloryed in tribulation, and would not by the flames of fires, or jaws of Lyons, be separated from Jesus Christ? did not they pass through the red sea, as on dry ground, to the promised land? yea, though they were killed all the day long, and accounted as Sheep to the slaughter? did they not stick and cleave fast to the Lord, and to the Captain of their salvation? nay; were they not in all this conquerours, and more than conquerours, triumphing in flames, to the confusion of Satan, and all their enemies; as Christ triumphed on the Cross, destroying by death the Prince of death? Oh what a blessed advantage is it against all temptations, to have the impress of the Gospel of Christ on our heart, and the witnesses in our

Mr. Baxter
ibid.

Heb. 2. 14.

But I hear some object; If the witnesses in our selves be so full and convincing, then what need have we any more to make use of Scriptures, or Ministers? why should we leave an higher Teacher to go to a lower?

But I answer, 1. There is more than one thing wanting to enwise us to salvation; as first, an outward Word; and secondly, an outward Teacher; and thirdly, an inward Light: And accordingly God supplies this threefold want; the first, by giving us the Scripture; the second, by giving us a Ministry, and other occasional Teachers; the third, by giving us the illumination of the Spirit, to help us to see by the former means, and to make the Word and Ministry to us effectual. Now it were a mad thing for a man to say, I have eyes to read in a book, and therefore I have no need of the light of Candle, or of Sun; or I have eyes, and Sun, and therefore I have no need of the light in the Air, which cometh from the Sun; or I have the light both of the Eye, and Sun, and Air, and therefore I can read by it without a Book; or I have a Book, and therefore I can read it without a Teacher: certainly if a man would read, he must have all these, or more than one of these; so God hath appointed us three necessary means for our illumination and direction; the Word, the Ministry, and the Spirit; *What God hath joyned, let no man separate*; if any will foolishly go, and set one of these against another, when God hath set them all together, and made them all necessary, assigning to each a several part in the work of our illumination, they may abuse God and themselves, and go without the light, while they despise the necessary causes of it. God's

evidences

evidences must not be separated, much less must one be pleaded to the neglect of all the rest; as the work within us is not the first testimony, but a secondary confirming testimony, so doth it not make the first unnecessary or void: besides that, by the external testimony we must convince other men, which by the witness within us we cannot do. But this only by the way.

2. For the encouragement of our Faith to believe in Christ as in reference to his Ascension, Session and Mission of his Spirit.

1. Consider of the excellency of this Object; what is it but Christ? Christ in his Ascendant, Culminant, Regnant Power? Christ in his Marching, Conquering, Triumphant Postures? in his Free, and Large, and Magnificent Gifts? *When he Ascended on high, he led Captivity Captive, and gave Gifts unto Men.* O the Glory, O the Excellency of Christ in these Respects! Verily they are enough to tire out Men and Angels with the only Act of wondering and surveying of their vastness. Here is Gospel-Work for all Eternity, to dig into this Gold-Mine, to rouse and turn this Soul-delighting precious Stone, to behold, enquire, and search into these depths and heights of Christ exalted: and I believe this is the satiety, the top, and prime of Heavens Glory, to see and wonder at the virtues of him that sits on the Throne, at the right hand of God; to be filled, but never Satiated with the Glory of Christ. What? Christ ascended? Christ set down in Glory? and Christ sending down his Holy Spirit? here's a Compendium of all Glories: here is one for an heart to be taken with, made up of nothing but of several Mysteries of Glory.

2. Consider the Power, Vertue, and Influence of this Object into our souls Salvation; oh what a stately Tower have we here erected to see Heaven on? Faith may stand (as it were) on this Mount, and see it self in glory; Oh the flowings, the rich emanations of Grace and Glory that come from hence! come, let us draw, the Well is deep; all the drops and dewings that fall on Men or Angels are but as chips in comparison of that huge and boundless body of the fulness of Grace that is in Christ; one Lilly is nothing to a boundless and broad Field of Lillies; Christ is in these respects the Mountain of Roses; oh how High, how Capacious, how Full, how Beautiful, how Green? could we but *smell him who feeds among the Lillies, till the Day break, and the shadows fly away*; could we but dive into the Golden Veins of these unsearchable riches of Jesus Christ, we should say, *It is good to be here.* Oh it's good to gather up the fragments that fall from Christ; his Crown shines with Diamonds and Pearls; oh why do we toil our selves in gathering sticks, when to-morrow we shall be out of this World, and go to Christ? come, where is our mouth of Faith? let us lay to it here, let us *suck and be satisfied with these Breasts of consolation*; let us *milk out, and be delighted with the abundance of his Glory.*

3. Consider of the suitableness of these Objects to our several conditions; you may remember the first cry, *Was it not love enough for Christ to come down, and to visit us here; but that he must go up and take us with him?* no, no, his love was so great and vast, that for our sakes he moves up and down; this ravished the Spouse, *Behold he comes leaping upon the Mountains, and skipping upon the Hills,* Cant. 2. 8. Gregory that measured his leaps, thus gives them; he first leaps from his Fathers Mansion to his Mothers Womb; from her Womb to the Cratch; from his Cratch to his Cross; and from his Cross to his Grave; from his Grave up again to Heaven; great leaps indeed, that shewed both his readiness to love, and willingness to save: infinite love can never be out-tired with greatest actions. But another cries, how should I believe that Christ is exalted, and that by vertue thereof I shall be exalted, when I see my self in a forlorn condition, forsaken of God, and abject amongst Men; *Alas! Man at his best is altogether Vanity, yea, Men of low degree are Vanity, and Men of high degree are a Lye, to be laid in the Balance I am altogether lighter than Vanity; how then should I believe any such condition; is a Worm a fit or a capable Subject to wear a Crown?* Yes, the Lord is great, and he can do great things; *He raiseth up the Poor out of the Dust, and lifteth up the Beggar from the Dung-hill, to set them among Princes, and to make them inherit the Throne of Glory; for the Pillars of the Earth are the Lords, and he hath set the World upon them, he will keep the Feet of his Saints.*——Why there is my sadness, cries another; *He will keep the Feet of his Saints; if I were but a Saint, I could believe this Power; but alas! I am unholy, an unsanctified piece of Clay; I am a sinner, a sinner of the Gentiles, chief of sinners, I deserve to be thrown down to Hell, rather than to be invested with Glory, and to sit in Heaven; True, but yet the Holy Ghost is given to make thee holy; of thy self thou art vile, and most vile; but hath not the Holy Ghost entred in, and took possession of thy Spirit?* hath he

Cant. 2. 8.

Psal. 62. 9.

1 Sam. 2. 8, 9.

he not washed thee with water? yea, thoroughly washed away thy blood? hath he not anointed thee with oyl, and covered thee with silk, and decked thee with gold and silver, and made thee comely through his comeliness which he put upon thee? Why, this is the office of the holy Ghost, and if thou hast but the in-dwelling of the Spirit, this is thy state: I know there is a part of thee unregenerate, and it will be so while thou art on earth, but withall there is in thee a new nature, another nature; there is something else within thee which makes thee wrestle against sin, and shall in time prevail over all sin, and this is the Spirit of Christ, sanctifying of thee; *Being sanctified (saith the Apostle) by the holy Ghost.*

Rom. 15. 16.

—Other complaints might be thus brought in, but if we understand the meaning, the design of Christ in his Ascension, Session, and mission of his Spirit, how might a true faith answer all? oh believe! believe thy part in Christ's Ascension, Christ's Session, Christ's Mission of his holy Spirit, and thou mayest go singing to thy grave! a lively faith in such particulars would set a soul in heaven, even whilest yet on earth.

S E C T. VI.

Of loving Jesus in that respect.

LET us love Jesus, as carrying on the great work of our salvation for us in these particulars; much hath been said already of Christ's Conception, Birth, Life, Death, Resurrection; such Arguments of love as are enough to swallow up souls in love to Christ again: O the treasures of love and wisdom that have been opened in former passages! but as if all those were not enough for God, see here new Gold mines, new found out Jewels, never known to be in the world before, opened and unfolded in Jesus Christ. Here are the incomes of the beams of light, most inaccessible; here are the veins of the unfearchable Glories of Jesus Christ; as if we saw every moment a new heaven, a new treasure of love; the Bosom of Christ is yet more opened; the new breathings and spirations of love are yet more manifested. See! Christ for us, and for our salvation is gone up to Heaven, is set down at God's right hand, and hath sent down the holy Ghost into our hearts; in the pouring out of these Springs of Heavens love, how should our souls but open the mouth-wide, and take in the streams of Christ's Nectar, Honey, and Milk, I mean his sweet, and precious, and dear love-breathings? We have heard of Christ's invitations, *Come to me all ye that are weary and heavy laden*: but suppose Christ had never outed his love in such a love-expressing *Come to me*; yet Christ himself in these glorious particulars is such a drawing object; (the very beauty of Christ, the very smell of the Garments of Christ, very capacious and wide Heaven of Christ's exaltation are intrinsically, and of themselves such drawing, ravishing, winning objects) that upon the apprehension of them we cannot chuse but love Christ: as Gold that is dumb and cannot speak, yet the beauty and gain of it cryeth aloud, *Come hither poor creature, and be thou made rich*; so if Christ should never open his lips, if he should never gently move, *Open to me my sister, my love, my dove, my undefiled, for my head is full of dew, and my locks with the drops of the night*; yet the Glory, the Power, the Sovereignty of Christ; the exaltation of his Person, and the magnificence of his Gifts, should even change our souls into a Globe or mass of Divine Love and Glory; *As it were by the Spirit of the Lord.*

Mat. 11. 28.

Cant. 5. 2.

2 Cor. 3. 18.

Two things I shall instance in, which may be as the Load-stones of our love to Christ; the first is his glory, and the second his bounty.

1. For his Glory, no sooner was he ascended, and set down at God's right hand, but John the Divine had a sight of him, and oh what a glorious sight! *He was clothed with a garment down to the feet, and girt about the paps with a golden girdle; his head and his hairs were white like wooll, as white as snow, and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters; and he had in his right hand seven stars, and out of his mouth went a sharp two edged sword, and his countenance was as the Sun that shineth in his strength*; when John saw him thus, he swoons at his feet, but Christ for all his Glory holds his head in his swoon, saying, *fear not, I am the first, and the last; I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and hath the Keys of hell and of death.* A glorious Christ is good for swooning, dying sinners, would sinners but draw near, and come and see this King in the chariot of love, and come and see his beauty, the uncreated white and red in

Rev. 1. 13, 14, 15, 16.

ver. 17, 18.

his sweet countenance, he would certainly draw their souls unto him. Nay, say that all the damned in hell were brought up with their burning fiery chains to the utmost door of Heaven: could we strike up a window, and let them look in, and behold the Throne, and the Lamb, and the Troops of glorified spirits clothed in white, with Crowns of gold on their heads, and Palms in their hands, singing the eternal praises of their glorious King; oh how would they be sweetened in their pain, and convinced of their foolish choice, and ravished with the fulness of those joyes and pleasures that are in Christ's face for evermore? surely much more may this glory of Christ warm thy heart; O my soul! what an happiness were it to see the King on his Throne; to see the Lamb, the fair Tree of Life, the branches which cannot for the narrowness of the place have room to grow in, *For the Heaven of Heavens cannot contain him?* What an happiness were it to see love it self, and to be warmed with the heat of immediate love that comes out of the precious heart and bowels of this princely and royal Standard-bearer? as yet thou canst not, must not see these sights, there's no seeing the King thus in his beauty till thou comest to glory; for then, and then only must thou see him face to face, and yet the Idea and Image of this glory is seen and may be seen of every true believing soul; enough may be seen by an eye of faith, to kindle in thine heart a flame of love to the Lord Jesus Christ: Oh who can think of the glory that is in this dainty delightful One, and not be swallowed up in love? Who can think of Christ's sitting at God's right hand, and sparkling in this glory round about, and casting out beams of glory through East, and West, and North, and South, through Heaven, and Earth, and Hell, and not love him with the whole heart, soul and might? I remember one dying, and hearing some discourse of Jesus Christ: *Oh (said she) speak more of this, let me hear more of this; be not weary of telling his praise, I long to see him, how should I but long to hear of him?* Surely I cannot say too much of Jesus Christ; in this blessed subject no man can possibly hyperbolize; had I the tongues of Men and Angels, I could never fully set forth Christ; it involves an eternal contradiction that the creature can see to the bottom of the Creator. Suppose all the sands on the Sea-shore, all the Flowers, Herbs, Leaves, twigs of Trees in Woods and Forrests, all the Stars of Heaven, were all rational creatures, and had they that wisdom, and tongues of Angels to speak of the loveliness, beauty, glory and excellency of Christ, *as gone to Heaven, and sitting at the right hand of his Father,* they would in all their expressions stay millions of miles on this side Jesus Christ. O the loveliness, beauty, and glory of his Countenance! can I speak, or you hear of such a Christ? and are we not all in a burning love, in a seraphical love, or at least in a conjugal love? O my heart! how is it thou art not love sick? how is it thou dost not charge the daughters of Jerusalem as the spouse did, *I charge you O daughters of Jerusalem, if ye find my beloved that ye tell him, I am sick of love?*

Cant. 5. 8.

2. For his bounty, no sooner was he ascended, and set down at God's right hand, but he gives gifts unto men; and he sends down the holy Ghost. This was the Gift of gifts; I shall only weigh two Circumstances in this Gift, either whereof both dignifies, and casts a sparkle of bounty from the Giver, into the heart of the Receiver to move him to love. As——

One Circumstance is the greatness of the Giver; certainly the preheminance or dignity of any principle ennobleth and enhanceth the effect; a gift coming from a great Person carries ever a scent with it of a certain greatness, and relisheth either of excellency, or superiority, or nobility, or all. It is storied of *Charles* the fifth, that in his wars being ever prest with want of money, and so unable to remunerate the services of divers Dutch Captains, and Nobles, whom he had entertained; he used after any great exploit performed by them, to call together his Nobles and Camp into such a field, and there in the presence of them all to take a Gold chain from about his own neck, and to put it about the neck of such a Captain, or such a Collonel, and so to embrace him and to give him thanks for his gallant service: why, this they esteemed a greater favour (being Circumstanced by such a Person, in such a way) than if in very deed he had given them a sufficient pay, or remuneration. O they valued that Chain more than many bushels of the like Gold; the very Person of the Emperour hanged at the Chain such a precious Jewel, as in warlike conceits a million of Gold could not countervail. O my soul, if an Emperour thus gained the affections of men, how shouldst thou but love Christ the great Emperour of Heaven and Earth: it was he that gave thee his Spirit, it was he that took off the Spirit which is upon him, (so is the expression of God to *Moses*) and put it upon thee; and doth not the Person of Christ, the Dignity of Christ, enhance

Numb. 11 17.

the value of the gift? as all gifts are signs of love, so the love of a great Personage, and the gifts issuing from such a love, ought more to be accounted than any gifts of any meaner person whatsoever.

2. Another Circumstance is, the greatness of the Gift; this argueth greatness of good will; and consequently deserveth a correspondence of a semblable affection. Now what greater gift had Christ in store, than to give his own spirit? the spirit proceedeth from him, and is the same essence with himself; the spirit is the third Person of the true and only God-head, proceeding from the Father and the Son, and coeternal, coequal, and consubstantial with the Father and the Son; this appears by those divine Attributes and Properties which are attributed, and communicated to the holy spirit: As, 1. Eternity. God never was without his spirit; *In the beginning, God created heaven and earth, — and the Spirit of God moved upon the face of the waters.* 2. Omnipotency, because he, together with the Father and the Son, created and preserveth all things, *By his Spirit he hath garnished the heavens; the Spirit of God hath made me; and all these things worketh that one and the self-same Spirit, dividing to every man severally as he will.* 3. Omniscency, or the knowledge of all things, *For the Spirit searcheth all things, yea the deep things of God.* 4. Immutability, or unchangeableness, *Men, and brethren, this Scripture must needs have been fulfilled which the holy Ghost spake.* 5. Infinite mercy, or love; *God is love, — and the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.* 6. Holy indignation even against hidden sins, *They rebelled, and vexed his holy Spirit; why hath Satan filled thy heart to lye to the holy Ghost? — thou hast not lied unto men; but unto God; (a plain Text for the Divinity of the holy Ghost) — How is it that ye have agreed together to tempt the Spirit of the Lord? Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.* I might add Miracles, and the institution of Sacraments, and Prophecies, and Gifts, and Graces as the effects of his Divinity: *I cast out devils (saith Christ) by the Spirit of God, and baptize in the Name of the Father, and of the Son; and of the holy Ghost. And the Spirit speaketh expressly, that in the latter times some shall depart from the faith. And we are changed into the same image from glory to glory, even as by the Spirit of the Lord.* See now how the holy spirit is God, coeternal, coequal, and consubstantial with God the Father, and God the Son; is not this a great gift? yea, as great a gift as possibly can be given? what can he more than to give himself, and to give his spirit? O the bonds of love that are upon man towards Christ in this respect.

Come my soul and take a view of the Glory and Bounty of Jesus Christ! if thy heart be not all brass, and iron, and stone; if there be any fleshiness, softness, or pliability in it; why, then how shouldst thou chuse but love? if either beauty or bounty; if either Majesty or magnificence can draw thy affection, Christ will have it; for in him is all; O let him be thy all! surely if thou hast any thing besides himself, he is the Donor of all, he is the beauty of all, the sum of all, the perfection of all, yea, he is the Author, Preserver, and Finisher of all.

SECT. VII.

Of Joying in Jesus in that respect.

Let us joy in Jesus as carrying on the great work of our salvation for us in these particulars; there is not a particular under consideration, but 'tis the object of a Christians joy. As, —

1. How should it heighten my joys, and enlarge my comforts, when I do but consider that Christ is ascended into glory? by this it is clear and evident, that Christ is accepted of the Father for me, or otherwise he should never have been received into Heaven; if any frown had been in the face of God, surely Christ coming so near God, he should have had it; if any exception had been against his satisfaction, any flaw in our pardons, surely Christ should have heard of it; yea, without question he must have been turned out of Heaven, until he had made a full payment of our debts. I need not doubt of my acceptance at the Throne of Grace, when Jesus Christ is accepted for me, and that I stand in such a relation to Jesus Christ. Oh what joy is in this!

2. How should it heighten my joyes, and enlarge my comforts, when I do but consider that Christ is set down at God's right hand. Why, now he hath the keys of Heaven delivered into his hands; *All power is given unto him in heaven and in earth*, and now he can do what he will; God the Father hath given away (as it were) all his Prerogatives unto Jesus Christ; *All judgment is committed to the Son, for the Father judgeth no man*. Now he is in a Capacity of acting out all his love, and the Father's desire to me in the most glorious way; he is highly advanced, and thereby he hath the advantage to advance me, and to glorifie me; God hath given into his hands all the treasures and riches of Heaven; in bidding him, *sit down at his right hand*, he told him that he would have no more to do with the world, but that Christ should have all, and that Christ should bestow all he had amongst his Saints; and that this should be the reward of his death; and when once his Saints were come about him, and fate with him in his glory, why then Christ should resign up again his place, *And deliver up the Kingdom to God, even the Father*. Oh what joy may enter into this poor dark dungeon, disconsolate soul of mine, whiles I but think over these glorious passages of my Christ in glory?

3. How should it heighten my joyes, and fill me with joy unspeakable, and full of glory, when I do consider that Christ, hath sent down his holy Spirit into my heart? when sorrow had filled the Apostles hearts, because he had told them, *I must go away*; he comforts them with this, *If I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you*. The Spirit is the Comforter, and where he comes, he fills souls with comforts; O what comfort is this, to know that the spirit of Christ is my Inmate? that my soul is the Temple, the Receptacle, the House and dwelling of the spirit of God? that Christ is in me of a truth, and that not only by the infusion of his grace, but by the in-dwelling of his spirit? surely it is some comfort to a sickly man that he hath a Physitian alwayes in the house with him; and to a woman that is near her travail, that the Midwife is in the house with her; but what comfort is it to a poor soul that the spirit of Christ is alwayes in him? *I will send you another Comforter (said Christ) that he may abide with you for ever*. Christ in his bodily presence went away, but Christ in his spirit continues still; *Lo I am with you alwayes, even unto the end of the world*; he is with us, and which is more, he is in us for our comfort. *Christ in you the hope of glory*. Not Christ in Sermons which we hear, nor Christ in Chapters which we read, nor Christ in Sacraments which we receive; nor Christ in our heads by high notions, nor Christ in our mouths by frequent glorious expressions; but Christ in our hearts by his spirit, is unto us *the hope of Glory*. The grounds of our comforts in this respect, is,—

1. Christ's Presence; it is said of Paul, that after a sad shipwrack, the sight of some Christian brethren so cheared him, that upon the sight of them he *thanked God, and took courage*; it is said of Caesar, that he cheared the drooping Mariners in a storm, by minding them of his presence, *You carry Caesar*; how much more should the in-being of Christ solace Saints? *Lo I am with you*. O my soul, was it not a cordial to the Disciples in a storm, that Christ was with them, whom the winds and waves obeyed? cheer up now, for if the Spirit be in thee, Christ is with thee.

2. Christ's Complacency; if his Spirit dwell in us, how should he but be well pleased with us? a man cannot properly be said to dwell in a prison, in which he taketh no delight; the Spirits in-dwelling imports a delight of Christ in such a soul, *Here will I dwell, for I have desired it, or delighted in it*, saith God of Zion, though many times drooping Christians, viewing their own beggarliness and vileness, judge themselves worthy to be detested and deserted, and would relinquish themselves if they possibly could, yet Christ looketh to the poor and contrite soul as a meet habitation for himself to dwell in, *I dwell in the high and holy place, with him also that is of a contrite, and humble Spirit*.

3. Christ's Communications; union is the ground of our communion with Christ; and the nearer our union, the greater is our communion; if Christ were only in a believer by the habit of grace, the union would not be so great, but if Christ be in us by his spirit, the union is nearer, and therefore the communion will be greater. O my soul remember this in all thy straits; there can be no creature-want, or danger whatsoever wherein the improvement of this in-dwelling of the Spirit may not refresh thee: art thou sick? the Physitian both of soul and body is within thee; art thou sad? the Comforter himself that supplies the stead and room of Christ, inhabits in thee; art thou in exile,

in banishment, imprisonment at greatest distance from thy dearest Friends? see *Paul's refreshment* when they were ready to pull him in pieces. and threw him into the Castle, even the night following the Lord stood by him, and said, be of good cheer *Paul*. Christ will stand by thee, nay, Christ by his Spirit dwelleth in thee, and will speak to thee comfortable words in thy greatest pressures.

Acts 23. 11.

4. Christ's Witnessings, if his Spirit dwell in us, we may then be assured of future glory, *Christ in you the Hope of Glory*. 'Tis a sweet note of a Divine upon it, *The excellency of Christ's Spirit in Believers, giveth existence to their hopes of Glory. The Spirit in us is God's earnest of Glory; the Spirit in us doth prepare us for participation in that Glory*. I look upon this in-dwelling of the Spirit as that which no Hypocrite in the World can lay any claim unto; as for gifts, or graces, an Hypocrite may attain them, or something like them; it is said of *Simon Magus*, that he believed; it is said of *Judas*, that he repented; and of *Esau*, that he sought his birth-right with tears; it is said of some, that they partook of the Heavenly Gift, and of the Powers of the World to come, and yet fell away; and it is said of such others, that they trampled upon the Blood of Christ wherewith they were sanctified. Thus we find in Scripture-phrase, that in an Hypocrite or wicked Man, there may be a kind of Faith and repentance; a taste of Heaven, and of Sanctification; but where do we find in all the Bible, that Christ, or the Spirit of Christ, is said to dwell in an Hypocrite, or wicked Man? this only is the great privilege of a true believer, *Christ in him the Hope of Glory*.—O the comfort of this in-dwelling of Christ! If *Zacharias* hearing that Christ would abide in his House, received him joyfully; how much greater cause of joy have they who have already lodged him in their hearts? *These things have I spoken to you*, said Christ, *that my joy might remain in you, and that your joy might be full*.

Col. 1. 27.
Mr. Ash in his
Sermon of
Christ the
riches of the
Gospel.
Acts 8. 13.
Mat. 27. 3.
Heb. 12. 17.
Heb. 6. 5, 6.
Heb. 10. 29.

Luke 19. 6.

John 15. 11.

And now, O my soul, spread thy self on this great good, Christ's Ascension, Christ's Session, and Christ's Mission of his Holy Spirit. What is joy but an effusion of the appetite, whereby the Soul spreads it self on what is good, to possess it more perfectly? the object is sweet, and large, and therefore the soul had need to spread it self, that it may be more united to the Object, and touch the good in more of its parts, yea, if it were possible in every part. There is not any particular here before thee, but 'tis fewel for joy. O what joy was in Heaven, when Christ Ascended, and when Christ sat down at God's right hand, and when Christ sent down the Holy Spirit? how stood the Angels wondring and admiring at these several passages? how did they stoop, and look with the bowing of the Head, and bending of the Neck, as the Word implies? and is not thy interest in these transactions more than Angels? O rejoyce, and again rejoyce! suppose thy self in Heaven, and that thou hadst a vision of Christ ascended; say, is he not a pleasant Object? In his face there is fulness of joy. Suppose thy self to have been in Heaven when he first entred into it, and when he first sat down at God's right hand, and sent down the Comforter to his Saints, was not Heaven full of joy? methinks the very thought of Christ's bright Face, and Christ's white Throne, and Christ's Harpers, and Heavenly Troops surrounding the Throne, and Christ's welcome to his Father, both for himself and all his Saints; and Christ's carrying thy name upon his Breast before his Father, should fill thy soul as full of joy, as possibly it can hold. O the first-fruits of *Emanuel's* land, that lyes beyond time and death! O the joyes that were in Heaven at Christ's first entrance into Heaven! O my soul, why dost thou not check thy self, and lay aside thy sad complaints, and forget this Earth, and Earthly troubles? why dost thou not look up to Jesus Christ, and rejoyce in him who hath done all this for thy Salvation? either the Spirit of God is not thy Comforter, or thou canst not but receive comfort in these passages.

1 Pet. 1. 12.

Psalm 16. 11.

SECT. VIII.

Of calling on Jesus in that Respect.

8. Let us call on Jesus; I mean——

1. Let us pray that we may have our part in these transactions; or let us pray for more and more assurance thereof unto our souls; for though we do believe, yet we may not be without our doubts; and in case of doubts, what better means than Prayer? I believe, Lord help my unbelief; Lord strengthen my Faith till I come to that

that

that plerophory, or full assurance of faith, that I may know my interest in the *Ascension of Christ, and Session of Christ, and in the Mission of Christ's holy Spirit*, and if once we are but assured, then—

2. Praise God for these great transactions of his Son: are they not mercies like mountains lying one upon another, and reaching up to the very Heavens? did not love break out at first in a direct line? and as it went along, hath it not wound up it self, in such a variety of unthought-of discoveries, as that it amazeth Men and Angels? what? that Jesus Christ should not only act for us here on earth, but also ascend for us into Heaven, and sit down there at God's right hand above the Heavens? what? that all this should be for us and our salvation, and to that purpose that he should send down his Spirit into our hearts, to fit us, and prepare us for his glory? Now *blefs the Lord, O my soul, and all that is within me blefs his holy Name, blefs the Lord, O my soul, and forget not all his benefits.*—*I will extol thee my God, O King, and I will blefs thy Name for ever and ever, every day will I blefs thee, and I will praise thy Name for ever and ever.*—*One generation shall praise thy works to another, and shall declare thy mighty acts, I will speak of the glorious honour of thy Majesty, and of thy wondrous works.*—*I will utter the memory of thy great goodness, and will sing of thy righteousness.*—*Thy Saints shall blefs thee; they shall speak of the glory of thy Kingdom, and talk of thy power, and make known unto the sons of men thy mighty acts, and the glorious Majesty of thy Kingdom.*—*Thy glory is above the earth and heaven, thou also exaltest the horn of thy people, the praise of all thy Saints, and people near unto thy self.* O that my soul were but in *Davids* temper, thus to breath out the praises of Jesus, and to blefs his Name.

Pfal. 103. 1, 2.
Pfal. 145. 1, 2, 4, 7, 10, 11, 12.
Pfal. 148. 13, 14.

S E C T. IX.

Of conforming unto Jesus in that respect.

9. **L**et us conform to Jesus in the aforesaid respects. A serious beholding of Jesus in his *Ascension, Session, and Mission of his Spirit*, is enough to change us into the same Image from glory to glory. It was the sweet saying of an experienced Saint, *View a glorified Christ, see him as in that relation and condition, and you will soon have the sparkles of the same glory on your hearts.* Christ is now exalted, he is now in glory at the right hand of God, O let all our actings be glorious, let all our walkings, joys, breathings be as in glory, *If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God; set your affections on things above, and not on things on the earth.* I shall not in this transaction lay out many particular conformities to Christ's actings, but gather all into one, contained in this Text, which is *heavenly conversation*; seek things above, set your affections above; Christ is gone up, and Christ is set down at God's right hand; and herein if you will conform, let your hearts be in Heaven, let your affections be in Heaven, let your conversations be in Heaven: it is the Apostles own practise wherein stood his conformity to Jesus Christ. *for our conversation is in heaven.* I do not know any one thing wherein we can be more like to Christ exalted, whiles we are upon earth, than to have our hearts, our affections, our conversations with Christ where he is: now then if we be virtually risen with Christ, and ascended with Christ, and set down with Christ in heavenly places, let us spiritually ascend, and sit down with him in these respects; certainly there is a proportion in our heavenly conversation; oh let our conversations be in Heaven?

Col. 3. 1, 2.
Phil. 3. 20.

In prosecution of this I shall examine these *Queries.*—

1. What do we mean by our conversation in heaven?
 2. Why must our conversation be in heaven?
 3. By what means must we come up to this conversation in heaven;
 1. By our conversation in heaven I mean our aim at heaven; as heaven is our home, so our eye is there; whatever we do, our end, our scope is to fit us for heaven, and to lay in for heaven, *We look not* (saith the Apostles) *at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.* *We look not*] that is, we aim not at things which are seen; invisible things are the only scope and aim of a gracious soul.
 2. By our conversation in heaven, I mean our communion with Christ in heaven.
 - 1 John 1. 3. *Truly our fellowship is with the Father, and with his Son Jesus Christ.* As it is amongst friends
- 2 Cor. 4. 18.

friends that converse together, they act mutually for the comfort one of another, there is a mutual embracing and opening of their hearts to one another at every turn; so in our conversings with Christ there is a communion, or a mutual acting of the soul upon Christ, and of Christ upon the soul; we let out our hearts to Christ, and he lets out his heart to us; especially when we are with Christ in his Ordinances; it's not enough to call upon God, and to use some broken-hearted expressions, but *oh, what communion have I with Jesus Christ? I cannot be satisfied except I taste and see how good the Lord is; I cannot be quiet, except I hear something from Heaven this morning.* Why, this is an heavenly conversation.

3. By our conversation in Heaven, I mean our living according to the Laws of Heaven; in all our ways we must still enquire, *What rule is there from Heaven to guide me in these ways? such and such a thing I have a mind to, but will the Law of Heaven justify me in this? have I any word from Jesus Christ to guide me in this? sometimes indeed my own ends, and the common course of the world was my rule; but now I dare not do but according to the Will and Scepter of Jesus Christ, now I am guided by the Laws of Heaven.* Why, this is an heavenly conversation.

4. By our conversation in Heaven; I mean our thoughts, and meditations of Heaven and heavenly things; *When I awake (saith David) I am always with thee;* the hearts of believers are frequently upon their heavenly treasures; as it is storied of Queen Mary, that a little before her death, she told them, *if they ript her open they would find Callis in her heart;* so it may be said of them whose conversation is in Heaven, if you rip them up, you shall find Heaven in their hearts; not a day passes over their heads without some converse with Heaven, without some thoughts or meditations of heaven, and heavenly things.

Psal. 139. 18.

5. By our conversation in heaven, I mean our affections on heaven, or on Christ in heaven; *Set your affections on things above, (i. e.)* set your desires, loves, hopes, joys, breathings on heavenly things; our affections are precious things, and are onely to be set on precious objects; oh what a shame is it to set our affection on the things of this life! have we a Kingdom, a God, a Christ, a Crown in Heaven to set our affections upon? and shall we set them upon dross, and dung, and such base things? are not all our pleasures and vanities base in comparision of Christ? O be not we so base to set our affections on earthly things, but rather on God and Christ; and this is our heavenly conversation.

Col. 3. 2.

6. By our conversation in Heaven, I mean our tradings, our negotiations for Heaven, even whilest we are upon Earth: the word in the Original points at this, *ἡμεῖς γὰρ τοποῖμεθα ἐν ἑλενοῖς, our trading is in Heaven;* though our bodies be not there, yet our tradings are there; we carry and behave our selves in this life as free Denizons of the City of Heaven; our City whereof we are Citizens, and whereunto we have right, is in Heaven above; in this respect we trade not for strifes, as other men do, but we trade for great things, for high things; we merchandize for goodly pearls, even for God, and for Christ, who sitteth at the right hand of God. We see now what is meant by our conversation in Heaven.

2. Why is the conversation of the Saints in Heaven?

1. Because they know full well, that the Original of their souls came from God and Heaven; the body indeed was of the dust of the ground, but the soul was the breath of God; so it is said of the first man, *God breathed into his nostrils the breath of life, and man became a living soul.* The soul had a more heavenly and divine Original than any of the other creatures that are here in this neather World; and when God works grace in the soul, and so it begins to know it self, and to return to it self, it then looks on all things here below as vile, and as contemptible things; it then looks upward, and begins to converse with things sutable to its Original. As it is with a child that hath a noble birth; if transported into another Country, and there used like a slave, there set to rake channels, or (as the Prodigal) to feed swine; while he is there, and knows not his Original, he minds nothing but to get victuals, and to do his work that he is set about; but if once he come to know from whence he was, that he is indeed born heir to such a Prince, in such a Country; O then his thoughts, and mind, and longings will be altered; *O that I were in my own Country! O that I were with my Father in his Court!* Even so it is with the souls of the Sons of men, they are the birth (as I may so speak) of the great King of Heaven and Earth; and though by the fall of man they came to be as slaves to Satan,

Gen. 2. 7.

yet when God is pleased to convert the soul; then he discovers thus, *Oh man, thou art born from on high, thy soul is (as it were) a sparkle of God himself, thou art come from God, and thou art capable of communion with God, even with God the Father, and God the Son, and God the Holy Ghost. O consider of thy Country whence thou camest at first, certainly thou never hadst such a divine and excellent being given thee to delight only in the flesh, to be serviceable only to thy body; O look up unto Jesus! why, this it is that turns the heart and sets the conversation on heavenly things.*

2. Because their best and choice things are already in Heaven, As their Father is in Heaven, and their Saviour is in Heaven, thither he ascended, and there now he sits at the right hand of God; their Husband is in Heaven, their Elder Brother is in Heaven, their King is in Heaven; their Treasure is in Heaven, their Inheritance is in Heaven, their Hope is in Heaven, their Mansion is in Heaven, their chief Friends are in Heaven, their Substance is in Heaven, their reward is in Heaven, their Wages are in Heaven: and all these things being in Heaven, no marvel their conversations be in Heaven.

3. Because they are going towards Heaven even whiles yet they are on Earth. If the Nobleman (as we formerly supposed) do once know his condition, and begins his travel homeward towards his Fathers Court, will he not every morning that he rises, converse with them that come from his father to conduct him home? doth it not do him good to hear any man speak of his fathers Country? is it not in his thoughts, in his talk, in his eye, in his aim, at every step? O my soul, if thou art indeed travelling towards Heaven, how shouldst thou but have it in thy motions, affections, conversations? how shouldst thou but daily commune with thy own heart? *Heaven is the place that I shall come to, ere long I shall be there; I know that in this world I am but for a while, but in Heaven I shall be for ever and ever; we shall be caught up into the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.* Our very travel towards Heaven implies an heavenly conversation, *They go from strength to strength, till every one of them in Zion appears before God.*

4. Because much of Heaven is already in the Saints: *The Kingdom of Heaven is within you, saith Christ; And knowing in your selves that ye have a better and an enduring substance.* Surely if the Saints have much of Heaven within them, it must needs be that their conversation is in Heaven; but they know this in themselves; they know it by what God hath revealed in their own hearts; eternal life is already begun in the souls of God's people; Heaven is in them, and therefore no marvel if their conversation be in Heaven. My meaning is not as if the Saints had no other Heaven but that within them; I know there is an Heaven above; but some pieces, or earnest, or seeds, or beginnings of that Heaven above is within them. Is there not a renewed nature, an Image of God, a spark of life, a drop of glory in God's people? Surely yes; And if so, all these will work heaven-ward; principles of grace will have some actings of grace till we come to glory.

3. By what means should we attain, or come up to have our conversation in Heaven?

1. Let us watch opportunities for heavenly exercises. God now by his Ministers calls, *Come ye to the waters, come ye, buy and eat; come, buy wine, and milk without money; come to me, and your souls shall live.* Why now is the accepted time, behold now is the day of salvation: whiles Ministers call, and we live under the droppings of the Word, these are opportunities for Heaven; O then he that never prayed, let him now pray; and he that never heard, let him now hear; the Lord is now come near to us; Christ Jesus is calling, and mercy is entreating, and love is beseeching, and wisdom is even hoarse with crying after us; O lay hold on these opportunities for heavenly exercises, and then we shall come up to heavenly conversations.

2. Take heed of resting in the formality of duties; many souls that have enlightenings of conscience, dare not take opportunities for heavenly duties; but then comes in the temptations of the Devil, and corruptions of their own hearts, and they say, *now duty is done, or our task is over, and what needs more?* Alas, alas! It is not what have we done? but where have we been? what, have our souls been in Heaven, with God, and with Christ? have we had any communion with the Father, and with the Son in our duties? O take heed of formality! it will exceedingly hinder our conversation in Heaven; O keep our eye still upon our heart! ask in duty, what affections have been acted? how much are we got nearer Heaven thereby? and by this means we shall come to an heavenly conversation.

3. Let

Isa. 55. 1, 3.
2 Cor. 6. 2.

L. Thef. 4. 17.

Psal. 34. 7.

Luke 17. 21.

Heb. 10. 34.

3. Let us look up unto Jesus as hanging on the Cross, and as sitting on the Throne: this is the Apostles rule, *Looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.* These two are the objects of a Christians looks; who studies an heavenly conversation, viz. Christ's Cross, and Christ's Session; by the Cross he is Author, and by the Throne he is the Finisher of our faith; in the first is set down his love to us, in the second is set down our hope of him; with high wisdom hath the Holy Ghost exhorted us with these two motives to run, and not to faint: first, here is love, love in the Cross, *Who loved us, and gave himself for us, a sacrifice on the Cross*: secondly, Here is hope, hope in the Throne, *To him that overcometh, will I give to sit with me in my Throne.* After Christ's death he rose again, ascended, and is now set down at the right hand of the Throne of God; and the same is our blessed hope, Christ's Throne is not only his place, but ours also; the love of his Cross is to us a pledge of the hope of his Throne, or of whatsoever else he is worth. Come then, and settle your thoughts and looks on this blessed object; a sight of Christ's Cross, but especially of Christ's Throne, is a blessed means to wean us from the World, and to elevate and raise up our affections to things above, yea to form and frame our conversation towards Heaven.

Heb. 12. 2.

Eph. 5. 2.

Rev. 3. 21.

4. Let us wait for the appearing of Jesus Christ, *Our conversation is in Heaven* (saith the Apostle) *from whence also we look for the Saviour the Lord Jesus Christ.* Where a man's conversation is, there his expectations may be; and where his expectations are, there a man's conversation is, and will be; if we expect ere long, that the Lord Jesus will appear in glory, and that we shall see him not with other, but with these same eyes, the very waiting for these things will help our conversation to be heaven-ward. Certainly the day is a coming, when Jesus Christ shall come with his Angels in his glory, and then shall the bodies of the Saints shine gloriously before the Face of God, and Jesus Christ: O the wonder of this day! the glory of Christ shall then darken the glory of the Sun and Moon, and Stars; but my body shall not be darkened, but rather it shall shine like the glorious body of Christ Jesus; if a candle should be raised to have so much lustre and beauty, as if you should put it into the midst of the Sun, yet it would shine, you would think it a strange kind of light; surely it shall be so with the bodies of Saints, for though they are put into the midst of the glory of God, and of his Son Jesus Christ, yet their bodies shall shine in beauty and lustre there; now did we believe this, and wait for it every day, How would it change us? how would it work us to an heavenly conversation? *I have a diseased and lumpish body; and my body hinders me in every duty of God's worship, but within a while Christ will come in his glory, and then he will make my body like unto his glorious body, so that I shall be able to look upon the face of God, and to be exercised in holy duties to all eternity without weariness, without intermission: I have many things here that trouble my mind and spirit, and that hinder me in my converse with Heaven, and heavenly things; but within a while, Christ will appear with his mighty Angels, to be admitted of his Saints, and then shall I sit as an assessor on the Throne, with Jesus Christ to judge the world, and then shall I live for ever with him, to be where he is, and enjoy all he has, yea all that he hath purchased for me by his blood; oh let me wait for this! let me look for it every day! God hath but a little work for me here on Earth, and when that is done, this shall be my condition.* Christians! if but every day we would work these things on our souls, it would be a mighty help to make our conversations heavenly conversations.

Phil. 3. 20.

5. Let us observe the drawings, and movings, and mindings of the Spirit, and follow his dictates; to this purpose Christ ascended, and sat down at God's right hand, and sent down the holy Spirit, that the Holy Ghost being come down, he might do his office in bringing on our souls towards salvation; and if ever our souls get above this earth, and get acquainted with this living in Heaven, it is the Spirit of God that must be at the chariot of *Elijah*, yea the very living principle, by which we must move and ascend; O then take heed of quenching its motions, or resisting its workings, take we heed of grieving our guide, or of knocking off the chariot-wheels of this holy Spirit. We little think how much the life of graces, and the happiness of our souls doth depend upon our ready and cordial obedience to the Spirit of God; when he forbids us our own known transgressions, and we will go on, when he tells us which is the way, and which is not, and we will not regard, no wonder if we are strangers to an heavenly conversation; if we will not follow the Spirit, while it would draw us to Christ,

how should it lead us to Heaven, or bring our hearts into the presence of God? O learn we this lesson, and let not only the motions of our bodies; but also the very thoughts of our hearts be at the Spirits beck! do we not sometimes feel a strong impulsion to retire from the world, and to draw near to God? O let us not despise, or disobey, but take we the offer, and hoise up our sail, while we may have this blessed gale; if we cherish these motions, and hearken to the Spirit, O what a supernatural help should we find to this heavenly mindedness, or heavenly conversation?

Thus far we have looked on Jesus, as our Jesus in his Ascension, Session, and Mission of his holy Spirit, our next work is to look on Jesus carrying on the great work of our salvation for us in his Intercession, which he makes, and will make to his Father on our behalf, till his second coming to judgment.

W. R.

LOOK.

LOOKING UNTO JESUS

In his Intercession.

Book IX. Part VI.

CHAP. I.

Heb. 3. 1. Rom. 8. 34. *Consider the Apostle, and High-Priest of our profession, Christ Jesus—who also maketh intercession for us.*

SECT. I.

What the Intercession of Christ is.



WE have spoken of Christ's entrance into Heaven, and of his immediate actings after his entrance there; that transaction which yet remains, and will remain untill his coming again, it is his Intercession for the Saints. In these actings of Christ in Heaven (if we will follow him) we must go from glory to glory; no sooner come we out of one room of glory, but presently we step into another as glorious as that before: one would think, enough had been said already of the glory of Christ, and of our glory in Christ; who would not willingly sit down under the shadow of this happiness, and go no further? but yet this is not all; so thick and fast doth the glory of Christ break in upon us, that no sooner out of one, but presently we are led into the bosom of another. Oh what a blessed thing is it to be viewing Christ, and to be looking up to Jesus Christ! Saints might do nothing else (if they pleased) but ravish their hearts with the diversity of heavenly light and comfort, which breaks forth from the bosom of Jesus Christ. Here is now another mystery as great, and amazing, as the former, which springs out before our eyes in this transaction of Christ's Intercession.

And in prosecution of this, as in the former. I shall first lay down the object, and secondly direct you how to look upon it. The object is Jesus carrying on the great work of our salvation in his Intercession: in ordering of which, I shall examine these particulars; —

1. What

1. What is this intercession of Christ?
2. According to what nature doth Christ intercede?
3. To whom is Christ's intercession directed?
4. For whom is the intercession made?
5. What agreement betwixt Christ's intercessions, and the intercessions of the High-Priests of old?
6. What is the difference betwixt Christ's intercession, and the intercessions of those High-Priests?
7. What are the properties of this intercession of Jesus Christ?
8. Wherein more especially doth the intercessions of Christ consist?
9. How powerful, and prevailing are Christ's intercessions with God his Father.
10. What are the reasons of this great transaction, of Christ's intercession for his people?

John 17. 24.

1. What is the intercession of Christ? some define it thus, *Christ's intercession is that part of his Priestly office, whereby Christ is Advocate, and intreater of God the Father for the faithful.* I shall give it thus, *Christ's intercession is his gracious will, fervently and immovably desiring, that for the perpetual virtue of his sacrifice, all his members might both for their persons and duties be accepted of the Father.* 1. I call the intercession of Christ his own gracious will; for we must not imagine that Christ, in his intercession, prostrates himself upon his knees before his Father's Throne, uttering some submissive form of words or prayers; that is not becoming the Majesty of him that sits at God's right hand; when he was but yet on Earth, the substance of his requests for his Saints run thus, *Father I will, that they also whom thou hast given me be with me where I am;* and how much more now he is in Heaven, is this the form of his intercessions, *Father I will this, and I will that.* 2. The ground or foundation of Christ's intercession, is *the sacrifice, or death of Christ;* and hence we make two parts of Christ's Priest-hood, or oblation; the one expiatory, when Christ suffered upon the Cross; the other presentatory, when he doth appear in Heaven before God for us; the one was finished on Earth, when Christ suffered without the gate; the other is performed in Heaven; now Christ is within the City; the one was a sacrifice indeed, the other is not so much a sacrifice as the commemoration of a sacrifice; the first was an act of humiliation, and this latter is an act of glory; the first was performed once for all, this latter is done continually; the first was for the obtaining of redemption, and this latter is for the application of redemption; so that the ground of this is that; Christ fervently and immoveably desires his Father for the sake and virtue of his sacrifice. 3. The subject-matter interceded for, is, that *all the Saints and their service, might find acceptance with God;* first Christ's intercession is for our persons; and then Christ's intercession is for our works, for as our persons are but in part regenerate, and in part unregenerate; or in part flesh, and in part spirit; so be our duties, part good, and part evil; in part spiritual, and in part sinful; now by Christ's intercession is Christ's satisfaction applied to our persons, and by consequence the defect of our duties is covered and removed; and both we and our works are approved and accepted of God the Father. And thus much for the nature of Christ's intercession, what it is.

SECT. II.

According to what nature Christ doth intercede.

Heb. 9. 24.

Joh. 16. 26, 27.

1 Pet. 1. 2.

Joh. 17. 24.

Rom. 8. 26.

2. **A**ccording to what nature doth Christ intercede? I answer, according to both natures: 1. According to his humanity, partly by appearing before his Father in Heaven, and partly by desiring the salvation of the Elect: *Christ is entred into Heaven it self, now to appear in the presence of God for us. And I say not unto you that I will pray, or desire the Father for you, for the Father himself loveth you.* 2. According to his Deity, partly by applying the merit of his death, and partly by willing the salvation of his Saints; and as the effect thereof, by making requests in the hearts of the Saints with sighs unspeakable. *Elect, through sanctification of the Spirit and sprinkling of the blood of Jesus Christ:* this sprinkling is the applying of the blood of Jesus, and that is an act of intercession: Again, *Father I will that they whom thou hast given me be with me where I am;* he desires as man, but he wills as God; and as the effect of this he gives the Spirit, *The Spirit it self makes intercession for us, with groanings which cannot*

cannot be uttered. But what are the intercessions of the Spirit to the intercessions of Christ? I answer, much every way; the Spirit's intercessions are as the effect, and Christ's intercessions are as the cause; the Spirit's intercessions are as the Echo, and Christ's intercessions are as the first voice; the Spirit intercedes for men in and by themselves, but Christ intercedes in his own person; there is a dependance of the Spirit's intercessions in us upon Christ's intercessions in himself. First, Christ by his intercession applies his satisfaction made, and lays the salve to the very sore; and then he sends down his holy Spirit into our hearts to help our infirmities; and to teach us what to pray, and how to pray as we ought. Now this he doth as God, for who shall give a commission to the Spirit of God, but God himself? it is as if Christ should say, *see holy Spirit, how I take upon me the cause of my Saints, I am perpetually representing my sacrifice to God my Father, I am ever pleading for them, and answering all the accusations that sin or Satan can lay against them; and now go thy way to such and such, and take up thy dwelling in their hearts, and assist them by thy energy, to plead their own case; I am their Advocate or Intercessor by office, and therefore be thou their Advocate or Intercessor by operation, instruction, inspiration, and assistance.*

SECT. III.

To whom Christ's intercession is directed.

TO whom is Christ's intercession directed? I answer, immediately to God the Father; *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* In the work of intercession are three persons, a party offended, a party offending, and the Intercessor distinct from them both; the party offended is God the Father, the party offending is sinful man, and the Intercessor distinct from them both, is Jesus Christ, the middle person (as it were) betwixt God the Father, and us men; the Father is God, and not man; and we that believe in Christ are men, and not God; and Christ himself is both man and God, and therefore, he intercedes and mediates betwixt God and man: If any object, that not only the Father is offended, but also the Son, and the Holy Ghost, and therefore there must be a Mediator to them also; the solution is easie; Christ's intercession is immediately directed to the Father; but because the Father, Son, and Holy Ghost, have all one indivisible essence, and by consequence one will; it therefore follows, that the Father being appeased by Christ's intercession, the Son, and the Holy Ghost are also appeased with him, and in him I deny not but Christ's intercession is made to the whole Trinity, but yet immediately, and directly to the first person, and in him to the rest. — *But if so, then in some sense (say our adversaries) Christ makes intercession to himself, which cannot be; because in every intercession there must of necessity be three parties: this point hath sore puzzled the Church of Rome, that for the solving of it, they knew no other way but to avouch Christ to be our intercessor only as man, and not as God, which is most untrue; for as both natures did concur in the work of satisfaction, so likewise they do both concur in the work of intercession: and 'tis an antient and approved rule, that names of office, which are given to Christ, such as Mediator, Intercessor, &c. agree unto him according to both natures; and can the act of Christ's intercession be the act of Christ's manhood alone? what? to hear, and offer up prayers? to receive and present the prayers and praises, and other spiritual sacrifices of all believers in the World? to negotiate for them all at one and the same time, according to the variety and multiplicity of their several occasions? surely this is, and must be the work of an infinite, and not of a finite agent; this cannot be effected without the concurrence of the divine nature with the humane; but what needs any further answer to this objection? Suppose Christ intercede to himself as God; that is not immediately, and directly to the same person God the Son, though to the same God essentially; indeed Christ as God-man, in respect of his natures agreeth with both; being not only God, nor only man; but God-man, man-God, blessed for ever; but in respect of his person, being the second person in the Trinity he is distinct from both. 1. From the personality of man, for he hath only the personality of God and not of man. 2. From the first person of the God-head, who is God the Father, for there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one, (i. e.) three persons, and but one God.*

1 John 2. 1.

Appellationes officii competunt Christo secundum utramque naturam.

1 John 5. 7.

SECT.

SECT. IV.

For whom this Intercession is made.

John 17. 9. **4.** **F**OR whom is this Intercession made? I answer, 1. Negatively, not for the World, *I pray not for the World*, saith Christ; whiles Christ was on Earth he would not so much as spend his breath, or open his lips for the World; he knew God would not hear him for them; in like maner Christ prays now in Heaven. *Not for the World*, he never had a thought to redeem them, or to save their souls, and therefore they have no share in his intercessions; I know the objection, that Christ upon the Cross, prayed for the bloody Jews, *Father forgive them, for they know not what they do*; but that might be of private duty as man, who in that respect submitted himself to the Law of God, which requires that we forgive our enemies, and pray for them that persecute us, and not of his proper office as Mediator; or if it be referred to the proper mediatory intercession of Jesus Christ (which I rather think) it will not prove that he prayed for them all universally, but only indefinitely, (*i. e.*) only for them that were present at his crucifying, and that in simplicity of heart, and not of affected ignorance, crucified Christ; and accordingly this prayer was heard, which so many of the Jews were converted at *Peter's Sermon*, *Act. 2. 41.* what needs more? his own words are exprefs, that Christ's intercessions are *not for the World*, or reprobates. So much negatively.

John 17. 9. 2. Positively, Christ's intercession is general, and particular; for all, and every faithful man; *I pray for them, I pray not for the world; but for them which thou hast given me, for they are thine.* And the Lord said, *Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.* As the High-Priest went into the Sanctuary with the names of the twelve tribes upon his brest, so Christ entred into the holiest of all, with the names of all believers upon his heart, and still he carries them upon his brest, and presents his will and desire unto his Father for them; nor doth he only intercede in general, but *Simon, Simon*; mark that; what ever thy name is, *John, Peter, Thomas, Mary, Martha*, if thou art a believer, Christ prays for thee; it is our common practise to desire the prayers one of another, but O who would not have a share in the prayers of Jesus Christ? why, certainly if thou believest in Christ, Christ prays for thee; *I have prayed, and I will pray for thee*, saith Christ, *that thy faith fail not.*

SECT. V.

What agreement there is betwixt Christ's intercessions, and the intercessions of the High-Priests of Old.

5. **W**Hat agreement is there betwixt the intercessions of Christ, and the intercessions of the High Priests of Old? Among the Jews in the times of the Old Testament, they had an High-Priest, who was in all things to stand betwixt God and them. Now as the Jews had their High-Priest to intercede for them, so the Lord Jesus was to be the High-Priest of our Christian profession, and to intercede for us; it will therefore give some light to this doctrine of intercession, if we will but compare these two; and first consider, what agreement betwixt Christ and the High-Priests of Old; betwixt Christ's intercession, and the High-Priests intercessions?

Heb. 8. 1. 1. Christ and the High-Priests of Old agreed in name; not onely they, but Christ himself is called an High-Priest; *We have such an High-Priest, who is set down at the right hand of the Majesty on high.*—Consider the Apostle and High Priest of our profession, Jesus Christ.—*Thou art a Priest for ever after the order of Melchizedech.* Heb. 3. 1. The Old Priest-hood of Aaron was translated into the Priest-hood of Jesus Christ; so Heb. 5. 6. that he was a Priest as well as they.

2. They agreed in office; that consisted of two parts, oblation and presentation; First, They offered a sacrifice: And secondly, They presented it in the holy of holies, with prayer and intercession unto God; the one was done without, the other within the holy of holies; and in answer thereunto there are two distinct parts of Christ's Priest-hood: 1. The offering of himself a sacrifice upon the Cross: 2. The carrying of

of himself and of his blood into the holy of holies, or in the heaven of heavens; where he appears and prays in the force of that blood; and this was so necessary a part of his Priest-hood, that without this he had not been a compleat Priest; for if he were on earth, he should not be a Priest; that is, if he should have made his abode upon the earth, he should not have been a compleat or perfect Priest, seeing this part of it (which we call the presentation, or intercession) lay still upon him to be acted in heaven. And indeed this part of his Priest-hood is of the two the more eminent; yea, the top and height of his priest-hood; and therefore it is held forth to us in the Types of both those two orders of Priest-hood that were before him, and Figures of him, both that of Aaron and Melchizedech. 1. This was Typified in that Levitical Priest-hood of Aaron and his fellows; the highest service of that Office was the going into the holy of holies, and making an attonement there; yea, this was the height of the high Priest's honour, that he did this alone, and it constituted the difference betwixt him as he was high Priest, and other Priests; for they killed and offered the Sacrifices without as well as he, but only the high Priest was to approach the holy of holies with blood, and that but once a year. 2. This was Typified by Melchizedech's Priest-hood, which the Apostle argues to have been much more excellent then that of Aaron's, in as much as Levi, Aarons Father, payed Tythes to this Melchizedech in Abrahams loyns; now Melchizedech was his Type, not so much in respect of his Oblation, or offering Sacrifice, as in respect of his continual presentation and intercession in heaven; and therefore the same clause, for ever, still comes in when Melchizedech is named, thou art a Priest for ever after the order of Melchizedech. Here then is the agreement betwixt Christ and the high-Priests of old; in respect of name, both were Priests; and in respect of Office, both had their oblations, and presentations, or intercessions with God in Glory.

Heb. 8. 4.

Heb. 5. 6.
— 7. 17.

3. In the point of Intercession they agreed in these particulars. —

1. The high-Priest of old, usually once a year, went into the most Holy place within the vail; and so is Christ our great high-Priest passed into the Heavens within the Vail, even into the holy of holies. Christ by his own blood entred in once into the holy place. — Not into the holy places made with hands, which are the Figures of the true, but into heaven it self, now to appear in the presence of God for us.

Heb. 9. 12, 24.

2. The high-Priests of old had a plate of pure Gold upon their Fore-heads, which was to bear the iniquity of the holy things, that they might be accepted before the Lord; and so doth Christ bear the iniquity of our holy things. Spiritual Christians! here is your comfort, you are not able to perform any duty to God, but there is a great deal of sin in the same; you cannot hear, nor pray, nor confer, nor meditate without much sin; but Christ bears all these sins, even the iniquity of your holy things, and he presents your persons, and prayers without the least spot to his Father; he is the Angel of the Covenant that stands at the Altar, having a golden Censer with much incense; to offer it with the prayers of his Saints, and so they are acceptable before the Lord.

Exod. 28. 38.

Rev. 8. 3.

3. The Jewish high-Priests, bore the names of the Children of Israel on a breast-plate of judgment upon their hearts for a memorial before the Lord continually; and so doth Christ our great high-Priest bear the names of his people upon his heart before the Lord continually. But how is Christ said to bear the names of the Saints upon his heart? I answer —

Exod. 28. 29.

1. Continually, in presenting of them to his Father as they are in him: how is that? why, he represents them without spot, as righteous in his own righteousness; Christ loved the Church, that he might present it to his Father, and in him to himself, a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish.

Ephes. 5. 27.

2. In this continual remembrance of them: the righteous shall be had in continual remembrance; this is the souls comfort in a time of desertion, or in an evil day; if any cry out as sometimes David did, how long wilt thou forget me Lord? for ever? how long wilt thou hide thy face from me? Let such a one remember that Christ's redeemed ones are upon his heart, and he can not forget them, But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me; Oh no! can a woman forget her suckling child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee, behold I have graven thee upon the palms

Psal. 112. 6.

Psal. 13. 1.

Isa. 40. 14, 15, 16.

of my hands, thy walls are continually before me; the Sons of Zion are upon Christ's heart, and hands and they are ever in his sight.

3. In his perpetual loving of them; they are near and dear unto him, he hath set them as a Seal upon his heart; so was the prayer of the Spouse, *set me as a Seal upon thine heart, as a Seal upon thine arme*; and then it follows, *for love is as strong as death*. Christ hath an entire love to his Saints; he dyed for them, and now he intercedes for them; he keeps them close to his heart, and there is none shall pluck them out of his hands, *for whom he loves, he loves unto the end*. Thus far of the agreement betwixt Christ's intercessions, and the intercessions of the high Priests of old.

SECT. VI.

What the difference is betwixt Christ's intercessions, and the intercessions of the high Priests of old.

6. **W**Hat is the difference betwixt Christ's Intercessions, and the intercessions of the high Priests of old? There is no question, but howsoever they might agree in some respects, yet Christ officiates in a more transcendent and eminent way then ever any high Priest did before him; now the difference betwixt Christ and them, and betwixt Christ's Intercessions and their Intercessions, may appear in these particulars.

1. They were called *high Priests*, but Christ is called *the great high Priest*; such a Title was never given to any but Christ; whence the Apostle argues for the steadfastness of our profession: *seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession*.

2. The high-Priests then were *Aaron* and his Sons, but Christ our great high-Priest is the Son of God; for so he is styled in the same verse, *the great high-Priest that is passed into the heavens, Jesus the Son of God*.

3. The high-Priests then were but for a time, but Christ is a *Priest for ever after the order of Melchizedech*. Melchizedech (saith the Apostle) *was without Father, without Mother, without descent, having neither beginning of days, nor end of life*. That is, as far as it is known; and so is Christ without a Father on earth, and without a Mother in Heaven; without beginning, and without end; he abides a Priest perpetually, even to the end of the World; yea, and the virtue of his Priesthood, is infinitely beyond all time, even for ever and ever.

4. The high-Priests then entred only into that place that was Typically holy, but Christ is entred into that place that is properly holy; he is entred into the Heavens, or (if you will) as into the holy of holies, so into the heaven of heavens.

5. The high Priests then did not always intercede for the people; only once a year the high Priest entred into the holy of holies; and after he had sprinkled the mercy-seat with blood, and caused a cloud to rise upon the mercy-seat with his Prayers and Incense, then he went out of the holy of holies, and laid aside his Garments again; but our great high Priest is ascended into the holy of holies, never to put off his princely-priestly garments: nor does he only once a year sprinkle the mercy-seat with his sacrifice, but every day; he lives for ever to intercede; Oh what comfort is this to a poor dejected Soul! if he once undertakes thy cause, and get thee into his prayers, he will never leave thee out night nor day; he intercedeth ever, till he shall accomplish and finish thy Salvation; the smoak of his incense ascends for ever without intermission.

6. The high-Priests then interceded not for sins of greater instances; if a man sinned ignorantly, there was indeed a Sacrifice, and Intercession for him; but if a man sinned presumptuously, he was to be cut off from among his people; no Sacrifice, no Intercession by the high Priest then; but we have such an high Priest as makes Intercession for all sins; every sin though it boyl up to blasphemy (so it be not against the holy Ghost) shall by the virtue of Christ's intercession be forgiven. *In that day there shall be a fountain opened to the house of David, and to the Inhabitants of Jerusalem for sin, and for uncleanness, (i. e.) for sins of all sorts. Verily I say unto you, all sins shall be forgiven unto the Sons of Men, (i. e.) Scarlet sins, or crimson sins; sins of the deepest dye shall by Christs Intercession be done away; the voice of his blood speaks better things than the Blood of Abel; it intercedes for the abolition of bloody sins.*

7. The

7. The high Priests then interceded not without all these materials, viz. A Temple, an Altar, a Sacrifice of a young Bullock for a sin-offering, and a Ram for a burnt offering; a Censer full of burning coals of fire taken off the Altar, a putting the incense upon the fire, that the cloud of the incense might cover the mercy-seat, a sprinkling the mercy-seat with the blood of the Bullock, and of the Goat with their finger, seven times; such materials they had, and such actions they did, which were all distinct as from themselves; but Jesus Christ in his Intercessions now needs none of these materials; but rather he himself and his own merits are instead of all. As, 1. He is the Temple, either in regard of the Deity, the gold of the Temple being sanctified by the Temple, or in regard of his humane body, *destroy this Temple, (saith Christ) and I will build it again in three days*; it was destroyed, and God found it an acceptable Sacrifice, and smelt in it a sweet savor as in a Temple. 2. He is the Altar according to his Deity, for as the Altar sanctifies the gift, so doth the God-head sanctify the man-hood; The Altar must needs be of a greater dignity than the oblation, and therefore this Altar betokens the Divinity of Jesus Christ. 3. He is the Sacrifice most properly according to the Man-hood, for although by communication of properties the blood of the Sacrifice is called the *blood of God*, yet properly the human Soul and flesh of Christ was the Holocaust, or whole burnt-offering roasted in the fire of his Fathers wrath. 4. His merits are the cloud of Incense, for so the Angel; Christ is said to have a golden Censer, and much Incense, that he should offer it with the prayers of all Saints upon the golden Altar which was before the Throne; and the smoke of the Incense which came with the Prayers of the Saints ascended up before God out of the Angels hand: the merits of Christ are so mingled with the prayers of his Saints, that they perfume their Prayers, and so they find acceptance with God his Father. We see now the difference betwixt Christs Intercessions, and the Intercessions of the high Priests of Old.

Levit. 16. 2

Acts 20. 28.

Rev. 8. 3, 4.

SECT. VII.

What the Properties of this Intercession of Christ are.

7. **W**Hat are the properties of this Intercession of Jesus Christ? I answer.—

1. It is heavenly and glorious; and that appears in these particulars.

1. Christ doth not fall upon his knees before his Father, as in the days of his humiliation; for that is not agreeable to that glory he hath received; he only presents his pleasure to his Father, that he may thereto put his Seal and Consent. 2. Christ doth not pray out of private charity as the Saints pray one for another in this life, but out of publick Office of mediation, *there is one God, and one Mediator between God and man, the man Christ Jesus*. 3. Christ prays not out of humility, which is the proposing of requests for things unmerited, but out of authority, which is the desiring of a thing, so as withall he hath a right of bestowing it, as well as desiring it. 4. Christ prays not merely as an advocate, but as a propitiation too; Christs Spirit is an advocate, but only Christ is advocate and propitiation; Christs Spirit is our advocate on earth, but only Christ in his Person applyeth his merits in heaven, and furthers the cause of our salvation with his Father in heaven. In every of these respects we may see Christs intercessions is heavenly and glorious.

1 Tim. 2. 5.

2. It is ever effectual and prevailing: as he hath a power to intercede for us, so he hath a power to confer that upon us for which he intercedes. *I will pray the Father and he shall give you another Comforter. If I go not away the comforter will not come unto you, but if I depart I will send him unto you*. If Christ prayed on earth, he was ever heard, but if Christ prayed in heaven, we may be sure the Father ever heareth and answereth there; when Christ as man prayed for himself, he was heard in that which he seareth, but now Christ as Mediator praying for us, he is ever heard in the very particular which he desireth. We sinful men many a time ask and receive not, because we ask amiss, that we may consume it upon our Lusts; but Jesus Christ never asks amiss; nor to wrong ends; and therefore God the Father who called him to this Office of being (as it were) the great Master of Requests in behalf of his Church, he promiseth to hear him in all his requests. *Father, I thank thee that thou hast heard me, and I know thou hearest me alwayes*, saith Christ.

John 14. 16.

John 16. 7.

James 4. 2.

John 11. 41.

42.

3. It is of all other the transactions of Christ, till the very end of the World, the most perfective and consummate: indeed so perfective, that without it all the other

parts of Christ's Mediatorship would have been to little purpose. As the Sacrifices under the Law had not been of such force and efficacy, had not the high Priest entered into the holy place to appear there, and to present the blood there unto the Lord; so all that ever Christ did or suffered upon earth, it had been ineffectual unto us, had he not entered into heaven, to appear there in the presence of God for us. Surely this Intercession is that which puts life into the death of Christ; this Intercession is that which strikes the last stroke during this World, in the carrying on of our souls' Salvation, and makes all sure. It is a witty observation that one makes of these several steps of Christ's acting for us; as first, there was an all-sufficiency in his death, who shall condemn? it is Christ that dyed. 2. A rather in his Resurrection; yea rather, that is risen again. 3. A much rather in his life and session at God's right hand, for if when we were enemies we were reconciled to God by the death of Christ, much rather being reconciled we shall be saved by his life. 4. The Apostle riseth yet higher to a saving to the utmost, and puts that upon his intercession; wherefore he is able to save us to the utmost, seeing he ever liveth to make intercession for us. If in the former were any thing wanting, this intercession of Christ supplies all; it is the *Coronis*, which makes all effectual; it saves to the uttermost, for it self is the uttermost and highest step; on earth Christ begins the execution of his office, in heaven he ends it; in his life and death Christ was the meritorious cause, but by his intercession Christ is the applying cause of our souls' salvation. In this very Intercession of Christ is the consummation and perfection of the Priest-hood of Christ. O then how requisite and necessary must this needs be?

4. It is gracious, and full of bowels; Christ his intercession, and indeed Christ's Priestly office is erected, and set up on purpose, for the relief of poor distressed sinners. There is no mixture of terror in this blessed office of Jesus Christ, and this doth distinguish it from his other offices. Christ by his Kingly office rules over the Churches, and over the World; but all obtain not mercy whom he thus rules over; Christ by his prophetic office comes to his own, but many of his own received him not; but now wherever the Priestly office of Jesus Christ is let forth upon a Soul, that Soul shall certainly be saved for ever. O this Priestly office of Christ is an office of meer love and tender compassion: Christ (saith the Apostle) is such an high-Priest as cannot be but touched with the feeling of our infirmities. Oh he is a merciful, and a faithful high Priest in things pertaining to God, to make reconciliation for the sins of the People. He is merciful and exceeding compassionate; in all our afflictions he is afflicted; —and in his love, and in his pity he Redeemed us; and in his love and pity he intercedes for us.

SECT VIII.

wherein the Intercession of Christ consists.

8. **W**Herein more especially doth the Intercessions of Jesus Christ consist? some suppose that Christ's very being in heaven, and putting God in mind of his active and passive obedience by his very presence, is all that intercession that the Scripture speaks of. But I rather answer in these particulars. As——

1. Christ's intercession consists in the presenting of his Person for us: he himself went up to heaven, and presented himself; the Apostle calls this, *an appearing for us*: Christ is not entered into the holy place made with hands, but into heaven, now to appear in the presence of God for us. I believe there is an Emphasis in the Word *appearing for us*. But how appears he for us? I answer. 1. In a publick manner; whatsoever he did in this kind, he did it openly and publicly; he appears for us in the presence of God the Father; he appears for us in the presence of his Saints and Angels; heavens eyes are all upon him in his appearing for us. 2. He appears for us as a Mediator, he stands in the middle betwixt God and us; hence it is, that he is God-man, that he might be a Mediator betwixt God and man. 3. He appears for us as a Sponsor, and a pledge; surely it is a comfort for a man to have a friend at Court, at the Princes elbow, that may own him, and appear for him; but if this friend be both a Mediator and Surety, a Mediator to request for him, and a Surety to engage for him, Oh what comfort is this! thus Christ appeared in every respect, he is a Mediator to request for us; and he is a Surety to engage for us: as Paul, was for

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Onesimus a mediator, *I beseech thee for my Son Onesimus*; and a Sponzor, *if he hath wronged thee; or, owe thee ought, put that on my account, I will repay it.* So is Jesus Christ for his Saints; he is the *Mediator of a better Covenant*, Heb. 8. 6. and he is a *Surety of a better Testament*, Heb. 7. 22. 4. He appears as a Solicitor, to present and promote the desires and requests of his Saints, in such a way as that they may find acceptance with his Father. He is not idle now he is in Heaven; but as on earth he ever went about doing good: so now in glory he is ever about his work of doing good; he spends all his time in Heaven in promoting the good of his people; as from the beginning it was his care, so to the Worlds end it will be his care to sollicite his Father in the behalf of his poor Saints; he tells God, *thus and thus it is with his poor Members, they are in want, in trouble, in distress, in affliction, in reproach*; and then he presents their sighs, sobs, prayers, tears, and groans; and that in such a way as that they may become acceptable to his Father.—5. He appears as an Advocate: *if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* An Advocate is more than a Solicitor; an Advocate is one that is of Counsel with an other, and that pleadeth his Case in open Court; and such an advocate is Jesus Christ unto his people. 1. He is of Counsel with them; that is one of the Titles given him by the Prophet *Isaiah*, *Wonderful, Counsellour*; He counsellors them by his Word and Spirit. 2. He pleads for them, and this he doth in the high Court of Heaven, at the Bar of God's own Justice; there he pleads their case, and answereth all the accusations that are brought in by Satan or their own Consciences: but of this anon.—3. He appears as a publick agent, or Ledger-Embassadour; what that is, some tell us in these particulars; 1. His work is to continue peace; and surely this is Christ's work, *he is our peace* (saith the Apostle); that is, the author of our peace; he purchased our peace, and he maintains our peace with God; to this purpose he sits at God's right hand to intercede for us, and to maintain the peace and union betwixt God and us; *therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* 2. His work is to maintain intercourse and correspondency; and surely this is Christ's work also; *By him we have an access unto the Father*,—*In him we have boldness and access with confidence, by the Faith of him*; the word *access* doth not only signifie coming to God in prayer, but all that resort and communion which we have with God, as united by faith to Jesus Christ; according to that, *Christ had once suffered for sins, the just for the unjust, that he might bring us to God.* This benefit have all believers in and by Christ; they come to God by him, they have free commerce and intercourse in heaven.—3. His work is to reconcile and take up emergent differences, and this is Christ's work also; *he maketh intercession for the Transgressors*; he takes up the differences that our transgressions make betwixt God and us. 4. This work is to procure the welfare of the People or State where he negotiates; and this is no less Christ's Work, for he seeks the welfare of his people, he sits at God's right hand to intercede for them, and commending their estate and condition to his Father, he makes it his request to his Father that his members may have a *continual supply of the Spirit of Jesus Christ*; that they may be strengthened in temptations, confirmed in tribulations, delivered from every evil work, enabled to every good duty, and finally preserved unto his Heavenly Kingdom.

2. Christ's Intercessions consists in the presenting of his Wounds, Death, and Blood, as a publick satisfaction for the debt of sin; and as a publick price for the purchase of our glory.

There is a question amongst the Schools, whether Christ hath not taken his wounds, or the signs, skars, and prints of his wounds into heaven with him? and whether Christ is representing those wounds, skars, and prints unto his Father, doth not thereby intercede for us? some I am sure are for the affirmative. *Aquinas* distinguisheth of Christ's Intercession as being three-fold, *the first before his passion by devout prayer, and the second at his Passion by effusion of his blood, and the third after his Ascension, by the representation of his Wounds and Scars.* Howsoever this hold, (for I dare not be too confident without Scripture-ground) yet this I dare say, that Christ doth not only present himself, but the Sacrifice of himself, and the infinite Merit of his Sacrifice. When he went to heaven, he carried with him absolutely the Power, Merit, the virtue of his Wounds, and Death, and Blood into the presence of God the Father for us; and with his blood he sprinkled the Mercy-seat (as it were) seven times. We read in

Heb. 9. 6.
Heb. 7. 22.

1 John 2. 1.

Isa. 9.

Eph. 2. 14.

Rom. 5. 1.

Eph. 2. 18.
3. 12.

1 Pet. 3. 18.

Isa. 53. 12.

Phil. 1. 17.

Aquin. in Joh.
c. 2.

in the Law, that *When the high Priest went within the vail; he took the blood of the Bullock, and sprinkled it with his finger upon the mercy-seat East-ward: and before the mercy-seat he sprinkled the blood with his finger seven times: not only was the Priest to kill the Bullock without the holy of holies, but he was to enter with the blood into the holy of holies, and to sprinkle the mercy-seat therein with it; surely these were patterns of things to be done in the Heavens: Christ that was slain and Crucified without the gate, carried his own blood into the holy of holies, or into the heaven of heavens, for by his own blood he entered in once into the holy place, having obtained eternal redemption for us; and thither come, he sprinkles it (as it were) upon the mercy-seat, (i.e.) he applies it, and obtains mercy by it; by the blood of Christ God's mercy and justice are reconciled in themselves, and reconciled unto us; Christ sprinkles his blood on the mercy-seat seven times; seven is a note of perfection; where Christ's blood is sprinkled on a soul, that soul is sure to be washed from all filth, and at last to be perfected and saved to the very utmost: Christ's blood was shed upon the earth, but Christ's blood is sprinkled now he is in heaven; what? is any soul sprinkled with the blood of Christ; surely this sprinkling comes from heaven, so the Apostle, *But ye are come to mount Zion, and unto the City of the living God, the heavenly Jerusalem, — and to Jesus the Mediator of the new Covenant, and then it follows, to the blood of sprinkling, that speaketh better things than that of Abel. It is upon mount Zion where this sprinkling is: there is Jesus at God's right hand, there he stands (as it were) upon the mount, and there he sprinkles his blood round about him; heaven is all besprinkled, as the mercy-seat in the holy of holies was; the earth is all besprinkled, as the Altar out of the holy of holies was; heaven and earth are all besprinkled with the blood of Jesus, so that the Saints and people of God are no where, but their doors, and their posts, and houses (I mean their bodies and souls) are all besprinkled with the blood of the Lamb slain from the beginning of the World. Why, this is that blood of sprinkling that speaks better things than that of Abel. Mark, that Christ's blood hath a tongue; it speaks, it cries, it prays, it intercedes; there's some agreement, and some difference betwixt Christ's blood and Abels blood.**

1. The agreement is in these things; *Abels blood was abundantly shed, for so it is said, the voice of bloods; and Christ's blood was let out, with thornes and scourges, nails and spear, it was abundantly shed: Again, Abels blood cryed out, yea it made a loud cry, so that it was heard from earth to heaven, the voice of thy Brothers blood cryeth unto me from the ground; and Christ's blood cryeth out, it makes a loud cry, it fills heaven and earth with the noise, yea the Lords ears are so filled with it, that it drowns all other souls, and rings continually in his ears.*

2. The difference is in these things; *Abels blood cryed for vengeance against Cain, but Christ's blood speaks for mercy on all believers; Abels blood was shed because he sacrificed, and he and his sacrifice accepted: but Christ's blood was shed that he might be sacrificed, and that we through his sacrifice might be accepted: Abels blood cryed thus, see Lord, and revenge; but Christ's blood cryed thus, Father forgive them for they know not what they do; and at this very instant Christ's blood cries for remission; and here's our comfort; if God heard the servant, he will much rather hear the Son, if he heard the servant for spilling, he will much more hear the Son for saving; yet that I may speak properly, and not in figures, I will not say that the very blood which Christ shed on the Cross is now in heaven, nor that it speaks in heaven; these cryings are merely Mataphorical; yet this I maintain as real and proper, that the power, merit, and vertue of Christ's blood is presented by our Saviour to his Father both as a publick satisfaction for our sin, and as a publick price for the purchase of our glory.*

3. Christ's Intercession consists in the presenting of his will, his request, his interpellation for us; grounded upon the vigor and vertue of his glorious merits. *Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* This was a piece of Christ's prayer while yet he was on earth; and some say it is a summary of Christ's Intercession which now he makes for us in his glory; he prayed on earth as he meant to pray for us when he came to heaven; he hints at this in the beginning of his Prayer, for he speaks as if all his work had been done on earth, and as if then he were even beginning his work in heaven; *I have glorified thee on earth, I have finished the work which thou gavest me to do; and now O Father glorifie thou me with thy own self, with the glory which I had with thee before the World was.*

I know it is a question, whether Christ now in heaven do indeed, and truth, and in right propriety of speech pray for us? some able Divines are for the Negative, others for the Affirmative. For my part (leaving a liberty to those otherwise minded according to their light) I am of opinion, that Christ doth not only intercede by an interpretative Prayer, as in the presenting of himself, and his merits to his Father; but also by an express prayer, or by an express and open representation of his will: and to this opinion methinks these Texts agree. *I will pray the Father, and he shall give you another Comforter, and at that daye shall ask in my Name, and I say unto you, that I will pray the Father for you; when he saith, I say not, that I will pray for you, it is the highest intimation that he would pray for them; as it is our phrase, I do not say that I will do this, or that for you, no not I; when indeed we will most surely do it, and do it to purpose.* Austin confirms this, *orat pro nobis, orat in nobis, & oratur a nobis, &c.* He prays for us, he prays in us, and he is prayed to by us: he prays for us as he is our Priest, and he prays in us as he is our Head, and he is prayed to by us as he is our God. Ambrose tells us, *That Christ now prays for us as sometimes he prayed for Peter, that his faith should not fail.* Methinks I imagine as if I heard Christ praying in heaven in this Language, *O my Father, I pray for the World, I will not open my lips for any one Son of perdition; but I imploy all my blood, and all my prayers, and all my interests with thee for my dear, beloved, precious Saints; it is true, thou hast given me a personal glory which I had with thee before the World was, and yet there is another glory I beg for, and that is the glory of my Saints. O that they may be saved! why I am glorified in them, they are my joy, and therefore I must have them with me where I am; thou hast set my heart upon them, and thou thy self hast loved them as thou hast loved me; and thou hast ordained them to be one in us even as we are one, and therefore I cannot live long asunder from them; I have thy company, but I must have theirs too; I will that they be with me where I am; If I have any glory, they must have part of it; this is my prayer, that they may behold my glory which thou hast given me.* Why, thus Christ prayed while he was on Earth, and if this same prayer be the summary of Christ's intercession or interpellation now he is in heaven, we may imagine him praying thus; it were too nice to question, whether Christ's prayer in heaven be vocal or mental? certainly Christ presents his gracious will to his Father in heaven some way or other, and I make no question but he fervently and immoveably desires that for the perpetual virtue of his sacrifice all his members may be accepted of God, and crowned with glory; nor only is there a cry of his blood in heaven, but Christ by his prayer seconds that cry of his blood; an argument is handed to us by Master Goodwin thus: *As it was with Abel, so it is with Christ; Abels blood went up to heaven, and Abels soul went up to heaven, and by this means the cry of Abels dead blood, was seconded by the cry of Abels living soul; his cause cryed, and his soul cryed; as it is said of the Martyrs, that the souls of them that were slain for the Testimony which they held, cryed with a loud voice, saying, how long Lord, Holy and True, dost thou not judge and avenge our blood that dwell on the earth? even so it is with Christ, his blood went up to heaven; and his soul went up to heaven, yea his body, soul, and all his whole person went up to Heaven; and by this means his cause cryes, and he himself seconds the cry of his cause: Jesus Christ in his own person ever liveth to make Intercession for us; he ever liveth as the great Master of requests to present his desires, that those in whom he dyed may be saved.*

John 14. 16.
John 16. 26,
27.

Aug. Prefat. in
psalm. 85.

Amb. super
ad Roman. 8.

John 17. 10,
13, 24.

Goodwin,
Christ set
forth.

Rev. 6. 9, 10

4. Christ's Intercession consists in the presenting of our persons in his own person to his Father, so that now God cannot look upon the Son, but he must behold the Saints in his Son; are they not members of his body, in near relation to himself? and are not all his Intercessions in behalf of them, and only of them? but how are all the Elect carried up into heaven with Jesus Christ, and there set down before his Father in Jesus Christ? I answer, not actually, but mystically; when Christ intercedes, he takes our persons, and carries them in unto God the Father in a most unperceivable way to us; for the way or manner I leave it to others, for my part, I dare not be too inquisitive in a secret not revealed by God; only this we say, that Christ presents our persons to his Father in his own person; and this was plainly shadowed out by that act or office of the high Priest, who went into the holy of holies, with the names of all the Tribes of Israel upon his shoulders, and upon his breast; and this the Apostle speaks out yet more plainly, *by him we have an access unto the Father, and in him we have boldness and access with confidence: I shall a little enlarge on both these Texts, recorded for our instruction in the Law, and Gospel, in the Old and in the New Testament.* First, we find in the Law, *that Aaron was to put two stones upon the shoulders of the Ephod, for stones of memorial unto the children of Israel, and so Aaron was to bear the names*

Exod. 28. 12.

Ephes. 2. 18-
3. 12.

Exod. 28. 14.

names

Ver. 29.

Ephes. 2. 18.
— 3. 12.

names before the Lord upon his two shoulders for a memorial. And again; Aaron was to bear the names of the children of Israel in the breast-plate of judgment upon his heart; when he went into the holy place for a memorial before the Lord continually. Here we find the names of the twelve Tribes of Israel engraven in stones, which the high-Priest usually took with him into the holy place, when he appear'd before the Lord; first, upon his humeral, and then upon his pectoral; in both shewing that he entred into that place, not only or principally in his own behalf, but in behalf of the Tribes whom he presented before the Lord, that they might be in continual remembrance with the Lord; a lively Type of Christ's Intercession, who being entred into the Heavens, he there appears in the behalf of his Elect, and he presents their persons to his Father, bearing them (as it were) upon his shoulders, and upon his heart; why thus Christ takes our persons into heaven, and represents them in his own person to his Father. Secondly, we find in the Gospel a gracious promise, that by Christ we have access unto the Father, and in Christ we have access with confidence. Where the word access, προσεγγιναι signifies properly a manuduction or leading by the hand to God; an introduction, or bringing into God; alluding to the custome in Princes Courts, where none may come into the presence-Chamber, unless they be led, or brought in by some Favourite or Courtier there; thus none may have access into the presence of God unless they are brought in by this Favourite of heaven, the Lord Jesus Christ; whose very office it is to bring men unto God; he takes us by the hand, and leads us to the Father. *q. d. Come Souls, come along with me, and I will carry you to the Father.* Look how a child that hath run away from his Father, is taken by the hand of a friend, or of his elder brother, and so brought again into the presence of his Father; even so all we, having run away from God, are by the good hand of Christ taken up, and led again into the presence of the Father; he is that Ladder that Jacob saw, upon whom we ascend into the bosome of God, and into heaven; he is that high-Priest, that takes our persons, and bears them on his shoulders and on his heart, sustaining our persons, and presenting our conditions unto his Father, and our Father, unto his God, and our God.

5. Christ's Intercession consists in the presenting of our duties unto God. Not only doth he take our persons and leads and carry them into the presence of God, but together with our persons he presents all our services in his own person. Now in this act he doth these two things.

Exod. 28. 36.
37. 38.

Isa. 64. 6.

Rev. 8. 3, 4.

1. He observes what evil, or what failing is in our duties, and he draws that out, and takes it away, before he presents them unto God; or as a child that would present his Father with a posie, he goes into the garden, and gathers flowers and weeds together; but coming to his Mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the Father: thus we go to duty, and we gather weeds and flowers together, but Christ comes and picks out the weeds, and so presents nothing but flowers to God the Father; and this is plainly set forth by that ceremony of the high-Priest, in taking away the iniquity of their holy things; *And thou shalt make a plate of pure gold, and grave upon it like the engravings of a Signet, holiness to the Lord; and thou shalt put it on a blew lace, that it may be upon the Mitre, upon the fore-front of the Mitre it shall be. And it shall be on Aarons fore-head, that Aaron may bear the iniquity of the holy things, which the Children of Israel shall hallow in all their holy gifts, and it shall be always upon his forehead, that they may be accepted before the Lord:* This was the manner of the Ceremony, and this was the end of the Ceremony, that Aaron might bear and take away the iniquity of their holy things: what was this but a Type of Jesus Christ? who with his most absolute righteousness covereth all the defects of our good works, which are still spotted with some defect? Alas! *all our righteousness are as filthy rags,* but Christ draws out the evil of duty, and failings in duty, before he will present them unto God.

2. He observes what good there is in any of our duties or performances, and with that he mingles his own prayers and Intercessions, and presents all as one work interwoven or mingled together unto God the Father. *And another Angel stood at the Altar having a golden Censer, and there was given unto him much Incense that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne; and the smoke of the Incense which came with the prayers of the Saints ascended up before God out of the Angels hand.* I know there is a controversy, who this Angel should be, that with the Incense mingles the prayers of all Saints? some conjecture him to be a created Angel, in that the incense or ordours are said to be given to him, and not to be his own, or to have them of himself: others say he could be no other but the Angel of the Covenant, for no Angel doth intercede or present our prayers but Jesus Christ; as for that which is spoken concerning

the seven Angels presenting the Saints prayers, *I am Raphael, one of the seven holy Angels, which present the prayers of the Saints.* We say it is no canonical Scripture, nor is it authorized by any canonical Scripture; besides, I cannot think that the Priests were types of Angels, but only of Christ: Again, howsoever the Greek Copies so read that Text, yet the ancient Hebrew Copy set forth by *Paulus Fagius*, and *Jerome*, who translated it out of the *Caldee* (as *Master Mede* on *Zachar. 4. 10.* avoucheth) reads it thus, *I am Raphael, one of the seven Angels, which stand, and minister before the glory of the holy One.* And certainly in this Text of *Revel. 8. 3; 4.* There is a figurative description of an heavenly service, correspondent to that which was performed in the Temple; namely, that the people being without at prayer, the Priest offered incense within upon the Altar, *Luke 1. 9. 10.* To signify that Believers prayers have always need to be helped, and sanctified by Christ's intercession; and what though the incense was given him? we know that Christ himself was given of God; *God so loved the world, that he gave his only begotten Son;* and yet this hinders not, but that Jesus Christ gave himself, and that he gave himself for an incense too; for so the Apostle, *He hath given himself for us an offering, and a sacrifice unto God;* for an incense, or for a sweet smelling savour; in this respect the incense might be given him, and yet the incense was his own; they were only Christ's merits, righteousness, satisfaction; they are the sweet odour, by vertue whereof, God accepts of his Saints persons and prayers; and it is onely Christ that presents before God that which he is and hath, he alone being both offering and Priest; we can think of no other Priest in Gospel-times, but only Jesus, *The first-runner, even Jesus Christ made an high-priest for ever, after the order of Melchizedech.* It is Jesus, and only Jesus that presents our prayers, and sanctifies our prayers, and mingles our prayers with his merits, and so makes them penetrate sweetly before his God.

Tobit. 12. 17.

John 3. 16.

Ephes. 5. 2.

Heb. 6. 20.

6. Christ's intercession consists in the presenting of our plea or answer in Heaven to all those accusations that are brought in against our selves. And this I take it to be the meaning of the challenge, *Who shall lay anything to the charge of God's elect? it is God that justifies, Who is he that condemneth it? it is Christ that dyed, yea, rather that is risen again, who is even at the right of God, who also maketh intercession for us.* Christ intercedes; and who shall condemn? Christ takes off all accusations; and who shall charge? if the Law, or Sin, or Satan, shall dare to accuse, our Jesus is ready at God's right hand to answer all. There is a vision in *Zachariah* representing this, *And the Angel shewed me Joshua the high-priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him.* It was the custom of the accuser to stand at the right hand of the accused; *Set thou a wicked man over him, and let Satan stand at his right hand;* now here's Satan standing at *Joshua's* right hand to accuse him; but whereof doth he accuse him? that appears in the words following, *Joshua was clothed with filthy garments,* an ordinary sign of sin; as a white garment is a sign of Christ's righteousness, so is a filthy garment in Scripture, a sign of vileness; alas! *Joshua* was defiled with the pollution which he had gotten by the contagion of *Babylon*, and now at his return, Satan lays it to his charge; but Jesus Christ, our great High-Priest, steps in, and takes off the accusation; *And the Lord said unto Satan, the Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem rebuke thee;* twice he repeats it, to shew the fulness of Christ's intercession, *q. d.* the Lord my God, my everlasting Father, rebuke, and confound thee Satan, in this thy malicious opposition against my *Joshua*; and then he goes on in his apology for *Joshua*; *Is not this a brand pluckt out of the fire? q. d.* is not this one, whom of my grace I have reserved amongst my people, whom I caused to pass through the fire of mine indignation? and shall not my decree of grace stand firm and inviolable towards such? or thus, *Is not this a brand pluckt newly out of the fire of affliction?* was he not in the captivity of *Babylon*? and is it likely he should be there, but he would be defiled with the touch of pitch? take a brand, and pull it out of the fire, and there will be some dust, and ashes, and filth about it; Why Lord (says Christ) this *Joshua* is but newly pull'd out of the burning; and therefore he must needs have ashes, and dust, and filth about him: *But come* (saith Christ to his holy Angels) *take away the filthy garment from him;* and come (says Christ to his servant *Joshua*) *Behold I have caused thine iniquity to pass from thee, and I will cloath thee with change of rayment.* And thus Christ took off the accusation that was brought against *Joshua*, by Satan, for his filthy garments. In like manner doth our blessed Intercessor at this instant, if a

Rom. 8. 33, 34.

Zach. 3. 1.

Psal. 109. 6.

Ver. 3.

Ver. 2.

Ver. 2.

Ver. 4.

Ver. 4.

poor Saint falls into any sin, and defiles his garments, Satan comes in, and takes the right hand of him, and accuses him before the Lord; but Christ our great High-Priest being at the right hand of his Father, he takes up the cause, puts in a plea, and answers all the accusations of the enemy; *True Lord, this poor soul hath filthy garments, but is he not a fire-brand newly plucked out of the fire? was he not in his natural and sinful condition the other day? is he not yet partly regenerate, and partly unregenerate? needs therefore must there be some ashes, and dust, and filth upon him. O my Father, my will is, That thou consider him in that respect, thou knowest his frame, and thou remembrest that he is but dust, though he have filthy garments now upon him, yet I will give him change of raiments; I will cloath him with the robe of my righteousness, and then thou shalt see no iniquity in Jacob, no transgression in Israel. Why? thus the Lord Christ steps in, and answers to all the accusations that are brought in against us by the Law, or Sin, or Satan, to God his Father; and in this respect he is truly called our Advocate. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. We have an Advocate that pleads for us, that answers for us: that in a way of equity (grounding all upon his own merits) calls for the pardon of our sins, and for the salvation of our souls.*

1 John 2. 1.

SECT IX.

How powerful and prevailing Christ's Intercessions are with God his Father.

9. **H**OW powerful and prevailing are Christ's Intercessions with God his Father? I answer, very much, and this will appear if we consider,

Heb. 8. 1.

1 Sam. 9. 9.

1 Sam 12. 18,
19, 23.

1. That Christ is our great High-Priest to God; *We have such an high-Priest, who is set down on the right hand of the Majesty on high. Now 'twas the way of God to lend his ear in special manner to the High-Priests; and therefore the people usually run to them, when they would enquire of God; Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the Seer, for he that is now called a Prophet (or High-Priest) was before time called a Seer.—People were wont to repair to the Priests, and the Priests were wont to go to God; and good reason, for the Priests were to mediate for the people, and the people had experience that God would hearken to the cry of their Priest; Samuel called unto the Lord, and the Lord sent thunder, and rain that day. And all the people said to Samuel, Pray for thy servants unto the Lord thy God.—And Samuel said unto the people,——God forbid that I should sin against the Lord in ceasing to pray for you. Now such an High-Priest as this (though with far more eminency) is Christ to God; he intercedes for his people, (God forbid that he should ever cease to pray for his people :) and he hath God's ear in especial manner; if ever God lend his ear to any one, it must needs be to this High-Priest, because of his office to intercede betwixt God and his people. Christ stands in the middle, or indeed next to God, as he is in these Gospel-times our great High-Priest; and therefore he must needs prevail with God in every petition he puts up for us.*

Heb. 5. 4, 5.

Psalm 110. 4.

2. That Christ was called to this office by God. *Christ glorified not himself to be made an High-Priest; no, no; but he was called of God as Aaron was; it was God the Father that designed him to it, and that furnished him for it, and that invested him in it; The Lord hath sworn, and will not repent, thou art a Priest for ever, after the order of Melchizedech. Now to what purpose should God call him to this office, but especially to intercede for them, to whom God was willing to communicate salvation? it was God's mind as well as Christ's mind to save his Elect; and this was the way whereon they agreed; that an High-Priest should be appointed, and an office of intercession should be erected, and by that means the salvation purchased should be applied; many times we are apt to conceive legal or law-thoughts of God the Father, as that he is just and severe; and that Christ his Son is more meek, and merciful: but this cannot be, for there are not two infinite wills, not two infinite mercies, one in the Father, another in the Son, but one will, and one mercy in both. And to that purpose observe but the readiness of God the Father to receive Christ honourably into*

into heaven, that he might do the work of the High Priest there; no sooner had Christ entered through the gates into the City, but presently, *sit thou down* (saith God) *at my right hand*; but to what end? surely not only to rule as King (of which we have spoken before) but also to intercede as our great High Priest; hence we find in Scripture, that Christ's session and intercession; his Kingly and Priestly office are joyned together; *He is sit on the right hand of the Throne of the Majesty in the Heavens*: he! who? why? Christ our High Priest; we have such an High Priest who is set down. It is as if Christ at his entrance into heaven had said, *My Father, I am come hither as the great High Priest; having on his breast-plate the names of all the Elect, and I come to intercede for poor sinners; what, shall I have welcome on these same terms?* to whom the Father replied, *Welcome my son, my only Son on these very terms; come, sit thee down, and intercede for whom thou pleasest; I have called thee on purpose to this very office, and thou shalt prevail.* Surely the Father is engaged to purpose to hear the Son, in that he is an High Priest to God, and called to his office by God.

3. That Christ is God's Son; and that is more than God's High Priest; he is his natural Son, his beloved Son, his Son that never gave him the least offence; sure then when he comes and intercedes for a man, he is most like to speed; if a gracious child do but cry, *my Father, my Father*, he may prevail very much, especially with a Father who is tender-hearted; Jesus Christ is the gracious, precious Son of God the father; and God the Father is a dear and kind-hearted Father, how then should the intercessions of Christ but be most powerful with God? hence some gather the prevalency of Christ's intercession, because in many places of Scripture where this part of Christ's Priest-hood or intercession is laid down, this Sonship is also expressed or set forth; as we have a great High Priest entered into the heavens, Jesus the Son of God. — And thou art an High Priest for ever after the order of Melchizedech. But immediately before, *Thou art my Son, this day have I begotten thee.* Needs must the intercession of such a Son be very prevalent: I say of such a Son, for was ever any Son like this Son of God? was ever any Son so like his Father, or so equal with his Father? we know he is a begotten Son, and yet never begun to be a Son; he is the Son of the Father, and yet never begun to have a Father: he is a branch of the King of ages, and yet in all the ages past was never younger; surely all the relations of Son and Father in the World, are but a shadow of this relation betwixt God and Christ; it is so near, that though they are two (as in all relations there must needs be *relatum* and *correlatum*) yet Christ speaks of them, as if they were but one; *I and my Father are one*; if then the Father should deny him any thing, he should deny himself; or cease to be one with his Son which can never be. Christ is God's Son, his natural Son, his beloved Son, *This is my beloved Son in whom I am well pleased*, saith God? O then how prevalent must Christ's intercession be with God?

4. That Christ is God himself, not only God's Son, but God himself? how powerful in this respect must his intercessions be unto the Father? it is true, that Christ is another subsistence and person from the Father, but Christ is one and the same God with the Father: Christ is the very essential, substantial, and noble representation of God himself; Christ is the very self of God, both God sending, and God sent; Christ is the fellow of God, *Awake O sword against my shepherd, and against the man that is my fellow*; nay, Christ is God, and not another God, but one God; God of God, light of light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Can we imagine now that God himself should be denied any boon of God himself? if God sometimes spoke to his servants, *Ask of me, command ye me concerning all the work of mine hands*: will not God much more say to God, *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession*? we have brought it now so near, that if God be God, and God be Omnipotent, that he can do, and can have whatsoever he pleases: then Christ being one God with his Father, he must needs prevail; it is but *ask and have*, let him ask what he will.

5. That Christ is God's darling upon this very account, because he intercedes for his People. Therefore doth my Father love me, because I lay down my life, that I might take it again, I lay it down by suffering, and I take it again by rising, ascending up into heaven, and interceding there; and therefore doth my Father love me. O the love of God to Christ, and of God in Christ to all his Saints! God so loved the world, that he gave his Son; and Christ so loved the world, that he gave himself; and now

H. 5. 9. 17.

Heb. 4. 14.
Heb. 5. 5, 6.

John 10. 30.

Mat. 3. 17.

Zach. 13. 7.

Isa. 45. 11.

Psal. 2. 8.

John 10. 17.

Mat. 3. 17.
Iſa. 53. 11.

Cant. 2. 14.

Prov. 8. 29, 30.

again because Christ gave himself, and his gift is as a sweet smelling savour unto God, therefore God loves Christ; O what a round of love is here! God loves Christ, and Christ loves us, and the Father loves Christ again for loving of us: there is not an act of Christ in his work of our redemption, but the Father looks on it with love and liking: at his baptism, lo a voice came from Heaven, saying, *This is my beloved Son, in whom I am well pleased*; at his death, *He seeth of the travel of his soul, and he is satisfied*; at his ascension he heareth of the intercessions of his soul, and he is delighted; Christ's intercessions are God's musick: and therefore as sometimes Christ spoke to his Spouse, so God speaks to Christ, *Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely*. Now Christ's intercessions must needs prevail, when God love's Christ for his intercessions sake: if before the world was made, the Son was his Father's darling, (for it is said) *When he appointed the foundations of the earth, then I was by him, and as one brought up with him, and I was daily his delight*. In the Original [*delights*], intimating that the eternal Son was variety of delights to his Father. O then what delights, what variety, what infinite of delights hath God in Christ now interceding for us? what a dear darling is Christ to God, when not only he stands by him, but he represents to him all the Elect from the beginning to the end of the World; *q. d. See Father, look on my breast, read hear all the names of those thou hast given me, as Adam, and Abraham, and Isaac, and Jacob; of the Twelve Tribes, and of the Twelve Apostles, of all the Martyrs, Professors, and Confessors of the Law and Gospel; I pray for them, I Pray not for the World, but only for them, for they are mine*; methinks I hear God answer, *What my Son!* and what the Son of my womb! and what the Son of my vows! *hast thou begotten me thus many Sons? and are all these mine? why then ask what thou wilt, and have what thou pleasest; I am as strongly inclined and disposed to give thee grant, as thou wouldst have it; it is my joy, my delight, my pleasure to save these souls, and surely the pleasure of the Lord shall prosper in thy hands*.

Iſa. 45. 11.

1 John 5. 14.

Pſalm 2. 6.

John 5. 22.

6. That Christ is God's Commander (I speak it with reverence) as well as petitioner; it is a phraze given to the servants of God, *command ye me*; and may we not give it to the Son of God? Christians! God is as ready to do us service, as if we had him at command; *This is the confidence that we have in him, that if we ask any thing according to his will he heareth us*: and in this sense we may boldly say, that God the Father is as ready to hear Jesus Christ, as if he had him at command; not that in deed and reality he commands God, but that in deed and truth he commands all below God, and he commands all in the stead of God. And to this purpose is that voice of God, *I have set my King upon my holy hill of Zion*; and why my King? I dare not say he is God's King, as if God were Christ's inferior, or Christ's subject: God forbid! why then my King? I answer, he is God's King, because appointed by God; or he is God's King, because he rules in the stead of God; *The Father judgeth no man, but hath committed all Judgment unto the Son*. God hath given away all his prerogatives unto Jesus Christ, so that now the King of Saints can do what he will with God, and with all the world; only it follows, *Ask of me, and I will give thee the heav'n for thine inheritance*: as if the Father should have said, *I cannot deny thee, and yet O my Son, I would have thee ask; do what thou wilt in Heaven, Earth, and Hell; I have not the heart, indeed I have not the power to deny thee any thing, only acknowledg this power to be originally in my self, that all that honour the Son, may honour the Father; and all that honour the Father, may honour the Son*. These are the terms betwixt, God the Father, and God the Son; Oh then how powerfull and prevailing are Christ's intercessions with his Father? if he ask who hath power to command, there is little question of prevailing in his suit. We have heard in our days of a suit managed with a petition in one hand, and a sword in the other; and what the effect is, all now can tell. As a King who sues for peace, backt with a potent Army; able to win what he intreats for, must needs treat more effectually; so Christ suing to his Father for his Saints, with a power sufficient to obtain what he sues for, he must needs effect what his desires may be; it is well observed, that *Christ is first said to sit at God's right hand, and then to intercede*; he treats the salvation of sinners as a mighty Prince treats the giving up of some Town, which lyes seated under a Castle of his that commands the Town; or he treats the salvation of sinners, as a Commander treats the surrendering of a person already in his hands: it is beyond God's power (I speak it, with submission) to deny his Son in any thing he asks: if the Lord sometimes cryed out

Exod. 32. 10.

to *Moses* like a man whose hands are held, *Let me alone*; how much more doth *Christ's* intercession bind *God's* hands, and command all in Heaven, Earth, and Hell? hence we say, that *God* the Father hath divested himself of all his power, and given the keys into *Christ's* own hands; *I am he that liveth and was dead, and behold I am alive for evermore, Amen*; and have the keys of hell and death; there is no man goes to Hell, but he is lockt in by *Jesus Christ*; and there is no man goes to Heaven, but he is lockt in there by *Jesus Christ*; he hath the keys of all men's eternities hanging at his own girdle; if he but say, *Father I will that this man, and that woman, shall inherit Heaven*; the Father cannot but reply, my Son I have no power to deny thy suit; *Thou hast the keys of Heaven in thine own hands, be it even as thou wilt.*

Rev. 1. 18.

7. I shall only add this on the Fathers part, that *God* is *Christ's* Commander to this office, as well as *Christ* is *God's* Commander in this office. O why should we have hard thoughts of *God* the Father, more than of *God* the Son? is he not as willing of our salvation as *Jesus Christ*? surely 'twas the Oath of *God*, I mean of *God* the Father: *As I live saith the Lord, I would not have the death of a sinner; but that the wicked turn from his sin and live.* Was not this the first salute of *God* to *Christ* when he first entered into heaven; *Sit thou here on this throne, and ask what thou wilt of thy Father*? nay, did not the Father prevent the Son in laying his commands upon him to ask, before the Son opened his mouth to speak a word, by way of any requests to *God*, his Father? *Thou art my Son, this day* (even this day of thy resurrection, ascension, session) *have I begotten thee*; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions? q. d. Come Son, thou art my Son, this day I have begotten thee, and though I have begotten thee from all eternity, yet this day, and every day I am begetting thee still: I said to thee at thy resurrection, this day have I begotten thee, and I said to thee at thy ascension, this day have I begotten thee; and now ask, and be not shy, or modestly backward in petitioning; I command thee to this Office, I make thee here the great Master of requests in Heaven; others may pray out of charity, but none but thy self in a way of Justice, Authority, and Office; and therefore ask boldly and largely, open thy mouth wide and I will fill it. O what a demonstration of love is this, not onely to *Christ*, but to us in *Christ*, that when man had offended his *God*, broke covenant with *God*, and turned enemy to *God*, that then *God* the Father should seek peace with man, offer conditions of peace to man, and for that purpose should appoint a Mediator, an Intercessor, and call his Son to that office: and now he is in Heaven, that he should bid him do his office, and ask freely; so that if the Elect be not saved, it should be laid on the score of *Christ*, for the Father is most willing: Surely here's more than intimation of the Father's inclination to accept of *Christ's* intercessions on our behalf: we may read here that the Fathers heart is as much towards us, as *Christ's* own heart; Oh he is full of bowels, he is gentle, and easie to be intreated; *Christ* needs not much a do to get his grant; *Christ* adds not by his intercession one drop of love to the heart of *God*; onely he draws it out, which otherwise would have been stopt; nor doth he broach it before his Father command him to it. Oh then how Powerful and prevailing must *Christ's* intercessions be?

Ezek. 33. 11.

Psalms 2. 7, 8.

Goodwin
Christ exalted.

SECT. X.

Of the reasons of Christ's Intercession.

10. **W**Hat are the reasons of this great transaction of *Christ's* intercession for his people? I answer——

1. It is the Fathers will that it should be so; he called *Jesus Christ*, to this office, the command of *God* is upon *Jesus Christ*; *Ask what thou wilt for thy redeemed ones, I willingly engage my self to grant, onely it is my pleasure thou shouldst ask*: as sometimes he said to the house of *Israel*, *I the Lord have spoken, and I will do it; notwithstanding I will yet for this be enquired of, by the house of Israel, to do it for them*: so saith *God* to *Christ*, *I the Lord have spoken, and I will do it, onely my Son, I will be enquired of by thee*. I look upon this as the main reason of *Christ's* intercession, *Even so Father, for it seemed good in thy sight*; it's *God's* will that *Christ* should intercede.

Ezek. 36. 36, 37.

2. It is the Father's love to engage his Son for his own people. O the comfort of a sound Christian in this respect! what, art thou in temptation, or desertion? surely *Christ* is engaged by *God* to petition for thee; thou hast put up many petitions to *Christ*

Christ, and he hath put them all up unto God; he could do no otherwise, for he is in place an Advocate, to mention and plead such cases as are moved to him: Methinks I imagine God thus bespeaking his Son; *See thou do this poor soul good my Son; here is for him according to all his needs, only ask according to what thou knowest will make him happy; must he have my Spirit? my comforting Spirit? will no less, no cheaper thing serve his turn? then here it is.* Oh how is Christ engaged now to petition for them, whom God loves, and for whom he gave himself? surely if Christ should leave to intercede for such, he would displease his Father, which we know he would not do, he would undergo Hell first.

3. It is Christ's own inclination to do his Office: the power that Christ hath for the good of Sinners is necessarily acted: as the Sun shines upon all the World, and it cannot do otherwise; so Christ the Son of righteousness, shines or intercedes for all his Saints, and he can do no less: what is the will of the Father, is the will of Christ, (I mean the will of Christ naturally, not artificially in a way of self-denial, as God's will it is said to be our will) so that what the Father would have Christ own, he cannot but own; for the same Spirit is in Christ which is in the Father, and in the self-same measure: As God is captivated with love towards all captives, so am I, saith Christ; as God would have all be saved, and to come to the knowledge of the truth, so would I too saith Christ. The very same bottomless sea of love, that fluctuates in my Father's breast, it is in my breast, *For I and the Father are one.*

John 10. 30.

Goodwins,
Christ set
forth.

Heb. 7. 24, 25.

4. It is Christ's honour to intercede: hereby is the Crown set on Christ's head, much honour and glory redowns to Jesus in this very respect. I believe all the work that's done in Heaven, it is Christ interceding, and the Saints and Angels praising; Christ intercedes for ever, and the four beasts, and four and twenty-Elders sing for ever, *Rev. 4. 8, 9, 10, 11.* an argument of Christ's honour, by Christ's intercession, is given in thus by Master Goodwin; if it were not for Christ's intercession, how would the Office of Christ's Priesthood be out of work? And this reason is more than intimated, *Heb. 7. 24, 25.* *This man, because he continueth ever, hath an unchangeable Priesthood;* and the work of his Priesthood is interpreted, *ver. 25.* *To make intercession for ever.* The meaning of this is, that God would not have him continue to be a Priest in title only, or in respect onely of a service past, and so to have only the honour of Priesthood perpetuated to him, out of the remembrance of what he once had done: But God would have him to enjoy, as the renown of the old, to a perpetual spring of honour by this new work of intercession, and so to preserve the verdure of his glory ever fresh and green; and the sum of the Apostles reasoning is this, that seeing himself was to be for ever, so his work of Priesthood should be for ever, that so his honour might be preserved and continued for ever also.

Cant. 5. 2.

Mal. 3. 17.

John 15. 19.

Isa. 43. 20.

psalm. 4. 3.

5. It is Christ's love to his Saints; his heart is so inamoured with his Saints, that therefore he intercedes for them for ever; *Love is as strong as death;* it is never weary of doing good for the party beloved; now Christ's Saints are Christ's love; *My sister my love, my dove;* the Saints in Christ's books are so many jewels, *And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels;* the Saints are Christ's only choyce, the very flower of the Earth; *You have I chosen out of the world;* and ye are *my people, my chosen;* All the World is Christ's refuge, and Kings are but mortar to him, onely the Saints are Christ's chosen, they are they whom the Lord in his eternal counsels hath set a part for himself; *But know (saith the Psalmist) that the Lord hath set apart him that is Godly.* The Saints are Christ's image (i.e.) the resemblance of Christ in all that which is his chief excellency, I mean in his righteousness and holiness; as if I would take the picture of a man, I would not draw it to resemble his back-parts, but as near as I could, I would draw it to life, the very face and countenance; so are the Saints the very picture, the image, the draught of God in his top excellency. The Saints are in covenant with Jesus Christ, and therefore in nearer relation than any others; hence it is that they are called the portion of God, the treasure of God, the peculiar people of God; those that God and Christ satisfie themselves in those that God and Christ have set their hearts on; the children of God the Father, the very Spouse and bride of God the Son; in some respect nearer than the Angels themselves, for the Angels are not so married to Christ in a mystical union, as God's people are; now is it any wonder that those who are so very dear to Christ, should be in the prayers of Christ? if they were so much in his heart, that sometimes he shed his blood for them, will he not now intercede for? O yes! to this end he carries them on his breast.

breast or heart, as near as near may be, that they may be in a continual remembrance before the Lord for ever; his very love compels him to this office, to intercede for them.

6. It is Christ's delight to intercede for his Saints? before the world was, *His delights were with the sons of men*; and when the fulness of time came, then said he, *Lo I come, in the volume of the book it is written of me, I delight to do thy Will O my God*; and what was that, but to be with the sons of men? he knew that was his Father's pleasure, and in respect of himself, he had a delight to live with them, and to dye for them: and no sooner he entred into Heaven, but there he delights to officiate still in behalf of the sons of men; he carries their names on his heart there, and though some of their persons be on earth, and he in his bodily presence is in Heaven, yet distance of place cannot deaden his delights in the remembrance of them; he is ever minding his Father of his people in the neather world; he tells him that they are his, *all in all*, upon the earth, all his joy, and all his delight, and all his portion; as men use to give portions to their children, so God having but one Son by eternal generation, he hath given the Elect unto him as his portion; and hence he makes it his great business in Heaven, to provide mansions for his portion, to take up God's heart for his portion, to beg favour and love for his portion. Here 'tis the joy of Christ in Heaven, in going to his Father, and telling him, *Why Father? I have a small portion yet on earth, and because they are on earth, they are still sinning against thy Majesty, but I have suffered and satisfied for their sins, and hither am I come, to mind Thee of it, and continually to get out fresh pardons for new sins; come, look on my old satisfaction; didst Thou not promise? is it not in the Articles of agreement betwixt Thee and me, that I should see of the travel of my soul, and should be satisfied? didst Thou not say, that because I poured out my soul, therefore Thou wouldst divide me a portion with the great, and the spoyle with the strong? O my Father, now I make intercession for the transgressors; give me out pardons for an hundred thousand millions of sins; Thou hast said and sworn, that Thou hast no pleasure in the death of sinners; and it is my pleasure, my joy, my infinite delight, to save sinners; these are my seed, my portion, my redeemed ones, and therefore let them be saved.* Thus Christ intercedes, and his delight in his Saints, as knowing it to be his Father's mind, draws him on to this intercession; indeed this reason hangs upon that primary, and first reason; it is God's will that Christ should intercede; as it is Christ's delight to do the will of his Father in Heaven, *I delight to do thy Will O my God.*

Prov. 8. 31.
Psalm 40. 7, 8.

Ira. 52. 11, 12.

7. It is Christ's compassion that causeth intercession. *Christ is such an high Priest,* (saith the Apostle) *as cannot but be touched with the feeling of our infirmities. He was in all points tempted like as we are, yet without sin.* When he was on earth, he felt our infirmities, frailties, miseries, and as a man that hath felt the Stone, or Gout, or Fever; or especially that hath felt soul-troubles, cannot but compassionate those that are in the like condition; so Christ having had the experience of our outward, and inward sufferings, he cannot but compassionate us; and hence it is (his very compassion's moving) that he intercedes to his Father in our behalf. It is observed, that the very office or work of the High-Priest, was to sympathize with the people of God; onely in the case of the death of his kindred; he was not as others, to sympathize or mourn; but Jesus Christ goes beyond all the High-Priests that ever were before him; he doth fully sympathize with us, not in some, but in all conditions; *In all our afflictions he is afflicted.* I believe Christ hath carried a man's heart up with him to Heaven; and though there be no passions in him as he is God; yet the flower, the blossom, the excellency of all these passions, (which we call compassions) are infinitely in him as he is God; he striketh, and tryeth, and yet he pitieth; when Ephraim bemoaneth himself, God replies, *Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him.* Surely there's a violence of heavenly passion in Christ's heart as God-man; which makes him to break out into prayer to God, and into compassions towards Men: O that tempted souls would consider this! it may be Christ is giving you a cup of tears and blood to drink, but who knows what bowels, what turnings of heart, what motions of compassion are in Jesus Christ all the while? those who feel the fruit of Christ's intercession know this, and cannot but subscribe to this truth. *O ye of little faith, why do ye doubt of Christ's bowels? is he not our compassionate High-Priest? hath not the tenderest, meekest, mildest heart of a man that God possibly can form, met with the eternal and infinite*

Heb. 4. 15.

Ira. 63. 9.

Jer. 31. 21.

finite

Heb. 4. 15.

finite mercy of God himself in Jesus Christ? you have heard that Christ in both natures is our High-Priest, Mediator, Intercessor, and if either God or Man know how to compassionate, Christ must do it. O the bowels of Christ! *He is touched* (saith the Apostle) *with the feeling of our infirmities*; it is an allusion to the rolled and moved bowels of God, in Jer. 31. 20. Christ in Heaven is burning and flaming in a passion of compassion towards his weak ones; and therefore he pleads, intercedes, and prays to God for them.

Thus far we have propounded the object which is Christ's intercession; our next work is to direct you how to look upon Jesus in this respect.

CHAP. II. SECT. I.

Of knowing Jesus as carrying on the great work of our Salvation in his Intercession.

LET us know Jesus carrying on this great work of our salvation in his Intercession. Is it not a rare piece of knowledge to know what Christ is now doing in Heaven for us on Earth? If I had a weighty suite at Court, on which lay my estate and life, if I knew that I had a friend there that could prevail, and that he were just now moving in my behalf, were not this worth the knowledge? I dare say in the behalf of all believers in the World, Christ is now interceding for us at the right hand of God; ever since his ascension into Heaven he hath been doing this work; it is a work already of above sixteen hundred years; and Summer and Winter, Night and day, without any tiredness of Spirit; Christ hath been still praying, still interceding; Christ's love hath no vacation, no cessation at all: yea, even now whiles you read this, Christ is acting as an Advocate for you, Christ hath your names ingraven, as a seal on his heart; and standing right opposite to the eye of his Father, the first opening of the eye-lids of God is terminated upon the breast of Jesus Christ; Is not this worth the knowledge? O my soul, leave off thy vain studies of natural things! if they do not conduce some way or other to the right understanding of this, they are not worth the while; What is it for an *Aristotle* to be praised where he is not, and to be damned where he is? O the excellency of the knowledge of Jesus Christ! such a knowledge (if true) is no less than saving. Come, study his intercession in all the former particulars; I have run them over, for the work is swoln under my hands, and I would now abbreviate; only remember this, that in Christ's intercession are many secrets which we must never know on this side Heaven; oh take heed of entring into this labarinth without the clew of the Word; above all desire the guidance of the Spirit to enlighten thy darkness, and what ever thou knowest, *know it still for thy self.*

SECT. II.

Of considering Jesus in that respect.

2. **L**ET us consider Jesus carrying on this work of our salvation in his intercession, many of God's people have found the benefit, and for my part I cannot but approve of it as an excellent, quickning, and enlivening duty to be much in a way of meditation, or consideration; especially when we meet with such a blessed subject as this is; *My meditation of him shall be sweet*, (saith David) *I will be glad in the Lord*; it is enough to make a meditation sweet and refreshing, when it is conversant about such a subject as Christ's intercession; Is it not as incense, a sweet odour, and perfume with God himself? and shall not each thought of it be sweet to us? come, let us be serious in this duty; and that we may do it thoroughly; let us consider it in these several particulars. As—

Psal. 104. 34.

1. Consider of the nature of Christ's intercession: what is it but the gracious Will of Christ fervently desiring that for the vertue of his death, and sacrifice, thy person and performances might be accepted of God? As Christ on earth gave himself to the death, even to the death of the Cross for the abolition sin, so now in Heaven he prays the Father, *by his agony and bloody sweat, by his hiscross and passion, by his death and sacrifice*, that thy sins may be pardoned, thy service accepted, and thy soul saved. This is the Will of Christ, even thy justification, sanctification, and salvation; accordingly he presents his Will, *Father I will that all those priviledges flowing from my death may be conferred on such a person by name; such a soul is now meditating and considering of my intercession, and my will is that his very meditation may find acceptance with God.* O what workings would be in thy heart and spirit, if thou didst but consider that Christ even now were speaking his Will, that thy person and duty might both find acceptance, and be well-pleasing with God.

2. Consider of the person that intercedes for thee; it is Christ in both Natures; it is thy Mediator; the middle one betwixt God and man; in this respect thou mayst consider him as one indifferent, and equally inclining to either party, like a pair of scales that hang even, neither side lift up, or depressed more than the other; *A Mediator is not of one*, saith the Apostle, Christ indifferently partook of both Natures, God-head, and Manhood. that so he might be fit to stand in the gap between his Father and us; he is a Priest according to both Natures; he is a Dayes-man wholly for God, and a Dayes-man wholly for us, and on our side.

Gal. 3. 20.

3. Consider of the person to whom Christ intercedes; is it not to his Father? Thou art sure to speed well, O my soul, for God is the Father of thy Intercessor. If I had a suit to some Majesty, and the Prince would but mediate, I might hope to speed; Christ is Gods's Prince (as I may call him) and in respect of us, *The first-begotten of many brethren*; And herein is thy rejoycing, that the party offended is Christ's own Father, and, in Christ, thy Father; fathers cannot be cruel to their own dear children; *What man amongst you, whom if his son ask bread, he will give him a stone; or if he ask a fish, will he give him a Serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? and especially if Christ himself ask?*

Mat. 7. 9, 10, 11.

4. Consider of the persons for whom Christ intercedes, it is for all the Elect, and in particular for thee O the sweet of this onemeditation! if I knew that my name were written in Heaven, should I not (as Christ bids me) *rejoyce in this?* oh but what is it to have my name written in the chief part of Heaven? what is it to have my name written in the breast-plate of Jesus Christ? come, read O my soul, is it not thus written, *Isaac, or Jacob, I have prayed, and I am praying for thee that thy faith fail not?* sure I am that I would not part with my hope in the priviledge for all the wide world; the very consideration of this makes me to esteem of all the world as dross, and dog-meat. And oh that ever the world, or flesh, or devil should steal this meditation out of my heart! Oh that ever I should forget that Christs is gone to Heaven, that he is entered into the Holy of Holies, and that he carries my name into the presence of God the Father! I speak the same to thee that readest, if thou art a Believer, there is no doubt of it, but Christ is speaking a good word to his Father in thy behalf; he can no more forget thee in his intercessions, than a Mother with full breasts can forget her sucking Child, that she should not have compassion on the Son of her womb: Now if ever, *look up to Jesus*, yea look, and never leave looking, till thou spiest thy own name writ on his heart; it is enough to fix thy soul, and to make it dwell on Jesus Christ thus carrying thee on his shoulders, and bearing thee on his breast-plate for a memorial unto his Father in Heaven.

Luke 10. 20.

5. Consider of the agreement and difference betwixt Christ's intercessions, and the intercessions of the high Priests of old; they did both intercede, but Christ's intercessions are ever in a meer transcendent, eminent way: Christ is more faithful in his office and place than ever high Priest was; Christ is more compassionate and pitiful than ever high Priest was; and hence it is that he hath the Title of *πολυπαλις*, *one of many compassions*; all is mercy, and love, and sweetness, and more than motherly affection that comes from Christ. O my soul, why shouldst thou say with *Israel*, *My way is hid-den from the Lord, and my judgment is passed over by my God?* as if Jesus Christ had left thee out of the count of his people, and out of the roll of those whom he is to look after. No, no; he is a faithful and merciful High Priest; far above all the high Priests of

James 5. 11.

Isa. 40. 27.

Heb. 3. 1, 2.

the Old Testament; and if they were so careful not to leave out of their breast-plate one name of all the Twelve Tribes; how much more careful is Christ not to leave out thy name in his intercession? from this very Argument of Christ's compassion and Christ's faithfulness, the Apostle calls on us to *consider the Apostle and high Priest of our profession Christ Jesus, who was faithful to him that appointed him, above Aaron, or Moses, or any of the high Priests; why, consider him O my soul; this Gospel-high Priest is well worthy indeed of thy consideration.*

Cypr. Epist.
Hier. lib. ad-
vers. Vigil.

6. Consider of the properties of Christ's intercession; is it not heavenly and glorious, effectual and prevailing, and of all other the transactions of our salvation, whilst this world lasts, the most perfective and consummate? O give me the intercessions of Christ above all the intercessions of Men or Angels. I know the Saints on earth pray mutually one for another, but they pray not in their own names, or for their own merits, but in the Name and for the merits of Jesus Christ; and as for the Saints and Angels in Heaven, *Cyprian and Jerome seem to grant, that they pray for the state of the Church Militant; but if so, they do it only of charity, as Brethren, not of office as Mediators; they do it only for the Church in general, and not for any particular man or member of the Militant Church; such an intercession as this, so heavenly, so effectual, so perfective of our salvation, so authoritative and publick, found upon the satisfactory merits of the person interceding, is proper only to Christ. I would be glad of the prayers of all the Churches of Christ; O that there were not a Saint on the earth, but that I were by name in his morning, and evening prayer (whosoever thou art that readest, I beseech thee pray for me); but above all, let me have a property in those prayers and intercessions that are proper only to Christ; I am sure then I should never miscarry; Christ's prayers are heavenly, glorious, and very effectual.*

Luke 2. 49.

7. Consider of the particulars wherein more especially Christ's intercession consists: Is it not in the presenting of his person, blood, prayers, interpellations? is it not in the presenting of our persons, performances, pleas or answers to the accusations of Sathan? men little think how busie our Mediator, Sponsor, Solicitor, Advocate is now in Heaven for us; men little think that Christ is appearing, and his blood is crying, and his prayers are ascending, and his robe of righteousness is covering us, and the iniquity of our holy things: O my soul, *look up, consider Jesus thy Saviour in these respects! I am perswaded, if thou didst but know, if thou couldst but see, what a deal of work Christ hath in hand; and how he carries it on for thy salvation, it would melt thy heart into very tears of joy. Whilst Christ was on earth, and his Mother had lost him, he could then say, Wist ye not that I must go about my Fathers business? now Christ is in Heaven, he is about the same business still; all his employment in Heaven is to intercede for us, that we may be saved: very true, there is much in this intercession of Jesus Christ; it is a Tree of many branches, and every branch fruitful; so that if thou wouldst enlarge thy Meditation in this wide Ocean of delights, there is room enough; but herein I must leave thee in the duty, for I can but point at the several particulars whereon thou mayst enlarge: O think on it, that Christ, and Christ's blood, and Christ's prayers should be all at work! that Christ should play the Advocate, and plead thy cause, and perfume thy duties with his Incense; and take thy person in an unperceivable way to God his Father, and cry there, O my Father be merciful to this sinner, pardon his sin, and save his soul for the sake of Jesus: O blessed mediation! O blessed is the man, that on this blessed object knows how to meditate both day and night.*

8. Consider of the power and prevalency of Christ's intercessions with his Father. Is he not to this purpose a Priest to God, and called thereto by God? is he not the Son of God, yea, God himself? is he not God's Darling? God's Commander, as well as Petitioner? nay, is not the hand of God himself in this design? is not the Father's heart as much towards us and our salvation, as Christ's own heart? as sure then as Christ is gone into Heaven with thy name engraven on his heart, so sure shalt thou follow him, and be with him where he is. *Who shall lay any thing to the charge of God's Elect? who is he that condemneth? where Christ becomes Patron to defend against the sentence of damnation, it is in vain for Sin, or Law, or Sathan, to attempt any thing: for as an innocent person is safe so long as he hath his learned Advocate to answer all Objections; so it is with Believers, who have Christ himself both*

Judge

Judge and Advocate; a sure Advocate; he ever prevails in whatsoever he undertakes; he was never yet cast in any suit; he hath for these Sixteen Hundred years carried away all the causes of hundreds, thousands, and millions of souls; why, he is so dear and near to his Father, that he can work him to any thing he will: And O my soul, if thou hast any relation to Jesus Christ, is not here comfort; I dare in the Name of Christ be thy warrant, and give it under my hand, that if Christ pray for thee, Christ will be sure to save thee; he never yet failed, he never will fail in any of his suits to God: Oh consider of this!

9. Consider of the reasons of Christ's intercession; many are given, but this may be sufficient, *It is Gods own Ordinance*; the very wisdom of God found out this way to save our souls, viz. that an High-Priest should be appointed, who should die for sinners, and afterward present his death to his Father by way of intercession in their behalf. Some may look upon this as needless, what could not God have pardoned our sins, and saved our souls without a Priest? I shall not dispute God's power, but if any will, let such a one tell me what way could his own wisdom have found out to heaven between the wrath of God, and the sin of man? I believe it would have posed all the wisdom of the world (of Men and Angels) to have reconciled God's mercy in the salvation of man, and his justice in the condemnation of sin; to have poured out hell upon the sin, and yet to have bestowed heaven upon the sinner; now then, if God himself did study to find out this way, and that he hath said, *This is my pleasure, that Christ my Son shall be a Priest, and that he shall offer himself, and present himself and his offering, and his prayer to me for his People*: O my soul rest on this as the very ordination of God; admire at the contrivance of God; say, *O the depth!* question no further, only Meditate, and ponder, and consider of it till thou feelest Christ's intercession darting its influence and efficacy on thy sin-sick soul.

SECT. III.

Of desiring after Jesus in that respect.

Let us desire after Jesus carrying on this work of our salvation in his intercession. I cannot but wonder what a dulness seizeth on my heart, and on all the hearts of the Sons of men, that we have no more longings after Christ, whose heart is ever panting and longing after us. Surely we do not set our selves to find out experimentally the sweetness that is in Christ; if there were not another object to think upon, but only this one of Christ's intercession, is not here enough to put us all into a teeming longing frame? O my soul, rouze up, and set this blessed object before thy face? take a full view of it untill thy affections begin to warm, and thou beginst to cry, *Oh for my part in Christ's intercession!* Oh I would not be left out of Christ's heavenly prayers for ten thousand worlds! come and be serious! the object is admirably sweet and precious; long for it, pant after it! God understands the Rhetorick of thy breathing, as well as of thy cry. But what is there in Christ's intercession that is so desirable? I answer—

1. In Christ's intercession lyes the present transaction of our souls salvation. Such passages as hitherto we have spoken of are done and past; the transactions of eternity, were at an end when time began; the transactions of Christ promised, had their period when Christ was incarnate; the transactions of Christ's Birth, and life and death, and resurrection, and ascension, are now above a thousand and six hundred years old; I know the vertue and influence of all these transactions continue, and will continue for ever and ever, but the several actings had their periods; and only Christ's session, and mission of his spirit, and his blessed intercession both were, and now are the very present employment of Jesus Christ. If it were possible that we could see into Heaven, if with Stephen we could look up steadfastly, and see the Heavens opened; if our eyes by an extraordinary power were carried through that azure sky, and through all till we come to the Holy of Holies, and to Jesus Christ in his glory; what should we see but Christ interceding, Christ busie with his Father in his poor Saints behalf? now he prays, now he presents his person, merits, intercession, interpellation, q. d. *Father, here are a company of Rebels* N n 2 *justly*

justly fallen under thy displeasure, they deserve to be set at an eternal distance from thee, but I must needs have them pardoned, and received into thy bosom; come, make thine own terms, let justice require never so great satisfaction, I have paid a price sufficient for all, and efficient for them; give them what laws thou pleasest, I will undertake they shall observe them; and to this purpose away, away holy spirit, go to such and such souls; enable them to their duties, yea, enable them in duty, and sanctify them throughout in souls; bodies and spirits. Why, this is the present transaction of Jesus Christ, and therefore most desirable; methinks I long to know what Christ is now a doing in Heaven for my soul; and is it not thus, is not all his time spent either in reading pardons for his redeemed ones; or in presenting petitions from them, and pleading for them. Surely he is still interceding every day, it is his present work for our souls, O desirable work!

Heb. 5, 8, 9, 10.

2. In this present transaction lies the application of all Christ's former actings, whether of his habitual righteousness, or of his active and passive obedience. All those passages of Christ's incarnation, conception, circumcision, birth, life, and death, which more especially we look upon, as the meritorious causes of our salvation, had been nothing to us, if they had not been applied by Christ: they were the means of impetration, but Christ's intercession is the means of application: Christ purchased salvation by those precedaneous acts, but he possesseth us of our salvation by this perfective and consummate act of his intercession. The order of this is laid down by the Apostle, in that first, *He learned obedience by the things which he suffered*, and then being made perfect, he became the Author (or applying cause) of eternal salvation to all them that obey him; being to this purpose, called of God an High-Priest after the order of Melchizedek. Now is not this the desirable act above all other acts? Alas! what am I better for a Mine of Gold in such, or such, or such a field, in which I have no propriety at all? I am thoroughly convinc'd that Christ's merits are most precious merits, but oh that they were mine! Oh that Christ's intercessions would bring the salve, and lay it to my sore! Oh that I could hear that voice from Heaven, *My son, I was incarnate for thee, and conceived for thee, and born for thee, and circumcised for thee, and I did the Law, and suffered the penalty for thee; and now I am interceding that thy very soul may have the benefit of all my doings, and of all my sufferings.* Why, if Christ's intercessions be the applying cause, if it bring home to my soul all the former transactions of Christ, saying, *All these are thine, even thine*, oh how desirable must this intercession be?

John 17. 21.

3. In this application lies that communion and fellowship which we have with the Father and the Son: *I pray for these, that as thou Father art in me, and I in thee, that they also may be one in us.* Understand this soberly, we cannot think that there should be that oneness in equality betwixt God and us, as betwixt God and Christ; no, no, but there is oneness in similitude and reality, even in this life; by virtue of Christ's intercession we have oneness with God and Christ, not onely in comforts, but also in graces; I pray you mark this: when I speak of communion with God in this life, I mean especially the communication of grace between God and the soul; on God's part there's a special influence of grace and favour to man; and on man's part, there is a special return of grace and honour to God. Some trembling souls are apt to think, that all communion with God and Christ consists only in the comforts of the holy spirit, whereas Christians may as really and advantageously have communion with God in secret conveyances of grace, inward supports, in a concealed acceptance of service, in the hidden drawings of the soul God-ward, as in the more open, and comfortable manifestations of God unto the soul; communion with God is a familiar friendship (I speak it in an holy humble sense) now do we not as usually go to a friend for counsel and advice, as for comfort and cheering? in a friend's bosom we intrust our sorrows as well as our joys. Suppose a soul even spiritually overwhelmed, and ready to break, betaking it self unto God, and venting it self before the Lord; now if afterwards the soul hath no more ease, than by the bare lanching of the sore, if God pours in no balm at all, but only gives support; shall we say that this soul in this case hath no communion with God? O yes! in God's secret visits of the soul, and in the soul's restless groping after God, though nothing but darkness be apprehended, yet that soul lives in the light of God's countenance; the Sun shines, though a cloud interposeth; God smiles though the soul do not perceive it; or certainly thou hast his strengthening-supporting presence, if not his shining; now this is the fruit of Christ's blessed intercession; and this is the subject-matter of Christ's intercessions, *O my Father, that these may be one in us; I in them, and thou in me; I in them by the influence and power of my Spirit, and thou*

John 17. 23.

thou in me by the fulness and power of the Godhead. And is not this a most desirable thing?

4. In this communion lyes the vision and fruition of Jesus Christ in glory, grace brings to glory; If communion here, we shall have communion hereafter; and this also is a part of Christ's prayer and intercession, *Father I will that they also whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me.* Jesus cannot be in Heaven long without his Saints; indeed it is impossible that Christ should be in Heaven, and that pieces and bits of Christ-mystical should be in Hell, or yet long on Earth. Christ will draw in his Legs and Members on earth up nearer to the Head; certainly Christ and you that are believers must be under one roof ere long. Is not he gone before to prepare a place, yea, *many mansions* for you; we think them happy on earth that have their many stately Halls and Palaces; their summer, and their winter-houses. O Christians! how happy will you be when you come to be Lords and Heirs of many stately Mansions in the streets of Heaven? but what speak I of Mansions now I am naming Christ? Mansions are nothing, many Mansions are but little, yea, *many Mansions in Christ's Father's house*, are but created chips of happiness, in comparison of that communion which by vertue of Christ's intercession we shall have with Christ. It is the saying of an eminently learned holy Divine, *I should refuse heaven (saith he) if Christ were not there; take Christ away from Heaven, and it's but a poor, dark, heartless dwelling; Heaven without Christ would look as the direful land of death.* And therefore after Christ had spoke of many Mansions, and of a place that he would prepare for his Saints, he adds further to increase their joy, *I will come again* (saith he) *and receive you unto my self, that where I am, there ye may be also.* Mansions are but as places of briers and thornes without Jesus Christ, and therefore I would have Heaven for Christ, and not have Christ for Heaven; O this communion with Christ is above all desirable, and this is the subject-matter of Christ's prayer, *Father I would have the Saints to be with me where I am, that they may behold my glory.* Why, this is the communion which the Saints shall have with Christ, never will their eyes be off-him, never will their thoughts wander after any other objects; O the intimacy that will be then betwixt Christ and Christians! Oh what communication of glory will there be to each other! *These shall walk with me* (saith Christ) *for they are worthy.*

John 17. 24.

John 14. 2.

Sam. Rutherford's
ford.

John 14. 3.

Rev. 3. 4.

O my soul, if this be the business of Christ's intercession, if all these particulars are contained in the bowels of this one transaction, how is it that thou art not in a fainting swoon? how is it that thou art not gasping, groaning, sick unto death with the vehement thirst after thy part and portion in Christ's intercession? if there be such a thing as the passion of desire in this heart of mine, O that now it would break out! Oh that it would vent it self with mighty longings, and infinite aspirings after this blessed Object! why Lord I desire, but help thou my faint desires; blow on my dying spark, it is but little; and if I know any thing of my heart, I would have it more; Oh that my spark would flame! why Lord I desire that I might desire; Oh breath it into me, and I will desire after thee.

SECT. IV.

Of hoping in Jesus in this respect.

4. **L**et us hope in Jesus, carrying on this work of our salvation in his intercession. *It is good that a man should hope.* Indeed if it were not for hope, the heart would not hold; only look that our hope be true hope: very hypocrites have a kind of hope, but if God's Word be true, *The hope of unjust men shall perish.*—*What is the hope of the hypocrite?*—*Will God hear his cry when trouble cometh upon him?* No, no, *The hypocrites hope shall perish; his hope shall be cut off, and his trust shall be as a Spiders web.* O my soul hope in Jesus, but rest not till thou canst give a reason of thy hope, till thou canst prove that they are the hopes which Grace, and not only Nature hath wrought; that they are grounded upon Scripture-promises, and sound evidences; that they purifie the heart; that the more thou hopest, the less thou sinnest; that they depend on sure and infallible causes, as on the truth, power, and mercy of God; on the merits, mediation, and intercession of Jesus Christ; what? is this last amongst the rest (I mean the intercession of Christ) the spring of thy hope? canst thou follow the stream

Lam. 3. 26.

Prov. 11. 7.

Job 27. 8, 9.

Job 8. 13, 14.

stream, till it brings thee to this Fountain, or Well-head of hope, that now thou canst say; *O this intercession is mine?* come, search, and try, it is worth the pains; and to put thee out of question, and in a more facile way of discerning, I shall lay down these signs. As—

1. If Christ's intercession be mine, then is the Spirit's intercession mine; or if thou wouldst rather argue from the effect to the cause, then thus; if the Spirit's intercession be mine, then is Christ's intercession mine. In this case we need not to ascend up into Heaven to learn the truth, rather let us descend into our own hearts, and look whether Christ have given us of his spirit, which makes us cry unto God with sighs and groans which cannot be expressed; he that will know whether the Sun shine in the Firmament, he must not climb into the clouds to look, rather he must search for the beams thereof upon the earth; which when he sees, he may conclude, that the Sun shines in the Firmament: O come and let us ransack our own consciences; let us search whether we feel the Spirit of Christ crying in us, *Abba Father*: certainly these two are as the cause and the effect; Christ's intercession in Heaven, and his Spirit's intercession on earth are as twins of a birth; or rather such is the concatenation of these two, that Christ's intercession in Heaven breeds another intercession in the hearts of his Saints. It is the same Spirit dwelling in Christ, and in all his Members, that moves and stirs them up to cry, *Abba Father*. Here then is my Argument, if Christ hath put his spirit into thy heart, and if the Spirit hath set thine heart on work to make incessant intercessions for thy self, then is Christ's intercession thine. There is a kind of a round in the carrying on of this great work of intercession; as, 1. Christ intercedes for his people, *O that my Spirit might go down!* 2. God harkens to the intercession of Christ, *Away holy spirit, get thee down into the hearts of such and such.* 3. The spirit waits on the pleasure of them both, and no sooner down, but he sends up his intercession back again: Christ cries to God, and God sends the spirit, and the spirit goes and echoes in the hearts of Saints to the cries of Christ. Much of this is contained in that one Text, *God hath sent forth the Spirit of his Son into our hearts, crying*, (as if he merely acted our tongues) *Abba Father*, here is God the Father, God the Son, and God the holy Ghost, and all are acting their parts on the elect people of God: the Son intercedes, *O that my spirit may be given to these*; the Father willingly grants, *Away holy spirit, and as my Son asketh, enter, and take possession of those sinful hearts*; the holy spirit obeys, and no sooner in the hearts of his Saints, but he cries in them *Abba Father*; God hears Christ, and the spirit hears God, and the Elect hear the spirit; and now because the Spirit speaks in the Elect, God hears the Elect; much like unto this is that of the prophet, *And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and wine, and oil, and they shall hear Jezreel.* O my soul to the rest! hath God sent forth the spirit of his Son into thy heart? hast thou the in-dwelling of the Spirit; and now by the help of the spirit canst thou pray with earnestness, confidence, and an holy importunity? canst thou cry *Abba Father*? Canst thou cry] with earnestness? *Father*] with confidence? and *Abba Father*] or *Father, Father*] with an holy importunity? why, these are the very signs of the spirit's intercession. O my soul that thou wouldst deal faithfully with thy own self; canst thou by the help of the spirit go to the Father in the name of Christ? as Christ is gone before into the holy of holies to intercede; so canst thou with boldness follow after, and enter into the holiest by the blood of Jesus? Canst thou say God hath given me his spirit, and his spirit hath shewed me Christ as my Mediator at the right hand of God; and now under the wing of such a Mediator, I can by the Spirit's assistance go with boldness (*μετὰ τὸς πρὸς τὸν* with assuming a liberty) to speak any thing I will in the ears of God? Surely this is the fruit, the effect of Christ's intercession, and therefore thou mayest comfortably conclude, *Christ's intercession is mine.*

2. If at any time in the midst of duties I am savingly affected, then is Christ's intercession mine. Sometimes it pleaseth God to appear in ordinances, and the soul is comforted, quickened, enlarged, affected; why, now I look on this as the efficacy of Christ's Blood, and as the power of Christ's intercession; at that very instant that I feel any good in any ordinance of Christ, why, then, even then is Christ prevailing with God his Father for what I feel; then, even then may I boldly say, *Now is the Lord Jesus, who is at God's right hand in heaven, remembering me a poor worm on earth: Oh now I feel the fruit of his intercession; Oh what is this spirit, power, grace, comfort, sweetness I drink of, but a taste of the honey-comb with the end of my rod, dropping from the intercessions*

Gal. 4. 6.

Hosea 2. 21.

Heb. 10. 19.

cessions of Jesus Christ? and if this presence of Christ's Spirit be so sweet, what is himself, then? I know we had need to be wary in laying down this sign, it is clearly proved by an eminent Divine, that *sweet motions of heart in holy things are not infallible Evidences of grace*: the third kind of hearers are said to *receive the Word with joy*; they found some sweet and power in the Ordinances of Christ; and *Herod heard John gladly*; and many for a season rejoiced in John's light and Ministry: Certainly affections in holy administrations with delight and joy, may be in those, who yet have no true grace; so it may be that the novelty and strangeness of a doctrine may much affect and delight; or the nature of the doctrine as it is comfortable, without any respect to spiritual operation, may exceedingly affect; or the Ministers abilities, because of his parts, eloquence, elocution, affectionate utterance may much delight, and stir up the hearers affections; fine head-notions may produce some affectionate heart-motions; but what symptoms of grace in all this? The sign therefore I lay down of my propriety in Christ's intercessions is not every sweet motion, or every excited affection, but that which is holy, spiritual, heavenly, saving; I may discern much of this, if I will but look into the grounds and effects of my excited, or stirred up affections; if the ground thereof be fetched from Heaven, and in their effect they tend towards Heaven; if they wean my heart from the world; if they elevate and raise up my affections to things above; if they form, and frame my conversation heaven-wards, then may I be assured these motions and affections are of the right stamp; for all such motions are but sparks of that heavenly fire, the flame whereof is mindful of its own original; they are the fruits of Christ, and they go back to Christ; they work towards their center, they tend towards the place from whence they came; and in this respect O that I could never hear a Sermon, without a lively affection of what I hear! O that I could never go to prayer without some warmth, and heat, and life, and fervency! Oh that in every duty I were savingly affected, that I felt the favour of Christ's ointments, whose name, and whose intercession is as an ointment poured forth! in times of the Old Testament, if they offered up a sacrifice, and a material fire came down from Heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted: Now in the time of the Gospel we must not expect material fire to come down upon our duties, but hath the Lord at any time caused an inward and spiritual fire to fall down upon thy heart warming thy spirit in duty? and carrying it up heaven-ward? Surely it so, thou mayest safely conclude, these are the very effects of Christ's intercession; his intercession is mine.

3. If in my heart I feel a holy frame, disposition, inclination; to pray, and cry and intercede for others, especially for the miseries and distresses of the Church of God, then is Christ's intercession mine. We should (as near as we may) in every thing conform to Christ; and this conformity is an evidence or sign to us of our interest in Christ: O my soul go down into the inmost closet of thy heart, look what disposition there is in it towards the members of Christ; and thou mayest conclude, there is in Christ's heart the very same disposition towards thee. Ah! do I think there is love in my bosom towards the Saints, and that there is no love in Christ's bosom towards me? what? can I think that my narrow, straitened, sinful bowels are larger than those wide, compassionate, tender bowels of Jesus Christ? as a drop of water is in comparison of the Ocean, and as a gravel-stone is in comparison of the sand, so is my heart to Christ's, and my love to Christ's, and my bowels to Christ's. Come then, and try by this sign; *Hereby we know that we are translated from death to life if we love the brethren; he that loveth not his brother, abideth in death.*—Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren; is not this plain, if I love the brethren, Christ loveth me; if I feel in my heart an holy disposition to go to God, and to pray, and cry, and intercede for a Saint in misery, surely the Lord Jesus hath as much bowels towards me, to go and intercede for me, and to present my prayers unto God the Father; his intercession is mine.

4. If I am called, justified, sanctified, then is Christ's intercession mine: are not these the subject matter of Christ's intercession? *I pray (saith Christ) that thou shouldst keep them from the evil.*—I pray that thou wouldst sanctify them through the truth! neither pray I for these alone, but for them also which shall believe on me through their word or preaching; Father I will that those whom thou hast given me, be with me in glory. He first prays that we may be called and justified, and then he prays that we may be sanctified and saved: he holds at both ends of this golden chain of our salvation; the one end is hanged at his breast, where the names of all his Saints are written; and the other

Mr. Burgess of
Assurance.

Mat. 13. 20.

Mark 16. 20.

John 5. 25.

1 John 3. 14.
16.

John 17. 15.
17, 20, 24.

other end is at his heart that he may be the Author and finisher, the first and last, the beginning and ending of our souls salvation: alas! there is nothing in us, in our reach here below; the first stirrings of grace is up in Heaven at the right hand of the Father; and the far end of any gracious thought is as far above us, as the heart of Christ is above the earth: Come then, sith all hangs on this great pin of Christ's intercession; let us search and try, are we called? do we believe on the Son? are we sanctified in some measure? are we kept from the evil, that sin may not have dominion over us? hath Christ put up these prayers in our behalf, that now we feel (as it were) and experience the truth of Christ's prevailings with his Father in our hearts and lives? O sure signs that Christ's intercession is ours; away, away, all diffidence, doubting, wavering fluctuating hopes; a soul thus grounded may with Paul cast the ganlet, and bid defiance to all the world, *Who shall lay any thing to the charge of God's Elect, who is he that condemneth? it is Christ that died, yea, rather that is risen again, who is even at the right hand of God, and who also maketh intercession for us.*

Rom. 8. 34.

SECT. V.

Of believing in Jesus in that respect.

5. **L**et us believe in Jesus, as carrying on this great work of our salvation in his intercession; wounded spirits are full of scruples, and thus they cry, *My sins will never be forgiven; have not I sinned against God, and Christ, and the Spirit of Christ? had I not my hands imbrued in the blood of his Son? and have not I trodden under foot the blood of God? and will that blood that I have shed, and trod on, intercede for my pardon? Had I but gone so far as the Jews did, who indeed killed and crucified Christ, I might have had some hopes, because they knew not what they did, and therefore Christ prayed, Father forgive them, for they know not what they do. But alas! I sinned, and I knew well enough what, and wherein I have sinned: had they known (saith the Apostle) they would not have crucified the Lord of glory; but alas I knew it, and I was fully convinced that the commission of every sin is a crucifying of Christ, and yet against knowledge, and judgment, and light, and checks of my own conscience, I have crucified the Lord of glory, and is not the Apostle express? it is impossible for those who were once enlightened, and have tasted of the heavenly gift,——if they fall away, to renew them again unto repentance, seeing they crucify to themselves, the Son of God afresh, and put him to an open shame. Oh I fear my name is not in the roll of those for whom Christ intercedes, I have crucified him afresh, and will he intercede for such a dead dog as I am? I cannot believe. Silence, unbelief! be not tyrannical to thy self, for Christ will not, sin shall do thee no hurt, nor Sathan, no nor God himself, for Jesus-Christ can work him to any thing; if he but open his wounds in heaven, he will so work his Father, that thy wounds on earth shall close up presently. O but I have sinned against light; and what then? I hope thou hast not sinned willfully, maliciously, despightfully against the light: the Apostle tells us, that if we sin willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment, and fiery indignation. These two Texts in Heb. 6. 4. and 10. 26. are parallel, and give light to each other; and therefore unless thy sin be the unpardonable sin, unless willfully, maliciously, and despightfully, thou hast crucified Christ, as some of the Jews did, never pass a doom of final condemnation on thy soul: what is there no difference betwixt a sin done willfully, or purposely, of malice with delight; and against the feeling of thy own conscience; and a sin done of meer ignorance, inconsideracy, infirmity, or through a strong temptation, though against light itself? I know there is a light given in by God's Word, and some beam of the Holy Ghost, which yet never penetrated so far as to transform and regenerate the soul wholly to God's Image; and in such a case a man may fall away even into an universal fall, a general Apostasie; but dost thou not hope better things of thy self than so? I suppose thou dost; O then believe! O believe thy part in Christ's intercession! and for the directions of thy faith, that thou mayst know how, or in what manner to believe, observe these particulars in their order. As——*

1 Cor. 2. 8.

Heb. 6. 4, 6.

Heb. 10. 26, 27.

1. Faith must directly go to Christ.
2. Faith must go to Christ as God in the flesh.
3. Faith must go to Christ as God in the flesh made under the Law.
4. Faith must go to Christ made under the directive part of the Law by his life, and under the penal part of the Law by his death.
5. Faith must go to Christ as put to death in the flesh, and as quickened by the Spirit.

6. Faith must go to Christ as quickened by the Spirit, and as going up into glory, as sitting down at God's right hand, and as sending the Holy Ghost; of all these before.

7. Faith must go to Christ as interceding for his Saints; this act of Christ is for the application of all the former acts on Christ's part; and our faith closing with it, is for the application of this, and all other the actings of Christ on our part. Now is our faith led up very high; if we can but reach this, we may say, our faith stands very lofty, when it may at once see earth and heaven; when it may see all that Christ hath acted for it here, and all that Christ doth act, and will act in heaven for it hereafter. It is not an ordinary, single, particular act of faith that will come up to this glorious mystery, no, no; it is a comprehensive, perfective act; it is such an act as puts the soul into a condition of glorious triumph, *Who shall condemn? it is Christ that will save me to the uttermost, seeing he ever liveth to make intercession for me. That same word [to the uttermost] is a good word, and well put in; it is a reaching word, and extends it self so far, that thou canst not look beyond it: let thy soul be set on the highest mountain that ever any creature was yet set on, and there let thy soul take in, and view the most spacious prospect both of sin, and misery, and difficulties of being saved, that ever yet any poor humbled soul did cast within it self, yea, joyn to these all the objections, and hinderances of thy salvation, that the heart of man can suppose or invent against it self; lift up thy eyes, and look to the utmost thou canst see, and Christ by his intercession is able to save thee beyond the horizon, and furthest compass of thy thoughts, even to the utmost, and worst case the heart of man can possibly suppose; it is not thy having lain long in sin, or long under terrors and despairs; it is not thy having sinned often under many enlightnings, that can hinder thee from being saved by Christ; Do but remember this same word [to the uttermost] and then put in what exception thou wilt, or canst. O the holy triumphs of that soul that can but act its faith on Christ's intercession! why, this is the most perfect and consummate act of Christ's Priestly office; this argues thy Christ to be a perfect Mediator, and being a perfect Mediator, no condition can be desperate; And being made perfect, (saith the Apostle) he became the Author of eternal salvation unto all them that obey him; now therefore lead up thy faith to this blessed object, and thou hast under consideration the whole of Christ, and the total of Christ's actings in this world from first to last; in respect of mediation this is the *Coronis*, the up-shot, the period, the consummation, the perfection of all.*

Goodwin,
Christ set
forth.

8. Faith in going to Christ as interceding for us, it is principally and mainly to look to the purpose, end, intent, and design of Christ's intercession: now the ends of Christ as in the reference unto us, are these.

1. That we might have communion and fellowship with the Father, and the Son. *I pray for these, that as thou Father art in me, and I in thee, they also may be one in* John 17. 21.
2. That we might have the gift of the Holy Ghost; *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth.* John 14. 16, 17.
3. That we might have protection against all evil, *I pray (saith Christ) that thou wouldst keep them from the evil.* Some may object, are not the faithful Subject to evils, corruptions, and temptations still? how then is that part of the intercession of Christ made good unto us? I answer, the intercession of Christ is presently available, only it is conveyed in a manner suitable and convenient to our present condition, so as there may be left room for another life; and therefore we must not conceive all presently done; it is with us as with Malefactors doomed to death, suppose the Supreme power should grant a pardon to be drawn; though the grant be of the whole thing at once, yet it cannot be written but word after word, and line after line; so the grant of our protection against all evil is made unto Christ at first, but in the execution thereof, there is line upon line, and precept upon precept, here a little, and there a little; we

Heb. 9. 4.

know Christ prayed for *Peter*, *I have prayed for thee, that thy faith fail not*; yet *Peter's* faith did shake and totter; the prayer was not, that there might be no failing at all, but that it might not utterly and totally fail; and in that respect *Peter* was protected.

Heb. 4. 14, 16. 4. That we might have free access to the Throne of Grace; So the Apostle, *Seeing then we have a great high-Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, and come boldly to the Throne of grace.* And again, *Having therefore boldness to enter into the holiest by the blood of Jesus, and having an high Priest over the House of God, let us draw near with a true heart in a full assurance of faith.*

Rom. 8. 26. 5. That we might have the inward interpellation of the Spirit, which is, as it were, the Echo of Christ's intercession in our heart: *The Spirit maketh intercession for us, with groanings which cannot be uttered.* It is the same Spirit groans in us, which more distinctly and fully in Christ, prayeth for us. *These things I speak in the world (saith our Saviour) that they might have my joy filled in themselves.* q. d. I have made this prayer in the world, and left a record and pattern of it in the Church, that they feeling the same heavenly desires kindled in their own hearts, may be comforted in the workings of that Spirit of prayer in them, which testifieth to their souls the quality of that intercession which I make for them in the Heaven of Heavens; certainly there is a dependence of our prayer on Christ's prayer: as it is with the Sun, though the body of it abide in the Heavens, yet the beams of it descend to us here on earth; so the intercession of Christ, though as tyed to his person, it is made in Heaven; yet the groans, and desires of the touched heart, as the beams thereof, are here on earth.

Exod. 28. 38. Rev. 8. 3. 6. That we might have the sanctification of our services; of this the Levitical Priests were a type, *For they bear the iniquity of the holy things of the children of Israel, that they might be accepted; and he is the Angel of the Covenant, who hath a golden Censer to offer up the prayers of the Saints.* Some observe a three-fold evil in man, of every of which we are delivered by Christ: First, an evil of state or condition under the guilt of sin: Secondly, an evil of nature under the corruption of sin: Thirdly, an evil in all our services by the adherency of sin; for that which toucheth an unclean thing, is made unclean thereby. Now Christ by his righteousness and merits justifieth our persons from the guilt of sin; and Christ by his Grace and Spirit doth in measure purifie our faculties from the corruption of sin; and Christ by his incense and intercession doth cleanse our services from the adherency of sin; so that in them the Lord smells a sweet favour; and both we and our services find acceptance with God.

1 John 2. 1. 7. That we might have the pardon of all sin. It is by virtue of Christ's intercession that a Believer sinning of infirmity hath a pardon of course; for Christ is his Advocate to plead his case; or if he sin of presumption, and the Lord give repentance, he hath a pardon at the hands of God the Father by virtue of this intercession in a way of justice. And to this end rather is Christ called an Advocate than a Petitioner; *If any man sin, we have an Advocate with the Father.* The work of an Advocate differs from the work of a Petitioner; an Advocate doth not merely petition, but he tells the Judge what is Law, and what ought to be done, and so doth Christ. *O my Father (saith Christ) this soul hath indeed sinned, but I have satisfied for his sins, I have payed for them to the full; now therefore in a way of equity, and justice, I do here call for this mans pardon.* If this were not so, our estate would be most miserable, considering that for every sin committed by us after repentance, we deserve to be cast out of the love and favour of God our Father for ever and ever.

Luke 22. 32. 8. That we might have continuance in the state of grace, *I have prayed for thee, that thy faith fail not.* Some that dissent from us in the point of perseverance, object, that in our Saviour's Prayer for *Peter* there was somewhat singular; but we say, that in this Prayer there is nothing singular, which is not common to all the faithful, and unto such as are given unto Christ of the Father; they alledge that this privilege was granted to *Peter* as an Apostle; but we say, that if it was granted to *Peter*, as an Apostle, then it was common to *Peter* and *Judas*, in that both were Apostles. They alledge further, that Christ prayes not for the absolute perseverance of Believers, but after a sort, and upon condition. But we say the Prayer of Christ is certain, and not suspended: in this Prayer his desire is not for *Peter* that would persevere, but his desire is for *Peter* that he should persevere; the object of the thing for which Christ prayes, is distinct from the thing it self prayed for.

9. That

9 That we might have the salvation of our souls in the day of Jesus; *Father I will that they also whom thou hast given me, be with me where I am, that they might behold my glory.* Why, this is the main end in respect of us, our glory; and indeed herein is the main piece of our glory, *to behold this glory!* Oh to see the Lord Jesus Christ glorified, as he shall be glorified, must be a glorious thing; What is it to see his glory, but to behold the lustre of his Divinity through his humanity? In this respect our very eyes shall come to see God, as much as is possible for any creature to see him: we may be sure God shall appear through the humanity of Christ, as much as is possible for the Divinity to appear in a creature; and therefore Men and Angels will be continually viewing of Christ. I know there is another glory of Christ which the Father will put upon him; *Because he humbled himself, therefore God will exalt him, and give him a name above every name;* and we shall see him in this glory. O the ravishing sight of Saints! Christ is so lovely, that the Saints cannot leave, but they must, and will follow the Lamb wheresoever he goes: there shall be no moment to all eternity, wherein Christ shall be out of sight to so many thousand thousands of Saints; now this is the glory of the Saints above; as a Queen that sees the Prince in his glory, the delights in it, because it is her glory; so the Church, when she shall see Christ her Husband in his glory she shall rejoice in it, because she looks upon it as her own: Is not this a blessed end of Christ's intercession? why, hither tend all the rest; all the other ends end in this; and for this above all Christ intercedes to his Father, *Father, I would have my Saints with me, O that all the daughters of Zion may behold King Solomon with the Crown wherewith thou hast crowned him in the day of his Espousals, and in the day of the gladness of his heart.*

John 17. 24.

Rev. 14. 4.

Cant. 3. 11.

Only one Question, and I have done; how should I set my faith on work to act on Christ's intercession for these ends? I answer,——

1. Faith must persuade it self that here is a vertue in Christ's intercession. Certainly every passage, and acting of Christ hath its efficacy, and therefore there is vertue in this; it is full of juyce, it hath a strong influence in it.

2. Faith must consider that it is the design of God, and the intendment of Christ, that this intercession should be for the good of those that are given to Christ. O there's enough in Christ, enough in Christ's intercession to convey communion, the Spirit, protection, free access to the Throne of Grace, a Spirit of prayer, pardon of sins, continuance in grace, salvation of souls to the Saints, and people of God, through all the world; and this is the design of God, that Christ's intercession should be as the fountain whence all these streams must run, and be conveyed unto us.

3. Faith must act dependantly upon the intercession of Christ for these very ends, this is the very nature of Faith, it relies upon God in Christ, and upon all the actings of Christ, and upon all the promises of Christ: so then, Is there a desirable end in Christ's intercession which we aim at? O let us act our Faith dependantly; let us rely, stay, or lean upon Christ to that same end; let us roul our selves, or cast our selves upon the very intercession of Jesus Christ: Saying, *O my Christ, there is enough in thee, and in this glorious intercession of thine, and therefore there will I stick, and abide for ever.*

4. Faith must ever and anon be trying, improving, wrestling with God, that vertue may go out of Christ's intercession into our hearts. *I have heard Lord, that there is an Office erected in heaven, that Christ, as Priest, should be ever praying, and interceding for his people: O that I may feel the efficacy of Christ's intercession! am I now in prayer? O that I could feel in this prayer, the warmth, and heat, and spiritual fire, which usually falls down from Christ's intercession into the hearts of his! Lord warm my spirit in this duty; give me the kisses of thy mouth; O that I may now have communion with thee, thy Spirit upon me, thy protection over me! O that my pardon may be sealed, my grace confirmed, my soul saved in the day of Jesus!* In this method, O my soul, follow on; and who knows but God may appear ere thou art aware? howsoever be thou in the use of the means, and leave the issue with God.

SECT. VI.

Of loving Jesus in that Respect.

6. **L** Et us love Jesus, as carrying on this great work of our salvation in his intercession. Now two things more especially will excite our love. 1. Christ's love to us. 2. Our propriety in Christ. For the first, many acts of Christ's love have appeared before, and every one is sufficient to draw our loves to him again. As—

1. He had an eternal love to man; he feasted himself on the thoughts of love, delight, and free-grace to man from all eternity; since God was God (O boundless duration) the Lord Jesus in a manner was loving and longing for the dawning of the day of the Creation; he was (as it were) with-child of infinite love to man before he made the world. Some observe, that the first words which ever Christ wrote, were, *Love to Believers*: and these were written with glory, for it was before gold was, and they were written upon his bosom, for then other books were not.

Gen. 1. 26.

2. In the beginning of time he loved man above all creatures, for after he had made them all, he then speaks as he never did before, *Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth*; and though man at that very instant unmade himself by sins, Christ's love yet was not broken off, but held forth in a promise till the day of performance, *The seed of the woman shall bruise the Serpents head, and in thy seed shall all the Nations of the earth be blessed*.

Tit. 3. 4.

3. In the fulness of time his love was manifested; the seed then blossomed, and the birth came out in an high expression of love; the man-child, the love of Christ was born, and saw the light. After that (saith the Apostle) *the kindness and love of God our Saviour towards man appeared*. I shall not need sure to instance in succeeding passages; so far as we have gone, we have clearly seen Christ's life was a perfect mirror of his love, as there is no beam in the Sun, in which there is no light, so there was no act in the life of Christ, but to a spiritual eye it shines with the light of love. But above all, O the love of Christ in his death! ask a Malefactor, if the Princes Son should go to his Father, and say, *Father, I confess this wretch hath deserved to dye, but I see a willingness in thee that he should live; only I perceive it sticks with thy justice; why, for that, Father, here I am; and to satisfy thy justice I will dye my self, only let this poor wretch live to the glory of thine, and my free grace*. Ask (I say) the Malefactor what kind of love were this? Surely Christ dyed for our sins, and Christ rose again for our justification, and he ascended, and sat down at God's right hand, and sent down his holy Spirit, and all for us; there was not one passage in all these transactions, but held forth the breakings and breathings out of a strong fire of love.

4. At this time there is a coal of burning love in the breast of Christ: this fire was indeed from everlasting, but the flames are as hot this day as ever; now it is that Christ loves, and lives; And wherefore lives? but only to love us, and to intercede for us. Christ makes our salvation his constant calling; he is ever at his work, *Yesterday, and to day, and for ever*: there is not one hour in the day, nor one day in a year, nor one year in an age, wherein Christ is not busie with his Father in this heavenly employment of interceding for us. He loved us before he died for us, his love being the cause why he died for us; and he loves us still, in that now he intercedes for us: it is as much as to say, *Christ hath loved us, and he repents not of his love*: love made him dye for us, and if it were to do again, he would dye over again; yea, if our sins had so required, that for every elect person Christ must have dyed a several death, Love, love would have put him willingly upon all these deaths; O the loves of Christ towards our poor souls! If I might but stay, and take some turns in this large Field of love: How many thousands of particulars might I draw out of Scripture, expressing Christ's love to us in this respect? though he be in Heaven, yet by vertue of his intercession, he bears us in his hands: yea, he leads us by the hand, and arms too. *I taught Ephraim to go, taking them by their arms, but they knew not that I healed them; he dandles us on his knees, he bears us on his wings; As an Eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her*

Isa. 40. 11.

Hos. 11. 3.

Deut. 32. 11,

12.

her wings, so the Lord alone doth lead us; he carries us on his shoulders, as the man found his sheep, and laid it on his shoulders rejoicing. Nay, I must yet come nearer, for Christ by his intercession sets us nearer yet; *His left hand is under us, and his right hand doth embrace us*; he wears us in Heaven, as a bracelet about his arms; which made the Spouse cry out, *O set me as a seal upon thine arm*; he stamps and prints us on the palms of his hands, *Behold I have graven thee on the palms of my hands*; as if our names were written in letters of blood upon Christ's flesh; he sets us as a seal upon his heart, that is the expression of the Spouse too, *O set me as a seal upon thine heart*; Nay, so precious are the Saints to Jesus Christ, that they lodge in Heaven in his bowels, and in his heart; for they dwell in Christ, *Hereby we know that we dwell in him*; and they dwell in God, and dwell in love, *For God is love, and he that dwelleth in love, dwelleth in God*. I know not what more to say; you know the manner of the high Priests, was to carry the names of the children of Israel into the Holy of Holies on their shoulders, and on their breasts: but was it ever heard, that any high Priest, besides the great high Priest of our profession, should carry the names of thousands, and millions on his shoulders, and on his arms, and on his hands, and on his wings, and on his bosom, and on his heart, nay in his heart, and in his bowels, as a memorial before the Lord? O unmatched love!

Luke 15. 5.

Cant. 2. 6.

Cant. 8. 6.

Isa. 49. 15.

Cant. 9. 6.

1 John 4. 13.

1 John 4. 16.

Methinks this love of Christ should now change my soul into a Globe or Mass of Divine love towards Christ, as it were by the Spirit of the Lord. Methinks a sight of Christ in his presenting himself, and his sacrifice to his Father for me, should so enamour my soul as that I should delight in no other sight but this; then is a Christian sweetly exercised, when as the golden Ball of Divine Love is tossed to and again betwixt Christ's bosom and his; and in this respect it is a wonder that before this I am not sickned, and overcome with love, and ready to cry out with the Spouse, *O stay me with flagons, and comfort me with apples, for I am sick of love*. *O I am wounded with the arrows of love, so as neither grave, nor death, nor hell; neither Angels, nor principalities, nor powers, nor things present, nor things to come can ever lick these wounds, or enbalm, or bind them up*. *O my Christ, my Lord, my Jesus, What should I do but yield over my self as a Spouse under the power of her husband? what should I do but lose my self in such a deep Ocean of loves, stronger than wine, hotter than coals of Juniper, which hath a most vehement flame?*

Cant. 2. 5.

2. Another motive of our love to Christ, it is our propriety in Christ, *Ye are not your own*, said the Apostle of us; and *he is not his own*, may we say of Christ: If any ask how may this be? I answer, That the soul in loving Christ is not her own, and in regard of loving, Christ is not his own; every one makes over it self to another; and propriety or interest to it self on both sides ceaseth: *My Beloved is mine, and I am his*, saith the Spouse; not as if Christ should leave off to be his own, or to be a free God, when he becometh ours; no, no; but he so demeans himself in respect of his loves, as if he were not his own; he putterh on such relations, and assumes such offices of engagement, as if he were all for us, and nothing for himself; thus he is called a *Saviour, a Redeemer, a King, a Priest, a Prophet, a Friend, a Guide, an Head, an Husband, a Leader, Ransomer, Intercessor*; and what not of this nature?

1 Cor. 6. 19.

Cant. 2. 16.

O my soul come hither, and put thy little candle to this mighty flame; if thou hadst ten hearts, or as many hearts in one, as there are elected Men and Angels in Heaven and Earth, all these would be too little for Jesus Christ: only go as far as thou canst, and love him with that heart thou hast, yea love him with all thy heart, and all thy soul, and all thy might; and as Christ in loving thee, is not his own, so let thy soul in loving Christ be not her own; Come, love thy Christ, and not thy self; possess thy Christ, and not thy self; enjoy thy Christ, and not thy self; live in thy Christ, not in thy self; so lace thy self in Jesus Christ, not in thy self; say with the Apostle, *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me*. Certainly, if ever thou comest to love Christ truly, thou canst not but deny thy self, and all created lovers. This love will screw up thy soul, so high above the world, and above thy flesh, and above thy self, and above all other lovers, that nothing on this side Christ, whether in heaven or on earth, will come in competition with him. Suppose a man in the top of a Castle higher than the third Region of the Air, or near the Sphere of the Moon, should look down to the fairest and sweetest Meadows, or to a Garden rich with Roses and Flowers, of all sweet colours and delicious smells; certainly he should not see or feel any sweetness, pleasantness, colour, smell, because he is so far above them; so the soul filled with

Gal. 2. 20.

Eph. 3. 18, 19.

with the love of Christ is so high above all created lovers, that their loveliness cannot reach or ascend to the high and large capacity of a spiritual soul. O for a soul filled up with all the fulness of God! O for a soul stretched out to its widest capacity, and circumference for the entertainment of God! O my soul, that thou wert but able to comprehend with all the Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ that passeth knowledge! Surely if Christ be mine, if his death be mine, his resurrection mine, his ascension mine, his session mine, his intercession mine, How should I but love him with a singular love? farewell world, and worldly glory; if Christ come in room, it is time for you to vanish; I shall little care for a Candle when the Sun shines fair and bright upon my head: What? is my name written on the heart of Christ? doth he wear me as a Favour and Love-token about his arms and neck? is he at every turn presenting me and my duties to his heavenly Father? O thou hast ravished my heart, my King, my Jesus, thou hast ravished my heart with one of thine eyes, and with one chain of thy neck.

Cant. 4. 9.

Suppose, O my soul, thou hadst been with Christ when he washed his Disciples feet, and that he should have come, and have washed thy feet; Would not thy heart have glowed with love to Jesus Christ? why, Christ is now in glory, and now he takes thy filthy soul, and dirty duties, and washes (as it were) the feet of all, that he may present them to his Father; thou canst not shed a tear, but he washes it over again in his precious blood, and perfumes it with his glorious intercessions. Oh what cause hast thou to love Jesus Christ? Oh you that never loved Christ, come, love him now; and you that have loved Christ a little, O love him more: Above all, let me, O my soul, charge upon thee this duty of love; O go away warmed with the love of Christ, and with a love to Christ.

SECT. VII.

Of joying in Jesus in that respect.

Esther. 5. 3.
---8. 15, 16,
17.

7. **L** Et us joy in Jesus, as carrying on this work of our salvation in his intercession. Surely this is glad tidings of great joy: when wicked Haman procured letters from King Abasuerus for the destruction of all Jews, then Esther, the Queen, makes request to the King, that her people might be saved, and Haman's letters revoked; And the King said to her, What wilt thou Queen Esther? and what is thy request, and it shall be given thee? O the joy of Jews at this happy tidings! Then the City of Shushan rejoiced, and was glad; then the Jews had light, and gladness, and joy, and honour; in every province, and in every City, whithersoever the Kings Commandment, and his Decree came, the Jews had joy, and gladness, a feast, and a good day. Is not this our very case? was there not a Law against us, an hand-writing of Ordinances, a sentence of a double death, of body and soul? had not Satan, as wicked Haman, accused us, and sought by all means our condemnation? but yet behold, not only an earthly Esther, but Jesus the Son of God was willing for our sakes to come down from Heaven; and he it was that took away the hand-writing of Ordinances, and cancelled it upon the Cross, that ascended into Heaven, and there makes requests for us, and he it is in whom his Father is well pleased; never comes he to his Father, but he obtains the grace of the golden Scepter; no sooner he cries, *I will that these poor souls may be eternally saved*; but his Father answers, *Amen*; Be it so: be it, O my Son, even as thou pleatest. O that we could joy at this! O that we could imitate the Jews! O that light, and gladness, and joy, and honour, would possess our souls! if at Christ's birth was such, and so much joy, because a Saviour was proclaimed: Is not our joy to be heightened, when salvation is effected? if the first act of Christ's mediation was so joyous, shall not the last act of his mediation be much more joyous?—But I hear many objections, which keep back joy, they are as bars and hindrances at the doors of many heavy hearts, that joy cannot enter in; I shall instance in some.

Psal. 22. 16.

O I am much opposed here in this world (says one) men are as wolves, and devils; Dogs have compassed me, the assembly of the wicked have enclosed me; they have no bowels; they persecute, reproach, revile, so that I am killed all the day long —

And

And what then? what matters oppositions of men, so long as Christ doth intercede for thee in Heaven? O remember Christ's bowels; it may be he suffers men to be merciless on earth, that thou mayst look up, and behold how merciful he is who sits above; and tell me, hast thou no experience of this truth? doth not relief strangely come in now and then? why, write upon the forehead of such favours, *I have a merciful, and compassionate Mediator in heaven.*

O I am much tempted (says another) that I cannot pray; had I now the key of prayer, I could then unlock the cabinet where all God's treasures lye, and take out what I pleased; but alas, my prayers are dull, and weak, and dry, and without spirit and life, I cannot pray. — If so, be humbled for it; and yet know this, that when thou canst not pray, Christ then prays for thee, and he prays that thou mayst pray: And tell me, hast thou no experience of this truth? hath not sometimes thy spirit been enlarged in prayer? hast thou not sometimes felt thy heart warmed, or savingly affected? hast thou not sometimes in prayer been lifted up above thy self, and above the world? conclude then, *My Intercessor above hath sent me this gift and Spirit; it is not I, but Christ's Intercession that by an admirable and secret operation, hath given me the Spirit to help my infirmity; these are the intercessions of the Spirit of Christ, and they are the very Echo of the intercessions of Christ in his own person.*

O but I labour under such, and such corruptions (says another) and the Devil is buſie, exceeding buſie, and he exceedingly prevails; how am I overcome with these corruptions, and with these and these sins? It may be so, and yet do not altogether despond; for Jesus Christ is at God's right hand, and there he sits till all his enemies be made his foot-stool; and what? are not thy sins his enemies? O be of good comfort, for Christ will prevail; it is one piece of his prayer that he puts up for thee, *To keep thee from evil*; and surely he will either keep thee from it, or keep thee in it, that in the issue thou shalt have the victory. *Those that thou gavest me I have kept* (saith Christ) *and none of them is lost*; if he undertake for thee, thou art safe and sure; *His Covenant is everlasting, even the sure mercies of David*: and therefore if yet thou dost not, certainly thou shalt feel the virtue of Christ's intercession; sin must be subdued, hell-gates shall not prevail against thee, he will not quench thy sparks until he bring forth judgment unto victory.

Oh but I am in a suffering condition (says another) and there is none that regards, or takes pity on me; all my friends have dealt treacherously with me, among all my Lovers there is none to comfort me: they have heard, that I sigh, and there is none to refresh me; I stand for Christ, but there is none stands by me; I own him, but there is none owns me. Bleeding Christian, bear up! is not Christ's intercession a sufficient answer to this case? alas thou wouldst be pitied for all thy weaknesses; why, know that compassion is natural to Jesus Christ; he is a merciful high Priest, and can be no other to thee; God ordained him to officiate in such a Tabernacle as wherein thou dwellest, he was in all things like unto thee, sin only excepted; it may be thou art in want, and so was Christ, he had no house; thou art persecuted, and so was Christ; sin loads thee, and so it did Christ. A Christians condition needs compassion, and Christ knows how much, and it is his work continually to lay it open above; *O my Father, thus, and thus it is with the Militant Church, not a Member in it, but he is under sin and affliction; see here the tears, hearken to the sighs, and groans, and chatterings, and mournings of my Doves below; I present here their persons and performances; and oh that they may find acceptance through my merit!* Some speak of Heavens Musick, some tell us of Saints and Angels singing and warbling in lively notes the praises of Christ in Heaven; and if any such thing be, certainly, it is ear-tickling, heart-ravishing musick; O the melody, O the joy of Saints to hear such heavenly ayres with heavenly ears! but be it as it will be, of this I am confident, that Heaven it self yields no such musick as is the intercession of Jesus Christ; this (if any thing in Heaven do it) makes melody in the ears of God, and of all celestial Spirits, Saints or Angels: And (O my soul) suppose thy self within the compass, if now thou couldst but hear what thy Jesus is saying in thy behalf: *Is not this a brand newly pluck'd out of the fire? was not this poor soul but the other day in a state of nature, defiled with sin, within a step of hell? and did not I send my Spirit to recall him? was not this precious blood shed for the redemption of him? and what though sin stick and cleave to him to this day, yet have I not given thee charge to take away his filthy garments from him, and to cloath him with changes of ray-*

John 17. 15.

Ver. 12.

Isa. 55. 3.

ment, even with the shining robes of mine own righteousness? O my Father, let this soul live in thy sight! O cast him not away for whom I have suffered, and done all this, I cannot rest satisfied without his society, I am not right till he is with me in glory; he is my darling, my purchase, my portion, my delight, and therefore let him be saved. Is not this enough to cause thy very heart to leap in thy bosom? Bonaventure fondly reports, that Francis hearing an Angel a little while playing on an Harp, he was so moved with extraordinary delight, that he thought himself in another world. O but suppose thou shouldst hear the voice of Jesus thy Intercessor thus pleading for thee, wouldst thou not be cast into an extasie? would not this fill thee with joyes unspeakable, and full of glory?—Come, realize this meditation? certainly if thou art Christ's, he is thus, or in some other manner interceding for thee; as sure as Christ is in Heaven, he is pleading with his Father in Heaven on thy behalf: O the joyes, the joyes, the joyes that I should now feel!—Tell me, is it not a comfort, for a poor beggar to be relieved at a rich man's door? we are all beggars in regard of Heaven, and Jesus Christ doth not only come forth and serve us; but he takes us poor beggars by the hand, and leads us in to his heavenly Father: Oh what comfort is here!

SECT. VIII.

Of praying to, and praising of Jesus in that respect.

Let us pray, and praise our Jesus in this respect.

1 Cor. II. 6.

1. Let us pray or sue our interest in this intercession: it is a question amongst the Schools, whether we may conveniently pray to Jesus, to pray to his Father in our behalf? And thus far is granted, that we may pray to Christ to make us partakers of his intercessions, and to mingle our prayers with his prayers, that they may find acceptance with God his Father. But that we may use such a form, as *ora pro nobis, O Christ pray for us*, it is looked upon as inconvenient in this respect. 1. Because we have no such custom, neither the Churches of God. 2. Because it favours too much of the error of *Arrius, Nestorius*, and indeed of the Romanists themselves. 3. Because our prayers are most what directed to Christ in his person or divine subsistence, whose part is rather to give, than to ask; or if they are directed to Christ as Mediator, and not simply as the only begotten Son of God, then I see no incongruity (though in the former respect some inconvenience) but that we may pray to Christ to intercede for us; for so he is God and man; and he is considered according to both Natures; only the difference of both Natures is still to be kept and maintained; intercession is the office of the whole person of Christ, and of the two natures of Christ. But he performs this office one way according to his Divine nature, and another way according to his humane nature. I list not to quarrel about niceties; it is thus agreed on all hands, and that is enough to our purpose, that we may call on Jesus, or on God the Father in and through Jesus, that Christ's intercessions may be ours, and that he would make it out to us in a way of assurance every day more and more.

Rev. 5. 8, 9,
11, 12, 13,
14.

2. Let us praise; let us bless God, and bless Christ for every transaction in Heaven for us. It is a wonder to observe what songs of praise were chanted to Christ in Heaven for that one transaction of opening the Book, and loosing the seven Seals thereof: first, *The four beasts*, and then *the four and twenty Elders* fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the Saints, and they sung a new song; saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.——And then the Angels round about the Throne, whose number was ten thousand times ten thousand, and thousands of thousands, came on, saying, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.——And then every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, came on, saying, blessing, and honour, and glory, and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever; and the four beasts, and four and twenty Elders fell down and worshipped him that liveth for ever and ever. I cannot tell what other transactions may be in Heaven, we have but hints of them here, nor shall we fully or particularly know them till we come to Heaven; but for

for this one transaction of Christ's intercession, we cannot imagine less praise to be given to Christ than for any other; O then let us do this duty on earth, as it is done in Heaven! what is Christ praying for us? O let us be on the exercise of praising him; is Christ interceding for us? let us give him the glory of his intercession; Heaven is full of his praises, O why should not earth ring with the sound thereof? *Praise the Lord, O my soul, and all that is within me, praise his holy Name.*

SECT. IX.

Of conforming to Jesus in that respect.

Let us conform to Jesus in respect of his intercession. I cannot think but in every action of Christ there is something imitable of us. And as to the present work, I shall instance only in these few particulars. As—

1. Christ appears in Heaven for us; let us appear on earth for him. Is there not equity, as well as conformity in this duty? O my soul, consider what thy Christ is doing, consider wherein the intercession of Jesus Christ consists! is not this the first part of it? why, he appears in Heaven before Saints and Angels, and before God his Father in thy behalf; and art thou afraid to appear before worms, mortals, dust and ashes in his cause, or for his truth? shall Jesus Christ own thee in Heaven? and wilt thou not own Jesus Christ here in this world? shall Jesus Christ, as thy great high Priest, take thy very name, carry it upon his breast into the presence of God? and wilt not thou take the Name of Christ, and hold it forth in profession and practise to all men? Oh what a mighty engagement is here to stand to Christ, and to appear for Christ, and to own his cause in these backsliding-times; in that Christ, who sits at the right hand of God, is willing and ready to appear in person for us, both as a Mediator, and Sponsor, and Solicitor, and Advocate, and Leiger Embassador?

2. Christ spends all his time for us and our salvation, let us spend all our time for him, and in his service; the Apostle tells us, that *He ever lives to make intercession for us*; it is not for a day, or a month, or a year, but he lives for ever upon this account; for ever (i. e.) during all the time from his Ascension until the end of the world; he is still interceding; he spends of all that time for us, and shall we think it too much time to spend a few dayes that we have here to live upon the earth for him? one thinks this the greatest Argument in the world to make us to walk closely with God in Christ; *He spends of his eternity for us, and shall not we spend of our whole time for him?* surely people do not think what Christ is doing in Heaven for them; if you who are Saints would but seriously consider, that Christ this Sabbath, this day of rest, is at his work, that without any weariness or intermission from morning till evening, and from evening till morning he is ever, ever interceding; how would this engage you in his service? Ah Christians! if you should continue praying, praising, reading, hearing all this day without any intermission or breaking off. Oh what weariness! O how would you say, *When will the day be done, when will the Sabbath be at an end?* Well, but Christ is not weary of serving you; this Sabbath, and the last Sabbath, and the other Sabbath, and every Sabbath, when you had done your duties, he took your persons, and duties, and presented all unto his Father; he prayed over your prayers, and continued praying, and saying *Lord accept of a short, poor, lean, imperfect service done on earth for my sake, and for those merits sake, which I am continually presenting to thee here in heaven.* Oh why do we not come up to this conformity? Oh why are we so uncomfortable to the actions of Christ? he is preparing Mansions for us in Heaven, and are we digging in this world? he is making mention of our names to God, and are we sinning against him and God? his blood cries, *O that these souls may be saved*; and shall our sins cry, *It is just that these souls should be damned?* O mind the exemplar! Christ spends all his time for you, do you spend all your time for him: we cannot but judge this to be most equal, that they who live should not henceforth live unto themselves, but unto him who ever lives to make intercession for them.

3. He prays for us, and for all believers, to his Father; let us pray for our selves, and for all our brethren, and for all sorts of men, though they be our enemies, for we were no better to Jesus Christ: *Learn of me* (saith Christ) and so far as he is imitable let us follow him; doth Christ pray? let us pray; doth he pray for us and others? let us

1 Tim. 2. 1. pray for our selves, and then let us pray one for another, *I exhort therefore* (saith the Apostle) *that first of all supplications, prayers, intercessions, and giving of thanks be made for all men.* And come, lift up thy prayer for the remnant that is left, said the King to *Isaiah*; and *Wrestle together in prayer for me*, said Paul; and *Give the Lord no rest till he make Jerusalem a praise in the earth*, said the Prophet: Christ intercedes, and there is no question but we should intercede for the living Saints. Brethren pray for us, said the Apostle; whosoever thou art that readest, *I beseech thee remember me in thy prayers*, it may be thou art nearer God, and more in favour with God than such a poor sinner as I am; as *Mordecai set Ester on work to intercede for him with the King*, and for his people; so 'tis our duty to crave the prayers of such who are upon better terms (possibly) with the Lord, than we our selves are at the present; *Only I could wish thy prayers at such a time, when thy heart is got nearest to God, by special stirrings of faith and love*; I suppose thou canst not have a spirit, and power of prayer, but sometimes or other thou art (as it were) in the lap of Christ, upon the Spouses knee, in the Beloveds bosom; O then make a request for an unworthy one; O then, if ever, intercede for me, because then I read Christ's own intercession in thy intercession; what is thy prayer then but as the echo of Christ's prayer, the Amen to Christ's intercessions; which he makes in heaven? Christians! 'tis our duty to put one another upon praying one for another, Christ intercedes for us, and so should we intercede for his, called, or uncalled, if so they belong to the election of grace.

4. Christ takes our prayers, and mingles them with his own prayers, intercessions, incense, and so presents all as one work mingled together unto God the Father; O let this be our care to put up all our prayers to God in the Name of Christ, and to stay our selves upon the intercessions of Christ; when all is done, let us beg the acceptance of our prayers, not for our sakes, nor for our prayers sake; but for his sake, who perfumes our prayers, by interweaving them with his prayers. Many a poor soul is many time afraid to pray to God for want of the due consideration of this conformity; such a one goes to prayer, and he looks upon it as it lyes upon his own heart, or as it comes from himself, and then he cries, *Oh what a poor, weak, sinful, imperfect, impenitent prayer is this?* well, but if this weak prayer of thine be once mingled with the glorious and heavenly prayer of Jesus Christ, the weakness will soon vanish, and thy prayer will find acceptance with God the Father; it is with your prayers and duties as it is with your fire; your kitchen-fire is troubled with abundance of smoak, but if ever it could ascend into the element of fire above, it would smoak no more; so your prayer while it lies upon your own hearth, there's a great deal of smoak in it, but if ever it get up into the hands of Jesus Christ, there it is in its own element, and so it is freed from all its smoak, and so the weakness of it is done away. O conform to Christ in this point; he will not present thy prayers to God, but he will first mingle it with his own prayers; no more shouldst thou present a prayer to God but in Christ's Name, considering that all thy prayers find acceptance in, for, and through the intercession of Jesus Christ. If it were not for this, I profess I knew not how to answer the cavils of our dissolute adversaries, who throw down prayers, as of no use at all; for us they object—

Object.

Thou canst not pray (say they) by thy own confession without some defect, imperfection, sin: and if so, there is need of a new prayer, to beg pardon for the defects of that prayer; and then another prayer to heal the flaws of that prayer; and then another to do as much for that; and so in *infinitum*; by this means there would be an infinite progression without any stop at any prayer to all.

Answer.

I answer, This Objection were valid if there were no intercession of Christ to stay our selves, and our prayers on: but as we grant requests many times for some friends sake, rather than for the parties sake; so God doth alway grant requests for Christ's sake, never for our own sakes: Thou objectest there are many defects in our prayers as made by us: but I answer, there is no defects in the merits and intercession of Jesus Christ, for whose sake alone they are granted of God; and therefore our prayers being made in Christ's Name, they may stay their heads in Christ's bosom; in this respect we need not still to run our selves in a Circle, this being the last resolution, *Christ's merits, and Christ's intercession*. Christ offers up our persons and wooden prayers in his golden Censer to his Father; Christ's intercession therefore is that which doth the deed. Now to say our prayers are of no use, it is all one as to say his intercession is of no use; not that we are so good, that he cannot take exception against us, and our prayers; but

but because Christ is so good, and his intercession for us is so good, that he neither can, nor will take exception against him, or his intercession for us; and in this case Christ and Christians make one person (as it were) in law; his intercession for us; and our intercessions for our selves, are but one intercession: and indeed he so mingles them that they seem but one, for the *smoke of the incense, and the prayers of the Saints ascend up together before God out of the Angels hand*, Rev. 8. 4.

5. Christ pleads the cause of his people, and answers all the accusations of Satan against them; Oh let us plead for them for whom Christ pleads, and answer the accusations of Satans, or his instruments against their persons, or their ways. We have a strange generation of men abroad, whose very Religion consists in rayling, reviling, reproaching the Servants of the living God; not the best men, nor the best Ministers under Heaven escape them; *Are they not all, say they, † Wolves, Dogs, Hirelings, Priests of Baal, Covetous, Carnal, Damned; and what not? Are they not all, say they (as the Devil said of Joshua) clothed with filthy garments? defiled totally, utterly defiled with the pollutions of Babylon?* Christian! when you hear this language, learn you to conform to Christ; go you first to God with the Lords own plea, *Now the Lord rebuke thee O Satan, even the Lord that hath chosen Jerusalem, rebuke thee: Zach. 3. 2.* And then go on in vindication of their persons and their cause; are they not precious, gracious, holy able, shining, and burning lights? it may be some of their persons have been faulty; but say of such, *Is not this a brand newly pluck'd out of the fire?* failings, and humane frailties have been in the best, yea in most of the Prophets and Apostles; but shall we therefore condemn to hell the generation of God's dear Children? or howsoever it may be with their persons, yet is not their cause and office of Christ's own institution? in this respect *he that despiseth you, despiseth me, saith Christ, and he that despiseth me, despiseth him that sent me*, Luke 10. 16. Are not the Ministers of Christ as *stars in the right hand of Christ?* they that would do them any deadly harm, must pluck them thence. Christians! conform you to Christ in this point; you see how Satan stands at the right hand of our Joshua; to resist them, now then plead you their cause, and answer the Adversaries accusations.

6. Christ by his intercession *saves us to the uttermost*, Heb. 7. 25. O let us serve him to the uttermost; surely all we can do is too little to answer so great a love as this. Oh Christians! why should it be esteemed a needless thing to be most rigorously conscientious, and exactly circumspect? Christ payed our debt to the uttermost farthing, drunk every drop of our bitter cup, and now presents all unto his Father by way of intercession, and saves us, *ἐς πάντας, thoroughly, to the uttermost*; why should not we labour to perform his service, and to fulfil every one of his commandments, thoroughly and to the uttermost also? certainly there is a duty which concerns us Christians, as to be *hot in Religion*, Rev. 3. 16. to be *zealous of good works*, Tit. 2. 14. to *walk circumspectly*, or *precisely*, as the word carries it, Eph. 5. 15. to be *servant in spirit*, Rom. 12. 11. to *strive to enter in at the strait gate*, Luke 13. 24. to *contend for the faith*, Jude 3. with an holy kind of *violence to lay hold upon the Kingdom of heaven*, Mat. 11. 12. Oh what ever men should be afraid of taking God's part too much, or fighting too valiantly under the Colours of Christ, of being too busie about the salvation of their own souls, of being singular (as they call it) in the duties of Religion; I observe men are content to be singular in any thing, save in the service of God; you desire and labour to be singularly rich. and singularly wise, and singularly valorous, and singularly proud; but you can by no means endure singularity or eminency in zeal, and the Lord's service; in matters of Religion you are resolved to do as the most do, though in so doing you damn your own souls, Mat. 7. 13. O come and learn this lesson of Christ, he saves us to the uttermost, and let us serve him to the uttermost; with all our hearts, and with all our souls, and with all our might.

Thus far we have looked on Jesus in his intercession, our next work is our last work, which is to *look on Jesus* as carrying on the great work of our salvation for us in his coming again, the very end of time to all eternity; he hath no more now to do, but to judge the Saints, and to lead them into glory, and to deliver up his Kingdom to his Father, and so to live with his redeemed ones for ever, and ever, and ever.

Rev. 8. 4.

† I lately received a paper wherein the Quakers gave the Ministers of Christ these following names. Conjurers, Thieves, Robbers, Antichrists, Witches, Blind guides, Devils, Lyars, Baal's Priests, Sir-Simonds, Dissemblers, Upholders of the seven headed, and ten-horned beasts, a Viperous, and Serpentine generation, bloody Herodians, Blasphemers, Scarlet-coloured beasts, Babels Merchants, Buzibodies, Whited Walls, Painted Sepulchres, Ravening Wolves, Persecutors, Tyrants, Greedy dogs, Pharisees.

LOOKING UNTO JESUS

In his Second Coming.

Book X. Part VII.

CHAP. I.

Job 19. 25, 27. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Whom I shall see for my self, and mine eyes shall behold, and not another.*

SECT. I.

Of Christ's preparing for Judgment.



AND is not yet all done? O the unwearied patience, love, mercy, free grace of Christ in carrying on this mighty work! he begun it before the beginning of the world; since then he hath been labouring in it about six thousand years; and now the time of restoring being come, he will perfect what he hath begun, and bring on the other end of the Golden chain; Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. In this piece also as in the former we shall first lay

Rom. 8. 30.

down the object, and then give directions how to look upon it.

The Object is *Jesus*, carrying on the great work of our salvation in his coming again to earth, and taking up with him all his Saints into Heaven. In this work I shall set before you these particulars:

1. Christ's preparing for judgment.
2. Christ's coming to judgment.
3. Christ's summons of the Elect to come under judgment.
4. Christ and the Saints meeting at the judgment day.
5. Christ's sentencing or judging the Saints for eternal glory.
6. Christ and the Saints judging the rest of the world.
7. Christ and his Saints going up into Heaven; when shall be the end of this world.
8. Christ surrendering and delivering up the Kingdom to God even the Father.
9. Christ's subjection to the Father, that God may be all in all.

10. Christ

10. Christ (notwithstanding this) being all in all, to his blessed, saved, redeemed Saints to all eternity.

1. For his preparing for judgment. When once the number of all his Elect shall be compleated, and the work of his intercession shall be at an end, then immediately will follow these particulars. As—

- Rev. 16. 17. 1. *A great voice comes out of the Temple of Heaven, saying, it is done.* It comes out of the Temple of Heaven, that we may understand it to be the voice of Christ. And if this speech be directed unto God, it is as if Christ had bespoke his Father thus.
- John 17. 12. *And now, O my Father, I have done; that office of the Priest-hood which by agreement we erected, is now at an end: here I have sat at thy right hand interceding for my Saints ever since my ascension; and of all that thou hast given me by thine eternal election I have not lost a Saint; in their several ages I produced them and gave them a being, and in their times I remembered them, and presented their conditions and necessities before thee; and now I have not a Saint more; in the Book of life there is not another name written to be born on earth; and to what purpose should I now continue the world? the Saints are they for whom I made the world, the Saints are they that hold forth the light of my glory in the world, the Saints are they for whom my eternal counsels before the world did work, the Saints are they for whom I was content to shed my precious blood when I was in that world below; and now their number is compleated, I am resolved to unpin the fabrick of the world, and take it down; it stands but for their sakes. and therefore now let the seventh Angel blow his trumpet, that the mystery of God may be finished. I swear by him that lives for ever, that time shall be no longer.*
- Rev. 10. 7. Ver. 6. 2. *No sooner this said, but the seventh Angel sounds.* This seventh Angel (saith Pareus) is the Arch-angel that proclaims Christ's coming, with a great and mighty shout; For the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel, and with the trump of God. The Lord shall descend with a shout; but before he descend, and I believe upon the very discovery of his coming down, there will be a shout in Heaven; for so it follows, *And the seventh Angel sounded, and there were great voices in Heaven; if we may believe Commentaries, these are the voices of blessed souls, and blessed souls, and blessed Angels in heaven; no sooner Christ bids the Angel sound q. d. summon those blessed souls that were slain for the Word of God, and therefore cried, How long Lord, holy and true? summon those blessed souls that have cryed so long, Come Lord Jesus, come quickly; summon all souls, and summon all Angels, and bid them wait on me, now I resolve to go down, and to judge the world;) no sooner I say Christ bids the Angel sound, but presently at the joy of this command, all the voices in Heaven give up a shout; why, this is the long-look'd for day, the day of perfecting the number of the Saints; the day of joyning the souls and bodies of the Saints together; the day of convening all the families both of Saints and Angels under one roof; the day of bringing up the Bride unto the Lamb, and of compleating the Marriage in its highest solemnity: and therefore no wonder if at this news great voices and cryes (such as are used by Mariners, or gatherers of the vintage) were made in Heaven. O what an addition of joy is this to Heavens joy it self! the spirits of the just, and the blessed Angels that have lived together in heavens bliss, had never such an adventitious joy as this before; now they shout and sing*
- Rev. 11. 15. *a new and blessed Song, The kingdoms of this world, are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.* We may call this Heavens triumph for the finishing of God's mystery. Now is it that Christ will vindicate his Kingdom, and overthrow the power of his enemies; they had long set themselves against the Lord, and against his anointed; the Kings of the earth, and the Rulers confederated; they ruled all, and as much as in them lay, excluded Christ; but now the Kingdoms of the world will return to Christ, and he alone shall rule; and thence the winged Choristers of Heaven chant forth this Anthem, *The Kingdoms of the world are become the Kingdoms of Christ.*
- Rev. 11. 16, 17, 18. 3. *After this shout, The four and twenty Elders which sit before God on their seats, fall upon their faces, and worship God, saying, we give thee thanks O Lord God Almighty, which art, and wast, and are to come, because thou hast taken to thee thy great power, and hast reigned; and the nations were angry, &c.* By these four and twenty Elders we understand all Gods Saints of the Old and New Testament, comprehended under the twelve Patriarchs, and twelve Apostles; others would have them to be only those Saints of the Old Testament, and therefore called Elders; whosoever they are, we find they

they are so glad at this news, that Christ will now judge the world, that presently they rise off their seats, and fall on their faces; and first they praise, and then they pray:

1. They praise God for taking to himself his own power; Christ connived (as it were) till now at the power of his enemies; Antichrist, and not Christ seemed to rule, and to sit in the Temple of God; but now Christ is resolved to rule himself, and to make all his enemies his footstool: and therefore now *We give thee thanks, O Lord God Almighty,*

Rev. 11. 19.

2. They pray Christ to go on to judgment. 1. Because *the nations were angry*, q. d. they have been angry long enough, they have set themselves against Christ and against his Church, and therefore now it is time to bridle their wrath, and to break them with a rod of Iron, *O let thy wrath come.* 2. Because the time of judgment is now accomplished which God had decreed in his eternal counsel, and which the Father had put in his own power; *This time was not for mortals to know, but now 'twas revealed to these celestial spirits by Christ*, and therefore they beg, *Go on Lord Jesus; reward now thy Servants, Prophets, Saints; and destroy them which destroyed the earth.*

Mortalibus ignorant; celestibus vero nunc revelatum a Christo. Paraus in loc. Psalm 110. 1.

4. God the Father is well pleased with Christ's purpose of judging the world. *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.*

Heb. 2. 8.

I know these words were spoke to Christ at his ascension into Heaven, yet that hinders not but that now God speaks them again to Christ; for as yet (saith the Apostle) *we sent all things put under him*; and God's purpose was that Christ should rule, until he had put all things in subjection under his feet.

Nay, why not these words spoken now rather than before? Christ indeed reigned as King ever since his Ascension, but now more especially he is to manifest his Kingdom, for now is he to judge among the heathen,

Psalm 110. 6.

now is he to wound the heads of many countries, now is he to overthrow Pope, Turk, and all his enemies, and he alone with the Father and the Spirit is to reign in his Elect Saints and Angels. Thus all agree, that Christ in the latter dayes shall be fully honoured in his Kingly power; hitherto Christ hath been much honoured in his Prophetical and Priestly office, but not so much in his Kingly; but now he must be fully honoured in his Kingly office; now especially *The Kingdoms of this world must become the Kingdoms of the Lord, and of his Christ; and so he shall reign for ever and ever.* Certainly there is a difference betwixt Christ's reign before, and his present reign at the day of judgment, Christ hath a double Throne wherein he sits and reigns, *To him that overcomes*

Rev. 11. 15.

I will give to sit with me in my throne, as I also overcame, and am set down with my Father in his throne. That Kingly rule that Christ hath from his ascension is upon his Fathers Throne, but the Kingdom that Christ shall have at the day of judgment and ever after, it is the joynt reign of him with the Father, he shall have a Throne himself, and the Saints shall sit with him in his own Throne: And now saith the Father, *Sit thou at my right hand*, q. d. sit on thy own Throne by me; go on to judge the Nations;

Rev. 3. 21.

I will not judge them, but only in thee, and by thee; *Lo I have committed all judgment unto the Son*, and do thou judge them, until thou hast rewarded thy friends, and made thine enemies thy footstool.

John 5. 22.

Mark, *He hath committed all judgment unto the Son*; the Father gives the Son a Commission; wherein is written (as it were) these words, *My Son, now is the time or season which I had put in my own power; and my pleasure is,*

2 Pet. 3. 10,
13.

that all the world shall be set on fire: these heavens under thee shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up; and I will have new heavens, and a new earth, wherein shall dwell righteousness; go too then, put on thy robes, appear in thy glory; empty the heaven of all those glorious spirits that are therein, and let them wait on thee to thy judgment seat; go, pass thy doom upon all flesh, and send reprobates to hell, and bring up

under all thy Saints, that they may live with thee, and here behold thy glory for ever and ever. Lo here is thy commission; be gone, and return no more hither until it be accomplished.

Christians, I cannot but wonder at this joy and exultation in Heaven, and that we have so little or none of this on earth; we say with cold lips, and frozen hearts, *Thy Kingdom come, thy will be done in earth as it is in heaven*; but if our prayers were real and fervent, if we could but imitate those heavenly Citizens, what longings would be in our hearts after Christ's coming? how should we rejoyce at the very thoughts here-

Use.

of? Christ comforting his Disciples in respect hereof, he speaks these words, *When these things begin to come to pass, then look up* (saith he) *and lift up your heads, for your redemption draweth nigh.* The fulness of our redemption is a ground of consolation; all the spirits above are sensible of this; God, and Christ, and the Angels, and Saints

Luke 21. 28.

rejoyce,

Rev. 12. 19. rejoyce, and again rejoyce. *The Spirit and the Bride say, come; and Christ himself*
 Ver. 20. *saith, Surely I come quickly; O let us say Amen to it; Even so come Lord Jesus,*

SECT. II.

Of Christ coming to judgment.

2. **F**OR Christ's coming to judgment; no sooner Christ prepared, and all in readiness, but down he descends from his Imperial throne to the Judgment-seat. In this passage I shall observe these particulars.

2 Thef. 1. 7.
Jude 14.

Dan. 7. 10.

Matth. 25. 31.

1. He descends with his Train: He comes with his Royal Attendants out of Heaven. This is the glory of a Prince, that hath so many Nobles waiting on him; and this is the glory of Jesus Christ, that when he comes to judge the world, he shall have his Saints and Angels (the glory of the creation) to be his Attendants in that work. Behold the Lord comes with mighty Angels. Behold the Lord comes with ten thousands of his Saints, to execute judgment upon all. Certainly a numberless number shall wait upon him: Daniel tells us of a thousand thousand that this day Minister unto Christ, A thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: or if Heaven have more, I believe Heaven will empty it self of all the Saints, and all the Angels; not one Spirit, whether Saint or Angel shall stay behind when Christ descends: The Son of man shall come in his glory, and all the holy Angels with him. Oh what a glorious day will this be! if one Sun make the morning Sky so glorious, what a bright, shining, and glorious morning will that be, when so many thousands of Suns shall shine over all our heads, the glorious Body of our Christ surpassing them all in splendor and glory? here's a new Heaven of Sun and Stars, such as this nether-world never saw, Beyond the Sun of righteousness with all his Morning-stars, singing and shouting for joy: Heaven now empties it self of all its created Citizens, and cleaves asunder to make way for Christ, and all his Train.

Matth. 24. 29.

Job 26. 11.

Matth. 24. 29.

*Adventum
Christi tantam
lucem allaturum
ut ex solis
& lune splendor
obscuratur.*
Aretius in loc.

*Certissimum
autem diem
iudicii magna
majestas fore,
ut redeat sol &
luna dicantur
obscurandi.*

Aretius in loc.
Psal. 50. 3.

* Suarez de
renovatione
mundi, in 3.
part. Thomae.

Psal. 97. 3.

Isa. 66. 15.

2 Thef. 1. 7, 8.

Dan. 7. 9, 10.

2 Pet. 3. 10.

2 Pet. 3. 11, 12.

2. In his descent through the Heavens, he shakes the Heavens. And the powers of the heaven shall be shaken. The whole frame of Heaven, most strong and immutable in its being and motion; or the mighty bodies thereof, most mighty in their substance, lastingness, motion and operation shall be shaken. I know by the powers of heaven some mean the Angels, who at this wonderful descent of Christ shall admire and move; but I rather think the Heavens themselves are meant hereby, whose very nature shall be moved, and shaken at that day: At his nod the pillars of heaven tremble, and are astonished. As yet they are Subject to vanity and therefore 'tis no wonder if at the coming of Christ they tremble and are moved. In this moving or shaking the Evangelists adds, that the glorious lights of Heaven shall be altered, The Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall: Many interpretations are given of this: I am not for Allegories, but rather conceive these things are real; the very coming of Christ shall bring with him such a light, that the splendor of the Sun and Moon shall be obscured: this is most certain, saith Aretius, that both Sun and Moon shall really be darkened at that day; it is the glory of his Majesty that will dazzle those Candles.

3. As he passes through the Elementary world, a fire doth usher him. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. Whence this fire should come, I shall not dispute, only one tells us with some confidence, * that 'tis begotten in the middle Region of the Air by Divine command; and that first it goes before him, ushering the Judge to the Judgment-seat, and that there it staves during the judgment; and that ended, and the doom passed on all flesh, then it sets on fire all the world. Let this pass as it may, Scripture goes thus far, that a fire goeth before him. Behold the Lord will come with fire, and with his chariots like a whirlwind. And the Lord Jesus shall be revealed from heaven, with his mighty Angels in flaming fire. In which respect Daniel saw his throne like the fiery flame, and his wheels as burning fire; a fiery stream issued, and came forth from before him: and at last this fire shall have that effect, that the very Elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up. O Christians! what cause have we to make the Apostles use on this point, Seeing all these things shall be dissolved,

what

what manner of persons ought we to be in all holy conversation and godliness? looking for, and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat?

4. He descends lower and lower till he is inwraught with clouds. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. When he went up into Heaven it is said, that a cloud received him out of their sight; and the Angels then said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven. He went up in clouds, and he shall come down in clouds. I saw in the night visions, and behold one like the Son of man came with the clouds of heaven. Here is the first sight of Christ to men on the earth, when once he is come down into the clouds, then shall they lift up their eyes, and have a full view of Jesus Christ; a cloud first received him out of their sight; and a cloud now discovers him to their sight; Then shall appear the sign of the Son of man in heaven, and they shall see the Son of man coming in the clouds of heaven with power and great glory: is it not plain that the first appearances, and sight of Christ at his second coming from Heaven, is in the midst of clouds? Behold he cometh with clouds, and every eye shall see him, and they also which pierced him. Some controversy there is about these clouds, as whether they be Angels? when the Psalmist speaks of all sorts of Meteors, as of Waters, Clouds, Winds, Flames, some say, all these are Angels; and of the Angels he saith, who maketh his Angels spirits, and his Ministers a flame of fire. For my part I take it in the literal sense, that upon the very backs of clouds Christ shall come riding along at the general day; and howsoever this may seem a small matter unto us, yet I cannot look on any circumstance of this transaction as small and trifling! the very clouds on which Christ rides, speaks terror, and comfort.

1. Oh what a terror is this to the wicked? They shall see the Son of man coming in the clouds, and then shall all the Tribes of the earth mourn. These Tribes of the Earth are the Tribes of the wicked; no sooner shall they look up, and see Christ in his clouds, but with unconceivable horror will they cry it out, O yonder is he whose blood we neglected, whose grace we resisted, whose counsels we refused, whose government we cast off. O yonder is he that comes now in clouds, in tempestuous clouds; O see how he storms! do not those very clouds in which he rides speak or threaten a storm? In the eighteenth Psalm is a description of Christ's coming to judgment. But O how terrible! in the seventh verse, we find the earth trembling; in the eighth verse, a fire devouring; in the ninth verse, the heavens bowing downwards; in the 12, 13, 14, 15. verses, are thick clouds darkning the skie, thunders, lightnings, hailstones flying through the air, the foundations of the world discovered; thus the Mighty God, our Jesus descends. Oh how should the wicked but tremble at this, when but a consideration of this hath sometimes startled God's own people? behold Habakkuk with quivering lips, trembling joynts, bones mouldering into dust, when he had onely a Prophetick representation of Christ's second appearance! all the dreadful things that attended the presence of God in Egypt, at the red Sea on Mount Sinai, through the Wilderness, are made but types, but shadows of the terrible march of the Captain of the Lord of Hosts; and therefore shall the wicked mourn.

2. Here is the patience, and faith, and joy of Saints. And all the kindreds of the earth shall mourn over him; even so, Amen. This I cannot but understand of the wicked; onely some tell us of a double mourning on that day, the one of joy and love, and the other of sorrow and despair; I shall not deny but there may be some sweet tears upon this sweet Subject, Christ's apparition in the clouds: Such a shine will be from Christ in the cloud, that the very shine will pierce the hearts of men with the golden-headed arrow of love, and how may this work tears? from this Text of John, Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail, &c. Some Divines gather, that Christ at that day, will shew in his glorified body the wounds of his crucifying, as an infallible trophy of his victory over all his enemies; and hence the wicked who pierced, or crucified the Lord of glory, by their sins, will weep and wail. I can think no less, but that Christ at that day will open his bosom, and shew those wounds of love, which he had in his heart from all eternity, together with those wounds which he received on the Cross, as they are glorified

Matth. 26. 64.

Act. 1. 9.

Act. 1. 11, 12.
Dan 7. 13.

Matth. 24. 30.

Rev. 1. 7.

Heb. 1. 7.
Matth. 24. 30.
Il de impiis
solum intelligo,
ad quos plau-
sus & luctus
ille miserandus
solum pertinet.
Aretius in lo-
cum.

Hab. 3. 16.

Rev. 1. 7.

Rev. 1. 7.
Hinc consequi-
tur Christum in
eo judicio ci-
vitates vulne-
rum ostensurum
tanquam tro-
phæum infalli-
bile contra om-
nes suos hostes.
Aret. in loco.

rified in his eternal love : and then as at the discovery of *Joseph*, he and his brethren fell upon the necks of earth other and wept ; so will this discovery in the appearances of Christ bring a sweet confusion upon the Spirits of Saints ; then shall a Saint fall at the feet of his Saviour, and weeping say, O my Jesus ! thou art my Father, Brother, Husband, Self ; while there were other things, I loved other things besides thy self, but alas ! they are everlastingly gone, and have left me alone, yet now thou ownest me ; O my Jesus thou breakest my heart : oh I cannot but weep out tears of love, and tears of joy at this appearing ; O welcome, welcome, sweet Jesus into these clouds ! oh welcome, welcome, sweet Jesus into this neather world.

In these Clouds I must leave our Saviour for a while, and the rather, because I believe he will descend no lower : onely before I pass, one word of Use to all his Saints.

Use.

Psal 50. 1, 2,
3, 4.

You see him still upon his old design ; though the world now end, yet hitherto there is no end of his great transaction ; his first coming and his second coming is to save your souls ; his first coming was to purchase, his second to give you the possession of Salvation. What, are you not glad of this Gospel-news, that Christ will come at last from this Empyrean Throne to his judgment-seat, to give you the possession of salvation ? is not the promise of his coming comfortable ? is it not comfortable to believe in him, and to hope for him ? why, muse then, what comfort will it be to see his person with all his glorious train coming for you ? *The Mighty God, the Lord hath spoken, and called the Earth, from the rising of the Sun, to the going down thereof ; out of Zion the perfection of beauty hath God shined ; our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him ; he shall call to the heavens from above, and to the earth that he might judge his people.* It is indeed a most terrible day unto the wicked, but oh how sweet, and pleasant, and comfortable to his Saints ? Christians ! do we not long to have Christ's Spirit come into our souls with life ? do we not droop while Christ is absent from our souls ? are not the feet of them beautiful that bring glad tidings of peace, and of salvation by Jesus Christ ? Oh then what will it be to see the King, not in his Embassadors, but in his own person coming for us to fetch us into Heaven ? if we have but a dear friend returned from some far Country, how do all run out to meet him with joy ? Oh saith the child, *my father is come* ; saith the wife, *my husband is come* ; and shall not we, when we see our Father, our Husband, our Head, our Saviour returning with great glory, and glorious Majesty, cry out, *he is come, he is come* ? shall not we at the first view of him in his clouds, cry out, O yonder is he whose blood redeemed us, whose Spirit cleansed us, whose prayers prevailed for us, whose Law did govern us ? yonder comes he in whom we trusted, and now we see he hath not deceived our trust, yonder is he for whom we waited long, and now we see we have not waited in vain.

Cant. 8. 14.

I verily believe thus it will be with us one day ; we shall have comfort then, oh let us comfort our selves with these words ; and ever and anon cry, *Come Lord Jesus, come quickly ! make hast my beloved, and be thou like to a Roe, or to a young Hart upon the Mountain of Spices.*

SECT. III.

Of Christ's summoning of the Elect to come under judgment.

Mat. 24. 31.

3. **F**OR Christ's summons of the Elect to come under judgment : no sooner is he in the clouds, his Throne of judicature, but there he stands, and thence he sends his holy Angels with a great sound of a Trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to another. Christ's summons are effectual, if he will have the elect to meet him, they must come ; to this purpose he sends his Angels, and they return with his Saints back again to the judgement-seat. In the carrying on of this affair, we shall discuss these particulars. 1. His mission of the Angels. 2. The manner of the mission. 3. The resurrection of the world. 4. The collection of the Saints ; wherein, 1. whence, 2. whither they are gathered.

1. For Christ's mission of his Angels ; he shall send his Angels. This was their office from their first creation ; they were still sent of God this way, and that way ; and indeed herein is one difference betwixt Christ and the Angels, he was to sit on God's right hand, but

but they were sent abroad to Minister to the Saints and people of God; To which of the Angels said he at any time, sit on my right hand, until I make thine enemies thy foot-stool? are they not all Ministering Spirits, sent forth to Minister for them, who shall be heirs of salvation? Now according to their office, Christ puts them upon employment at this day. q. d. O my Angels! you that wait upon me, that excel in strength, that do my commandments, and hearken to the voice of my Word: go your wayes now into all the four winds of the World, gather all my Saints together unto me, those that have made a covenant with me by sacrifice; search into all the dusts of the earth, and leave not behind one dust that belongs unto any Saint; search into the bottom of the Sea; see what becomes of those drowned bodies of my dear ones; if either worms have eaten those in graves, or fishes have devoured them in the deep, why now restore them; am not I as able to recover them, as I was to create them? is it not as easie for me to raise the dead, as to make Heaven and Earth, and all of nothing? go then and gather together all those dusts and let every dust be brought home to its own proper body, and compact those dusts as soft as they are into solid bones; and prophesie upon those bones, and say unto them, O ye dry bones, hear the word of the Lord; thus saith the Lord, behold I will cause breath to enter into you, and ye shall live, and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord; why this is my will and pleasure, and therefore be gone, O my Angels, do your office, what? have not I commanded you?

Heb. 1. 13, 14.
Psal. 103. 20.
Psal. 50. 5.

Ezek. 37. 4, 5, 6.

2. The Mission, or commision, or dismission given, the Angels, swift messengers of his will fall on the execution; and to that purpose immediately they sound the Trumpet; so it follows, *And he shall send his Angels with a great sound of a Trumpet.* Here is the manner of their mission; they go, and as they go they give a shout; what this shout is, or how it is made, is a curious question, and sets many wits on work: in this Scripture it is set out by the sound of a Trumpet. * Now some would have it to be a material Trumpet, because the Scriptures frequently call it a Trumpet; He shall send his Angels with the sound of a Trumpet, saith Christ; and in a moment, in the twinkling of an eye, at the last trump we shall be changed (saith Paul) for the Trumpet shall sound, and the dead shall be raised. And the Lord himself shall descend from Heaven with a shout, and with the voice of the Archangel, and with the Trumpet of God: But whether this Trumpet shall be of Silver or of Brass, or of the Air, or of the Cloud and Meteors whereon Christ rides, they cannot agree: † others more probably look upon this Trumpet as nothing else but a metaphor; or a sound formed in the Air, like the sound of a Trumpet. A voice it is without all controversie; and metaphorically it may be called a trumpet, both from the clearness and greatness of the sound; so loud shall it be, that 'twill pierce into the ears of the dead in their graves; it will shake the world, rend the rocks, break the mountains; dissolve the bonds of Death, burst down the gates of Hell, and unite all spirits to their own Bodies. An horrible terrible voice shall it be: But how should Angels who are spirits make a voice? by a collision of the Air which the Angels can move at their pleasure; and who can tell, say some, but there may be some new-created instrument trumpet-like, adapted for the Angels; at the sides of which, by a force, and collision of the air, this great shout may be, to convene all the World? or who knows (say others) but that the Lord Jesus may fill the Angels, even as trumpets are filled with a loud blast, and that through them this loud blast shall come rushing like a mighty wind upon the dead Saints, and so awaken their bodies out of the dust? we all know this was usual in all the Jews solemnities to convene the people by the sound of a trumpet. And the Lord spake unto Moses, saying, *Make thee two trumpets of silver, — That thou mayest use them for the calling of the Assembly; — And when thou shalt blow them, all the Assembly shall assemble themselves; and if ye go to war, then ye shall blow an alarme with the Trumpets; and in the same way (say they) Christ now will convene all the World with the sound of a trumpet, or with the sound of some such instrument of divine power and vertue, whereby the dead shall be raised, and their bodies and souls re-united.* Amidst all those Authors, if I may deliver my opinion; I suppose the Text that will clear all to us above all that is written, is that of 1 Theſſalonians 4. 16. *For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God. Give me leave to insist on it, that we may come up yet to a more full and perfect knowledge of this passage.* In these words is shewed, or held forth the coming of Christ in three

* Anselmus in elucidario. Suarez. tuba ex aere. Doctor Slater, who saith I see not, but we may take it properly, &c. Cornelius a lapide.

Mat. 24. 31.
1 Cor. 15. 52.
1 Theſ. 4. 16.
† Piscator, Estius, Aretius & alii fere omnes.

Cui omnia obediunt elementa, petras cunctis, inferos aperit. Sc. Chrysost. in 1 Cor. 15.

Numb. 10 1, 2, 3, 9.

1 Theſ. 4. 16.

particulars: with a shout, with a voice, and with a trumpet; some think this to be one and the same set out in variety of expressions; but I am of another mind. It is agreed by most that the transactions at the giving of the Law on Mount Sinai, were a representation of the proceedings which shall be at the great day of Judgment; now in that transaction we read of a three-fold voice, *The voice of God, the voice of Thunder, and the voice of a Trumpet*, (*Exod. 19. 16.* compared with *Exod. 20. 1.*) and accordingly we find the Apostle speaking of a three-fold voice, *Of the voice of Christ, of the voice of Thunder, and of the voice of a Trumpet.*

1. The Lord himself shall descend with a shout: *Arius Montanus*, and the vulgar translate it with a command; *Lyra* and others think this to be the voice of Christ himself, saying, with a loud voice, *Arise ye dead, and come to Judgment.* Thus Jesus cried with a loud voice, *Lazarus come forth*; and with such a voice will he call on the dead at the last day. So much Christ himself hath taught us; *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* The hour is, because by his voice he raised some at his first coming: and the hour is coming, because in the like manner he will raise up all men at the last day; *Marvel not at this (saith Christ) for the hour is coming, in the which all that are in the graves shall hear his voice, and they shall come forth.* As at the creation of the World, he said, *Let there be light, and there was light*; so at the dissolution of the World, he will say, *Let the dead arise, let the Sea give up the dead that are in it, and Death and Hell deliver up the dead which are in them; and it will be so.*

John 11. 48.

John 5. 25.

John 5. 28.

2. The Lord shall descend with the voice of the Archangel. Two questions here; 1. Who is this Archangel? 2. What is this voice?

Revel. 4. 5.
Rev. 5. 6.
Zach 4. 10.
Rev. 8. 2.

For the first, some argue this Archangel to be *Gabriel*, others *Raphael*, others *Michael*. The Jews have an antient tradition, that there are seven principal Angels that minister before the throne of God, and therefore called Archangels. The Scriptures seem to speak much that way, calling them, *seven Lamps of fire burning before the throne*: and *seven hornes, and seven eyes of the Lamb*; and the *seven spirits of God sent forth into all the earth*; and *seven eyes of the Lord, which run to and fro through the whole earth*; and yet more plainly, *seven Angels that stand before God.* Now which of these Seven is the Archangel, here spoken of, is hard to determine; only probable it is, that all the Archangels, and all the angels are hereby understood, as comprehended under that one; to which agrees, *Matth. 24. 31.* Mr. *Aynsworth* observes, that when things are done by a multitude; where one is chief, that the action is frequently ascribed either to the multitude, or to him that is chief indifferently; as *Jehoiadab brought forth the Kings Son, and he put the Crown upon him*, 2 Kings 11. 12. or *they brought forth the Kings son, and they put upon him the Crown*, 2 Chron. 23. 11. so *David offered burnt-offerings*, 2 Sam. 6. 17. or they offered burnt offerings, 1 Chron. 16. 1. and so he shall descend with the voice of the Archangel; or he shall send his Angels with a great sound, Matth 24. 3.

Mat. 25. 41.

Collos. 2. 18.

That there are seven principal Angels, Master *Mede* affirms; and that there is one which yet eminently, is called the Archangel; some others affirm, as among Devils, there is one chief Devil, called the *Prince of Devils*; and therefore the fire is said to be prepared for the Devil and his Angels; so from this Text of 1 *Theff. 4. 16.* and of *Dan. 10. 13.* and of *Jude v. 9.* Some probably conclude that the good Angels have a Prince, even *Michael*, whom *Jude* calls the Archangel. But of this no more; the Lord keep me from intruding into those things which I have not seen. The day it self will discover it, and so I leave it, as having said enough to satisfy the sober minded.

Exod. 19. 16.
— 20. 18.
Heb. 2. 2.

Book. 3. ch. 1.
Sect. 4.

For the second, what is this voice of the Archangel? I conceive that thereby we are to understand thunder: here is (as we have said) a manifest allusion to the proceedings at the giving of the Law, now the voice there mentioned, besides the voice of God, and the voice of a trumpet, is the voice of Thunder; *And it came to pass on the third day in the morning, there were thunders.* In this sense some expound these words of the Apostle, where the Law is said to be spoken by Angels, because the Angels did raise up those extraordinary thunders, which happily were the matters of the articulate voice, in which the Lord spake to Israel: or if the Law was spoken by Christ (as I have delivered my opinion elsewhere) he being the Angel of the Covenant, *Mal. 3. 1.* And the Angel of his presence, *Isa. 63. 9.* Yet this hinders not, but that created Angels might speak the Law too, if not in respect of the articulate voyce, yet;

yet in respect of the voyce of thunders which attended on it; thus thunder is often called the voyce of God, and the voyce of his excellency, Job 37. 4, 5. Psalm. 29. 3, 4, 5, 6, 7, 8, 9.

3. The Lord shall descend with the trumpet of God. Such a voyce was used also at the giving of the Law, *Exod. 19. 16. and Exod. 20. 18.* and so it will be now when men are called to account for the keeping or breaking of it. For the understanding of this, our last translation tells us, that *Christ shall send his Angels with the great sound of a trumpet*; but in four Greek copies, as *Beza* confesseth, as also in the Hebrew Gospel of *Matthew*, and in the Vulgar, and in the margent of our last translation, it is read, that *Christ shall send his Angels with a trumpet, and a great voyce*. And so the latter words are exegetical, *q. d. with a trumpet, that is, with a great voyce, like the voyce of a trumpet*; so that this reading very provably proves, that the last trumpet is to be taken metaphorically. For the more full confirmation whereof I argue thus; when any thing is ascribed to the Angels which is not suitable to their spiritual nature, and which they have no need of for the work they are about, is it to be taken metaphorically; unless the context or some other Scripture force us to a proper acceptation, but a material trumpet of Silver, Brasse, or the like metal, is not suitable to the spiritual nature of the Angels; neither have they need of such a trumpet for producing a great sound in the Air; it is evident that without a trumpet they can make a great sound like the noise of a trumpet; and there is nothing at all in the Scriptures that will force us, or probably lead us to a proper acceptation of the word; add yet to what hath been said, that sometimes a great voice is set out by the similitude of a Trumpet; *I heard behind me a great voice, as of a trumpet, Rev. 1. 10. and the first voyce which I heard, was as it were of a trumpet, Rev. 4. 1.*

But why is this sound as of a trumpet, called the trumpet of God? I answer, for the greatness of it; for its usual in the Hebrew Language for the setting forth of greatness, excellency, or superlativeness of a thing, to add the Name of God to the word, whereby the thing is signified; as *Gen. 23. 6. A Prince of God, (i. e.) a Mighty Prince, Gen. 30. 8. With the wrestlings of God, (i. e.) with great wrestlings, Psal. 36. 6. Mountains of God (i. e.) Great mountains, Psal. 80. 10. Cedars of God (i. e.) very high Cedars. So here, the trump of God (i. e.) A very great sound, like the sound of a trumpet. It is said in the Law, there were thunders, and lightnings, and a thick cloud upon the mount, and the voyce of the trumpet exceeding loud, so that all the people that was in the camp trembled; and if there was trembling at the giving of the Law, oh what trembling will be at the general Assize, when sinners shall be condemned for breaking of it?*

3. No sooner the shout made, but the Saints arise; it is true, the Saints that are alive need no resurrection, but upon them will this trumpet have its effect. Something like death shall cease upon them, and they shall be changed. The order of this is given in by the Apostle from the Lord; *This we say unto you by the Word of our Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself shall descend from Heaven with a shout, with the voyce of the Archangel, and with the Trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them into the clouds. The first that shall be called are the Saints that sleep, and then the Saints that are alive shall be immediatly changed. Oh what a day will this be? what a strange sight to see all the dead ever since the beginning of the World rise out of their graves? for the wicked I believe they shall rise like Toads from their holes, in a black, swarthy, ugly, colour: A question is amongst the Schools, whether Reprobates shall rise again with all their deformities which they had in this life? as some of them being blind, halt, lame, maimed, deaf, dum, &c. Whether now they shall rise in the self-same condition? for my part I conceive that whereas God the author of nature, will at that day restore humane nature, that therefore there shall be no defects of natural parts; certainly nothing shall be wanting in the damned, which may impede the sense of torment in any part; now a defect of any member would hinder these universal torments that must cease on every part of the bodies of the damned in Hell; their bodies therefore shall be whole, onely the bodies of such shall be foul, ugly, heavy, lumpish bodies, as opposed to the glorious qualities of the bodies of Saints; why, what bodies (you will say) have they? I answer, glorious bodies; no, sooner shall the bodies of the Saints arise, but they shall exceed with singular qualities;*

Mat. 24. 31.

Exod. 19. 16.

1 Thes. 4. 15, 16, 17.

1 COR. 15. 42, qualities; *They were sown in corruption, but they are raised in incorruption; they were sown in dishonour, but raised in glory; they were sown in weakness, but raised in power; they were sown natural bodies, but raised spiritual bodies.* The Sun in its shinings, doth but shadow forth the glory of their bodies; and this will in some measure torment Reprobates, to see the difference of their bodies, and the bodies of the Saints. O (will they say) yond are they, whom we despised, and now are they honoured. See a world of Suns rising at once out of all parts of the Earth; sometimes we lived on Earth, and we never saw but one Sun rising in the East, but lo millions of Suns on East, and West, and North, and South; O those are the glorious Saints of Heaven: see with what swift and agile bodies they are preparing to fly into the Air, to meet their Lord and Saviour there; whilst in the mean time we rise with such heavy, dull, and deformed bodies, that we cannot mount. O what will become of us? why this is the day of resurrection. The Angels have been here to unseal our graves, to roll away the stones, and at their shout, and sound of the Trumpet, our scattered dusts have met together: and lo now we stand upon the Earth.

4. No sooner the Saints raised, and their souls and Bodies re-united with excellent Majesty, but then shall all the elect of God, from first to last be gathered together: if you ask whence? and whither? I answer—

1. To the question whence? *from the four winds, from one end of Heaven to another.* (i. e.) From all parts of the world, from East, and West, and North, and South, *from one end of Heaven to another*; a Vulgar term, in regard of our sight; for in itself Heaven is round, and hath no end: the meaning is, that not one Saint in all the world, from Adam to the last man shall be concealed, or lye hid; from the most hidden, inward, secret bosom of the earth all shall be gathered; howsoever their dusts may be scattered into a thousand thousand parts, yet the power of Christ shall restore all those dusts, and bring them together into their several compacted bodies.

Joel. 3. 12.

2. To the question whether they shall be gathered? Some say to the Valley of Jehoshaphat, from that Text, *Let the Heathen be weakened, and come up to the Valley of Jehoshaphat, for there will I sit to judge the Heathen round about*; but I believe this Text hath reference to a particular judgment of God upon Israel's enemies which dwell round about Jerusalem, and not to the general day of Judgment. Others say, to Mount-Olivet from that Text, *This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven; then returned they unto Jerusalem from the Mount called Olivet.* But I believe this Text speaks onely of the manner how Christ shall come, and not of the place to which he shall come. Indeed 'tis not probable that either the valley of Jehoshaphat, or the Mount of Olivet can be sufficient places to contain all the men that ever were, are, and shall be; and therefore if such a thing can be determined, I should

1 Thef. 4. 17.

rather appeal to that Text, *Then we which are alive and remain, shall be caught up together with them (that are raised) in the clouds to meet the Lord in the air.* When Christ was askt this very question, *where Lord? whither shall the Saints be gathered? where shall the general Judgment be?* he answers, *wheresoever the body is, thither will the Eagles be gathered together.* By the body, Christ meant himself, and by the Eagles Christ meant his Elect, because their youth is renewed as the Eagles; now the elect must resort to Christ wheresoever he is; and the Apostle is express, that Christ is in the air, and in the clouds: and therefore thither must the elect be gathered; they shall be caught up by the holy Angels into the clouds, to meet the Lord in the air.

Luke 17. 37.

Use.

O my brethren, what sights are these! what changes, wonders, strange face of things will be this day? how is it that we are not as frequent in the meditation of this summons as Jerom was, who as he thought, heard daily that sound, *Arise ye dead and come to Judgment?* methinks a sad and serious consideration of these passages might keep us close to Christ; come try a little, if in the hurrys of the day we are so distracted, that we cannot reach the spiritual part of a meditation, yet in the evening or morning when all is still, or in the night-season when all is quiet, then labour to prevent the day of doom; so realize it, as if then we saw Christ in the clouds, sending his Angels on this errand, Away, and bring hither all the men, and women in the world; and in the first place, gather my Saints together unto me, Adam and Abraham, those

those Fathers of the world and of the faithful; let them see all their children, and let all their children see them, and bring them all to my Throne; awaken the world, let them who have slept in their graves, some thousand of years be now roused, and raised. Imagine then, as if we heard the Trumpet of God sounded by the Angels of God, and as the sound of it waxed louder and louder, that we saw the Mountains skip like Rams, and the little Hills like young Sheep. That we saw all the graves in Churches, or Church-yards, in Fields, or Plains, or Seas fly open, that we saw all the bodies of the dead beginning to stir, and to stand upon their feet, and presently the Angels coming, and taking all the Saints upon their wings, and so flying with them through the air till they came to the Throne, and judgment-seat of Christ: is it possible that such a meditation should pass without some tincture of it on our spirits? if my ears shall hear that sound, and if my eyes shall see these sights, is it not time for me to lay these things to heart, that I may be found faithful and well-doing? as sure as I have this Book in my hand I must be one of those that shall hear the sound of the Trumpet, and away I must from the mouth of my grave, where ever I shall be buried, to the cloud where Christ doth sit; come then, how would I rise? as soul as a toad? or as an Angel of God? O my God! set this home on my soul! O where's my Lamp? and where's my oyl? are all ready? and am I ready, furnished, and prepared to meet the Lord in the Air? Christians! if we have any life in us, let us act and realize this to the life; O this would keep us close to Christ, and to the Banner of Christ; who would not march under this Banner, and adhere to him, that but reads over these summons of souls at the last dreadful day.

SECT. IV.

Of Christ and the Saints meeting at the judgment day.

FOR Christ and the Saints meeting at the judgment day; no sooner are the Saints lifted up, and set before the Judge, but these things follow-----

1. They look, and gaze, and dart their beams: and reflect their glories on each other. Oh the communications! Oh the darting of beams betwixt Christ and his Saints! look as when two admirable persons, two lovers meet together, their eyes sparkle, they look on, as if they would look through one another. So Christ and his Saints at first meeting, they look on, as if they would look through one another. And such is the effect of these looks, that they give a lustre to each other by their Looks. Did not *Moses* face shine when he had been with God? and shall not the faces of the elect glitter and shine when Christ also looks on them? nor stays it there; but as they shine by Christ, so shall their shine reflect on Christ, and give a glory to Christ, and this I take it to be the meaning of the Apostle, *That when Christ shall come, he shall be glorified in his Saints; not onely in himself, but in his Saints also; whose glory as it comes from him, so it redounds also to him, For of him, and through him, and to him are all things.*

2 Thess. 1. 10.

Rom. 11. 36.

2. They admire at the infinite glory, and beauty, and dignity, and excellency that is in Christ. The glory they reflect on him is nothing to the glory that is in him. Oh when these Stars the Saints shall but look upon Christ the Son of righteousness, they exceedingly admire. So the Apostle, *When he shall come, he shall be glorified in his Saints, and he shall be admired in all them that believe.* All that believe shall break out into admiration of Jesus Christ: they shall at the first sight observe such an excellency in Jesus Christ, as that they shall be infinitely taken with it: here we speak of Christ, and in speaking we admire; but how will they admire, when they shall not onely speak or hear, but see and behold him who is the *Express image of God, and the brightness of his Fathers glory?* O the lustres that he casts forth each way! is not his very body more sparkling than the Diamond before the Sun? yea, more than the Sun it self now shining at noon-day? how should the Saints but wonder at this sight? Oh there is more beauty, and glory in Jesus Christ than ever their thoughts or imaginations could possibly reach; there is more weight of sweetness, joy, and delight in Jesus Christ, than either the seeing Eye, or hearing Ear, or the vast understanding Heart (which can multiply and add still to any former thoughts) can possibly

2 Thess. 1. 10.

Heb. 1. 3.

1 Cor. 2. 9.

possibly conceive: every soul will cry out then, I believed to see much glory in Jesus Christ, when ever I saw him; I had some twilight, or Moon-light glances of Christ, on Earth; but O blind I! O narrow I! that could never have faith, opinion, thought, or imagination to fathom the thousand-thousand part of the worth, and incomparable excellency that I now see in him. Why, this causeth admiration, when we see more, than ever we could expect; the Saints shall then cry out, and say, I see more ten thousand times more than ever I expected; I see all the beauty of God put forth in Christ, I see the substantial reflection of the Fathers light and glory in Jesus Christ, I see thousands of excellencies in Jesus Christ that never were revealed to me before. This is the very nature of admiration; it is ever wondering or admiring at some new and strange thing: the glory of Christ will then exceed all former apprehension. O they admire to see the King in such a beauty, they admire to see the Judge in such a glittering and glorious Robe of Majesty, they admire, and they cannot but admire.

3. They adore, and magnifie the grace and glory of Jesus Christ; as it is said of the twenty four Elders, that they fell down before him that sate on the Throne, and worshipped him that liveth for ever and ever, and cast their Crowns before the Throne, saying, thou art worthy O Lord to receive glory, and honour and power, for thou hast created all things, and for thy pleasure they are and were created. So all the Saints, now advanced to come up to Christ, and to stand before the Throne, they fall down before Christ, and they worship him that lives for ever, shouting and singing about Jesus Christ, and setting out his glory, grace, and goodness. After this I beheld (saith John) and lo a great multitude, which no man could number, of all Nations, and kindred, and people, and tongues stood before the Throne, and before the Lamb—and cryed with a loud voice, saying, salvation to our God, which sitteth upon the Throne, and unto the Lamb; and all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their faces, and worshipped God, saying, Amen; blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever, and ever, Amen. Saints and Angels will both give glory to Jesus Christ that day; every elect man will then acknowledge, here is Christ that shed his blood for me, here is the Saviour that laid down his life for me, here is the Sacrifice that gave himself a propitiation for me, here is the Person that mediated, and interceded, and made peace for me, here is the Redeemer that delivered, and redeemed me from the wrath to come; and then they begin those Hallelujahs, that never shall have end: Hallelujah, and again Hallelujah; and Amen Hallelujah; for the marriage of the Lamb is come, and his wife hath made her self ready.

4. Christ welcomes them into his glorious presence; if the Father could receive his Prodigal but repenting with hugs and kisses, how will Christ now receive his Saints, when they come as a Bride to the solemnization of the marriage; his very heart springs (as I may say) at the sight of his Bride; no sooner he sees her, and salutes her, but he welcomes her with such words as these: O my love, my dove, my fair one, come now and enjoy thy Husband, many a thought I have had of thee, before I made the world, I spent my infinite eternal thoughts on thy salvation, when the world began I gave thee a promise, that I would betroth thee unto me in righteousness, and in judgment; in loving-kindness, in mercy, and in faithfulness; It was I that for thy sake was incarnate, and lived, and died, and rose again, and ascended, and since my ascension that have been interceding for thee, and making ready the Bride-chamber where thou and I must live, for ever and ever: and now I come hither into the clouds, to meet thee more than half the way; and my meaning is to take thee by the hand, and to bring thee to my Father; now do I take thee for my own; O my Sister, my Spouse, thou art as dear to me as my own dear heart; come, see into my bosom, see here Love written in the golden letters of free-grace; come near, for I must have thee with me; and I will never more be so strange to thee as to this day; sometimes thy sin have made a wall of partition between me and thee; sometimes I withdrew and was gone, and I hid my self beyond the curtains; and for a time thou hast layen hid in the cloister of the grave; but now wee'l never part more; anon I will bring thee to my Father, and I will say to him, Father, behold here my Spouse that I have married unto my self; in the mean time welcome to thy Jesus, I have purchased thee with my blood, I have paid dear for thee: and now I'll wear thee as a Crown, and ornament for ever.

5. Christ

5. Christ sets them on his right hand; *Upon thy right hand doth stand the Queen in Gold of Ophir.* This is the sign of Christ's love, and respect to his Saints; when he himself ascended up into Heaven, then said the Father to him; *Son, sit thou down at my right hand;* and no sooner the Saints are ascended up to Christ, but he speaks the same to them, *Sit thou down at my right hand;* Christ entertains them, as God the Father entertained him, he at the right hand of God, and they at the right hand of Christ. And herein is set forth the great exaltation of the Saints; as Christ being set at God's right hand, God highly exalted him and gave him a Name above every Name, so now are the Saints highly exalted by Jesus Christ, now are they filled with unmatchable perfections, now is the *πληρωμα*, the fulness of perfection, and fulness of honour and glory conferred upon them; *Upon his right hand is set the Queen in gold of Ophir, (i.e.)* in the best, richest, finest Gold; the Lord now puts upon his Saints heavens glory; he adorns them with all his ornaments fit for the marriage day; and indeed here is the beginning of the solemnity of the marriage of the Lamb; not but that the contract was before, but the solemnity was reserved for this day, and all the glory of this day is for nothing else but to set out the solemnity of the marriage. As the Bridegroom on the day of nuptials comes forth in his glory, and as the Bride on the marriage-day comes forth in her best array; and as the servants, and parents, and friends, and all appear on the marriage-day in as much glory as they can; so Christ on this day comes forth in his glory, with all his Angels in their glory; and the Saints, the Lambs wife, *The Kings Daughter, is all glorious, without and within.* Though Stars may lose their shining when the Sun ariseth, yet the glory of the Saints shall be no less, because of the Sun of righteousness, but rather more. This is the day that Christ shall honour his Saints before all the world; come (will he say) and sit you down at my right hand; as a Shepherd divideth his Sheep from the Goats, so will I separate you from wicked reprobates; why you are they for whom the eternal counsels of my Father did work, you are they in whom I am now to be glorified for ever; and therefore now will I exalt, and advance, and honour you; sit here, or stand here on my right hand: O come, come hither to the right hand of your Saviour.

Psal 45. 9.

Psal. 45. 13.

6. Hereupon Christ fully, and actually joys in them; and they in him; he joys in them, because now he sees of the travail of his soul; he sees the issue of all his doings and sufferings here on earth, he sees now the great work he hath brought about, to wit, the glory of his Saints; and he cannot but rejoyce therein. As a man that makes a work that is very curious, and glorious, he takes abundance of delight to look upon it; when God made the world; he look't upon what he made, and he saw it was good, and he delighted in it: So Christ looks on his Saints, and when he sees what he hath done, in raising so poor a worm to so high an excellency, he takes infinite delight therein; now he sees that he hath attained his end in that great design, and deep-counsels that he had before the world: he was then resolved to save a number of sinners, and to bring them at last to himself that they might behold him in his glory, and manifest the riches of his grace; and to that purpose hath he still been carrying on the great work of souls salvation, as we have heard; and now that he sees it accomplished, and fulfilled in them, he must needs delight: *In that day it shall be said to Jerusalem, fear thou not, and to Zion, let not thy hands be faint, for the Lord thy God in the midst of thee is mighty, he will save thee, he will rejoyce over thee with joy, he will rest in his love, he will joy over thee with singing.*

Ephes. 3. 17.

And as he joys in them, so they cannot but rejoyce in him; as he delights in their glory, so they cannot but delight in his glory: are they not at Christ's right hand? and is not that the place of pleasure, the Paradise of God? *In thy presence is fulness of joy, and at thy right hand are pleasures for evermore:* The very setting them on Christ's right hand, is the beginning of Heavens joy. *The presence of Christ makes joy, exceeding joy, saith Jude;* oh but what joy? what fulness of joy, what exceeding joy will it be to be set at Christ's right hand? now begins that joy, that never, never shall have end. O the complacency which the blessed feel in their seeing, knowing, loving, and being beloved of Jesus Christ. *O my Christ, let me have tribulation here, let me here spend my days in sorrow, and my breath in sighings; punish me here, cut me in pieces here, burn me here, so that I may there be placed at thy right hand; for then joy will come, and sorrow will vanish; sorrow is but for a night, this night of life; but joy will come in the morning of the resurrection, and it never shall be night again.*

Psal. 16. 11.

Jude 24.

SECT. V.

Of Christ's Sentencing his Saints.

5. **F**OR Christ sentencing of his Saints; no sooner are they set on his right hand, but he prepares for sentence; in the opening of which we must consider, 1. The preparative. 2. The sentence it self.

1. The preparative before sentence will be some exploration or trial of the parties to be sentenced, as—

Rev. 20. 12.

Aug. 1. 20. de
civitate Dei,
cap. 14.

Rom. 2. 16.
Orig. Com. ad
Rom. 14.

1. The Book must be opened. *And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened which is the Book of life. It is spoken after the manner of men, in whose publick Judgments are produced all the writings of the process, informations, depositions of witnesses, to shew that all actions, even the most secret ones, shall then be rehearsed and made manifest; Augustine thinks these Books to be the Books of the Old and New Testament, wherein all things either to be done, or omitted, are prescribed by God; and then shall these Books be opened, because according to them shall sentence be given; In that day God shall Judge the secrets of men by Jesus Christ according to my Gospel. Origen, and all most all with him, think these Books to be the Books of our consciences, which now are shut up, and concealed from men; but then shall be made manifest to all the world: whatever these Books are, we find here one Book opened which is proper to the Saints, called the Book of Life; This Book contains in it the names of all that are elected from first to last; Thou John, and thou Joseph, and thou Judeth, and thou Mary, and thou Elizabeth, &c. you are all Book'd down; there is the particularity, and there is the certainty; Your names are written in Heaven, rejoyce in it; Oh what is the joy of Saints when once they see this book opened, and their names inrolled, engraven there in letters of glory. This very Book clears it to me, that God from all eternity made choice of a particular and determinate number of Persons, to save them; and that none other can be saved, but those who were so elected; and whosoever are so elected, they shall not fall away. All that worship the Beast, their names are not written in the Book of life of the Lamb, from the foundation of the world. On the other side, He that overcometh, the same shall be written in the Book of life, and I will not blot out his name, but I will confess his name before my Father and before his Angels. This is the day when that book of life shall be opened, and Christ shall read the names of every elect person before God and Angels; not that Christ needs a book, or indeed reads a name, but that his Election stands so firm, that he knows every predestinated Saint as well, as we know their names, whom for our memories we commit unto our books: and then he will so honour his Saints, that he will publish their names to all the world.*

Rev. 13. 8.

— 17. 8.

Rev. 3. 5.

2. All the actions, demeanours, graces, duties, and (it may be) sins of Saints shall be produced and laid open: the holy Ghost tells us, that *the dead were judged out of those things which were written in the Books.* It appears hence, that not onely names, but things were written, and these things were produced, and accordingly they were judged.

1. As to evil things, unfruitful works of darkness. It is a question, and I dare not be too positive in it, viz. *Whether the sins of God's People shall be manifest at the day of Judgment?* Some are for the negative, because God in his promises speaks so expressly, *Of forgiving iniquities, of remembering them no more, of blotting them out, of throwing them into the bottom of the Sea, of casting them behind his back:* in which respect say they, the Godly are said not to come into Judgment. I suppose this last Text is ill urged, for by Judgment is not meant discussion, but condemnation; and in our best Translations so it is rendred; others are for the affirmative, upon these grounds. 1. Because many of the Godly and wicked men's sins are mingled together, and there cannot be a Judgment of discussion, preceding that of condemnation, unless Godly men's sins are also produced. 2. Because it is spoken generally in respect of all sorts, that *the Books were opened;* By which Books most understand the consciences of men, and by the opening of those Books, they understand the manifesting, clearing, and discovering of consciences at that general day.

Isa. 43. 25.

— 44. 22.

38. 17.
John 5. 24.

3. Because

3. Because the Scriptures are exprefs for the affirmative; not but that thofe Texts are truths, that *sins are forgiven, blotted out, thrown away, to be remembred no more, (i. e.)* as to condemnation; but as for exploration or difcuffion the Lord fpeaks univerfally, that of every idle word that men fpeak, they fhall give an account thereof at the day of judgment. If the ballance weigh down on this fide (for my part I am not peremptory, but fhall eafily fubmit to the fpirits of the Prophets) yet this manifeftation fhall not be for the fhame, grief, trouble, ignominy, or confufion of the godly; but only for the fetting up of God's juftice, and that the goodnefs and free grace of God in Chrift may be made more illuftrious; how will Chrift then be exalted, when all the world fhall fee his righteousnefs and goodnefs, his truth and mercy, now again meeting together, and killing each other? it was fo at his firft coming, and it will be fo at his fecond coming; then fhall his juftice and mercy, his righteousnefs and goodnefs be manifefted to all; in that by his own merits, notwithstanding their fins, he will bring all his Saints to his heavenly glory.

Mat. 12. 36

2. As for good things, whether good works, duties or graces, there is no queftion but all thefe will be that day produced, and laid open. 1. We fee Chrift enumerating the good works of them on his right hand; for *I was an hungred, and ye gave me meat; I was thirfty, and ye gave me drink; I was a ftranger, and ye took me in; naked, and ye clothed me; fick, and ye vifited me; in prifon, and ye came unto me.* It is true, in this catalogue we find nothing of faith, but all of works; but certainly faith is included, as the life of the Tree is included in the fruit; not only, nor principally are works here mentioned for the goodnefs of the work confidered in it felf; but as thefe works did exprefs our faith and love to Jefus Chrift, in that by faith we could fee Chrift in a poor beggar, or prifoner, and could love Jefus Chrift in thefe poor, better than all our worldly goods, or liberties. I do not wonder that Paul advifeth his Corinthians, *See that ye abound in this grace of contribution to the Saints: and that he prayeth his Philipians, And this I pray, that your love may abound yet more; And that he prayeth for his Theffalonians, now the Lord make you to increafe, and to abound in love one towards another, and towards all men; and that he praifeth God in their behalf; We are bound to thank God always for you brethren, as it is meet, becaufe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.* Chriftians! if we did but confider that every duty done to God or Man, that every penny given to a poor naked Saint, that every cup of cold water given to a Prophet in the name of a Prophet, fhould not lofe his reward, but this day fhould be reckoned up, or drawn (as it were) into a full Inventory; *Impri-mis, For this piece of filver given fuch a day to fuch a one; Item, For this piece of bread fuch a day given to fuch a one, &c.* Oh who would not abound in faith and love? oh who would think any thing too much, too good, too dear to give to the needy members of Jefus Chrift? there is a charge laid upon Minifters to preach this Doctrin, I befeech you give me leave to difcharge my duty, and to lay it, and leave it at your doors, where beggars ufually ftand; *Charge them that are rich in this world—that they do good, that they be rich in good works, ready to diftribute, willing to communicate; laying up in ftore for themfelves a good foundation againft the time to come, that they may lay hold on eternal life.* You to whom God hath given the riches of this world, as you would meet Chrift with comfort, learn this leffen; confider whether of thefe too reckonings will be more comfortable at that day; *Item, So much given to fuch and fuch a religious ufe? or fo much given towards fuch a Feaft, and for the entertainment of fuch brave gallants? fo much to promote the Gofpel? or fo much at Dice, Cards, Horfe-races? if one fhould tell you, that either you muft feed Chrift in the poor, or you muft ftarve in Hell; you muft either cloath naked Chrift in the poor, or you muft be laid naked to the fiery indignation of the Lord for ever, oh what ftrictnefs would you call this? but I recollect my felf; if Chrift fet you at his right hand, he will then recount all your charities, and all your labours of love to the Saints: you that are poor, and had nothing to give, he will tell you of your good works, if it was no more, but at fuch a time, you caft a mite into his Treafury, and at fuch a time you carried a Letter for the Lord Jefus; he will produce and commend thefe pittances of your poor charities to all the world.*

Mat. 25. 35, 26.

2 Cor. 8. 7.
Phil. 1. 9.
1 Thef. 1. 12.

2 Thef. 1. 3.

1 Tim. 6. 17, 18, 19.

2. Nor only good works to man; but all the Saints duties to God fhall come in remembrance. Oh then it will be known who ferved the Lord in fpirit and truth, and who did not; then Men and Angels fhall know, *fuch a day this poor*

Saints performed such a spiritual service; every prayer in publick or private, every tear shed for sin, every sob, or sigh, every spiritual meditation, or self-examination every glance, ejaculation, or looking unto Jesus, shall be recounted by Jesus: It was said of Cornelius, that as well his prayers to God, as his alms to men came up for a memorial before God; certainly every duty in reference to the first table is booked in Heaven, and at this day the book being opened, it will appear, that such a prayer thou madest such a morning and such an evening in thy closet; and now will Christ say, Did not I tell thee, that if thou wouldst pray to thy Father in secret, then he that saw thee in secret, should reward thee openly? why now shalt thou have thy reward in a full view, I will divulge here all thy secret duties, to Men and Angels; all the world shall know it, thy wanderings I told them, and thy tears I bottled them; lo here, are they not all written in my Book?

3. Nor onely duties, but graces shall now be rehearsed; thy Knowledge, Faith, Hope, Love, spiritual Joy; thy Fear, Obedience, Repentance, Humility, Meekness, Patience, Zeal, Perseverance shall be fully discovered; time was that in the incense of such a Prayer many sweet spices were burned together; therein was Faith working by Love; therein was Humility, therein was Patience in submitting to God's will and pleasure, therein was Hope of a gracious answer in God's due time, therein was Holiness, brokenness of Heart, and love to others, &c. Time was (saith Christ) that I gathered my myrr with my spices, that I eat my honey-comb with my honey. that I both accepted and delighted my self in thy heavenly graces; I shall never forget how thou didst ravish my heart, my sister, my spouse; how thou dost ravish my heart with one of thine eyes, and with one chain of thy neck. Why, thus shall the Lord set forth, and tell all the world what gracious children he had; then will appear indeed the Meekness of Moses, the Faith of Abraham, the Patience of Job, the Zeal of Phineas, the Love of Magdalen; and according to the measure of grace conferred upon thee, Christ will set thee out; We commend the graces of such and such Saints at their death, but oh let Christ blazon me, and his graces in me at the resurrection-day.

Thus far for the Exploration or trial before sentence.

2. For the sentence it self, then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Every word here is full of life and joy; 1. Come] this is the King's invitation of his Saints to his Court; he had summoned them before to his presence, and now they are about him, he will not part with them, they must come a little nearer yet, they must go with him into his presence chamber; the mansions are ready, the Supper of the Lamb is ready, and now he begins the solemn invitation to his bride, Come. Luke 6.20,21. 2. Come ye blessed of my Father] Christ blessed them when he went up to Heaven, and whiles yet on earth he pronounced them blessed many a time; Blessed be ye poor; Blessed are ye that hunger; Blessed are ye that weep; but now he calls them the blessed of his Father; not onely Christ, but God the Father hath ever looked upon them as his children; it is the Father's will as well as Christ's that they should be blessed, Ye blessed of my Father. 3. Inherit the Kingdom] Christ had told them before, It is your Father's pleasure to give you the Kingdom; but then they were only as servants, or as children under age but now they are heirs, Heirs of God, and joint-heirs with Christ; and now they are come to full age, To the measure of the stature of the fulness of Christ; and therefore they must have the inheritance in possession, they must all be Kings; this very word speaks them Kings, and makes them Kings; it is the solemn coronation of the Saints. It is the anointing, the setting of the Crown upon the heads of the Saints; Henceforth there is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not for me onely, but unto them also that love his appearing. 4. Inherit the Kingdom, prepared for you] As Tophet was prepared of old, so was this Kingdom prepared of old; it was the first creature that ever God made, In the beginning God created heaven; his first work was to make Heaven for himself and his Saints to dwell in; he prepared it for them, and then he prepared them for it: but why for them? were not the Angels the first creatures that possessed it? nay, were they not created in it, or together with it? yes, but yet the Angels are not properly the heirs, sons, members, spouse of God and Christ, as the Saints are; the Angels are but ministering spirits, and the servants of the Bride-groom, but the Saints are the Bride her self, heirs and co-heirs with Christ. 5. Prepared for you from the foundation of the world.] This was the great design of God and Christ from all eternity;

nity; before the foundations of the world, and at the first stone laid, and ever since, they have been carrying on this mighty work: it is not a business of yesterday only; No, no; the eternal thoughts of God have been upon it, *He hath chosen us in him before the foundation of the world.* Ephes. 1. 4.

Oh what thoughts are in Saints, when this sentence is propounded! Oh what joy enters into them now they are to enter into their Masters joy? methinks if it were possible that tears could be in a glorified estate, the Saints should not see Christ reach out a Crown to set it on their heads, but they should weep, and hold away their heads, but Christ will have it so; *This honour have all the Saints; praise ye the Lord.*

SECT. VI.

Of Christ and the Saints judging the rest of the World.

FOR Christ and his Saints judging the world: no sooner shall the Saints be sentenced, Justified, Acquitted, Anointed, Crowned; but presently they must be enthronized, and sit with Jesus Christ to judge the world. In the unfolding of this we may observe these particulars.

1. As Christ is on a Throne, so now must the Elect be set on Thrones; *To him that overcometh will I grant to sit with me in my Throne.* Thrones are for Kings and Judges; and in that Christ hath now lifted up his Saints to this condition, he will have them sit with him as so many Judges, and as so many Kings; or if it be more honour to have Thrones by themselves, than to sit with Christ in his Throne; John in his vision saw many Thrones; *And I saw Thrones, and they sat upon them, and judgment was given unto them.* And Christ himself told his Apostles, *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* Hence some argue that amongst all the Saints, the Apostles shall have their Thrones seated next to Christ; howsoever the rest shall not be deprived of their Thrones; for not only twelve Thrones, but twelve and twelve are set about the Throne of Christ; *And round about the Throne were four and twenty Thrones (or seats) and upon the Throne I saw four and twenty Elders sitting clothed with white rayment, and they had on their heads crowns of Gold.* Only four and twenty Thrones, and four and twenty Elders are numbered, but thereby is represented the whole Church of Christ; It is plain enough, that all the Saints shall appear plainly in the glory of Christ's Kingdom, having Thrones with him in the Air, during the time of his judgment. Rev. 3. 21.

2. The goats on the left hand shall then be called to receive their doom. No sooner the Saints enthronized, but then shall Christ say, *Ye blessed Angels bring hither all those mine enemies, who have said I shall not rule over them, that I may bruise them with my iron mace, and break them in pieces like a Potters vessel.* O the fear and trembling that will now seize on reprobates! do but see the case of prisoners, when the Judge speaks that word, *Come Jailors, bring hither those prisoners to the bar.* But alas! what comparison can we make to suite with the condition of these reprobates? now shall their hearts fail them for fear; now shall they seek death (oh how gladly would they die again!) but shall not find it; now shall they cry to rocks and mountains, *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb.* As a prisoner in a desperate case had rather remain in his sordid stinking dungeon, than coming into the open air for execution; so the reprobates newly raised from the earth, would fain return again into the earth, glad to remain, though not on the face of it with pleasure, yet in the bowels of it with rottenness and solitude; like malefactors pressing to death, they cry out for more weight, *Hills cover us, mountains fall upon us, yet more weight, more rocks, more mountains; hide us, press us, cover us, dispatch us.* But all in vain; the command is out, Angels and Devils will force them to the bar, for the Lord hath spoken it; *Those mine enemies which would not that I should reign over them, bring them hither.* Rev. 6. 16. Luke 19. 27.

3. They

3. They shall look on Christ, and his Saints, now sitting on their Thrones. As prisoners that stand at the bar in the face of the Judge, so must these reprobates look the Judge and all his Assessors in the very face.

*In Majestate
visuri sunt,
in humilitate
videre nolue-
runt; ut tanto
discretius
virtutem senti-
ant quanto
contemptius in-
firmiorem de-
riscunt.*

1. For the Judge, they shall look on him; *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him.* We heard before, that no sooner Christ in the clouds but they saw him then; as the prisoners that see the Judge riding to his Judgment-seat; Oh but now they shall see him in the Judgment-seat ready with sparkling eyes, and thundring voice to speak their sentence. Prisoners at the bar must not turn their backs on the Judge, when he begins their sentence; no more must reprobates; *They must see him in Majesty whom they would not deigne to look upon in humility; that by so much more they may feel his power, by how much more they derided his weakness.* Oh the difference betwixt Christ's first coming in the flesh, and in his second coming in the clouds; then he came in poverty, now in Majesty; then in humility, now in Glory; then with poor-Shepherds, now with mighty Angels; then the contempt of Nations, now the terror of the World; then crowned with Thorns, now with Majesty; then judged by one man, now judging all men; then as a Lamb, now as a Lyon; oh horror to conceive! how will the sight of this Judge amaze the wicked? and the rather because they shall see him whom they have pierced. Is not this the aggravation of their terror? conceive the guilty man-slayer coming to his tryal, will not the red robes of his Judge make his heart bleed for his blood-shed? doth not that crimson cloath present a monstrous hew before his eyes? O then what sight is this, when the man slain sits in the Judgment-seat? the rosy wounds of our Saviour still bleeding (at it were) in the prisoners presence? well may they hang their heads, but they shall not shut their eyes; *They shall see him, saith the Text; yea, they also which pierced him shall see him.* This very sight will be as convincing, as if they heard Christ say, *Thou art the man that didst murder me, thou art the man hast pierced me, this wound, this skar, and this print of the nails in my hands and feet were thy very doings in thy sinning against me.* And who can tell but Christ may speak in some such manner as this! *Come all you on the left hand, prepare you for the sentence; I am them an whom you did crucifie afresh; I am he whose person you despised, whose Commands you disobeyed, whose Ministers you abused; whose Servants you hated, whose Offers you rejected; and of whom you said, There is no beauty in him that we should desire him.* Whatsoever he shall say, this I believe, that Christ's sweet face will be most terrible to the wicked at that day. Oh it will cut them to see him in the judgment-seat whom they basely shut out of doors, preferring a lust before his presence; then will they begin with extreamest grief and bitterness of spirit to sigh and say, *Oh, he that I look upon, and must look upon, and cannot choofe but look upon: he whom I now see sitting on yonder flaming, white, and glorious Throne, is Jesus Christ, the Mighty God, the Prince of Peace, that true Messiah, whose precious blood was poured out as water upon the earth, to save his people from their sins: it is he, yea, the self same he that many a time whiles I lived on earth, invited and wooed me by his faithful Ministers, that besought and entreated me with tears of dearest love, to leave my lusts, and to bid the Devil adieu; that knocked again and again at the door of my heart for entrance, offering himself to be my al-sufficient, and everlasting husband, telling me that if I would but have embraced him, at this time should have been the solemnity of the marriage, and now he would have set an immortal crown of blis and glory upon my head with his own Almighty hand; but I alas! like a wilful desperate wretch forsook my own mercy, judged my self unworthy of everlasting life, and wretchedly and cruelly against my own soul, persecuted all the means which should have sanctified me, and all the Ministers which should have saved me, as instruments in the hands of Christ; and now happy I, if I were an hundred thousand millions of miles distant from this sight of Jesus Christ: oh that these eyes in my head were bales again, as they were but even now when I was rotting, or rotten in the grave! oh that I could turn any way aside from this glorious sight! oh that I were a Stone, or Tree, or Air, or any other thing that wanted eyes! oh that I had no eye within, nor understanding faculty to conceive of Christ, or to know Christ Jesus as my Judge, now ready to bid me go to Hell! certainly these will be the woful wishes of the wicked, when they shall look on Christ as sitting on his Throne of Judgement.*

2. For the Saints, they shall look on them. Indeed they sit so near their Saviour, that they cannot look on him, but they must look on them; the Saints are on their Thrones, either in the Throne or about the Throne of Jesus Christ, and the reprobates stand in a direct opposite line to the Saints, so that their eyes cannot be off them; It is said in the parable, that the rich man being in Hell, *He lift up his eyes, and saw Abraham afar off, and Lazarus in his bosom*; but the distance being so great as Heaven and Hell, that cannot be literally understood, but only parabolically; it is otherwise here, for howsoever the separation be already made, yet neither is the sentence, nor execution past upon the reprobates; and indeed as yet, both the Saints and reprobates are in the Air; the one on the right hand, and the other on the left hand of Jesus Christ, and therefore they cannot but have a full view of each other. In the Apocriphal book there is a plain description of this view, *Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his Labours; and when they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for; and they repenting and groaning for anguish of Spirit, shall say within themselves, this is he whom we had sometimes in a derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honour; how is he numbred among the children of God, and his lot is amongst the Saints?* Here is a sight that will trouble and amaze the wicked, that those who sometimes were their footstools should now be on Thrones; that poor Lazarus who lay at the gates of that certain rich man, should now shine like a Star near the Sun of Righteousness; that they who were reproached, reviled, massacred, murdered by them, should now be their Judges, joyning with Jesus Christ to sentence them to Hell. Oh who can conceive the terrible thoughts of these men's hearts! now the world cannot help them, their old companions cannot help them, the Saints neither can, nor will; only the Lord Jesus can; but Oh! there is the soul-killing misery, he will not; *Ye Men, and Devils* (saith Christ) *joint-heirs of Hell, fit fuel for eternal fire, look on us in our Thrones, time was we could not have a look from you; Christ and Christians were an abhorrency of spirit unto you, you trod us under foot, but now we are got above you; oh see the vast difference betwixt us and you; look on us, look on me and my Saints! see us on our Thrones, see us glittering in glory; and be confounded and amazed for ever.*

Luke 16. 23.

Wisd. 5. 1, 2,
3, 4, 5.

4. A particular strict account shall be then required, and given. Of what you will say? I Answer—

1. Of sins: *Come* (will Christ say) *Now confess all your sins before all the world;* time was that you concealed your sins, but now every sin shall be laid open before God, Angels, and Men; and now is the black Book of their consciences opened, wherein appears all their sins original and actual; of Omission and Commission. For omissions of duties all those shall be discovered. *Christ hungry, and I gave him no meat; Christ thirsty, and I gave him no drink; Christ a stranger, and I lodged him not; Christ naked, and I cloathed him not; Christ sick, and in prison, and I visited him not.* And for commissions of evils, all those shall be discovered. *These and these sins I committed in my child-hood, youth, ripe age, old age: these were my gross sins, Blasphemy, perjury, Idolatry, robbery, drunkenness, uncleanness, prophaneness, &c. and these were my less sins, anger, hatred, envy, distrust, impatience, pride, presumption, contention, derision, inconstancy, hypocrisie, &c.* Oh the numberless number of evil thoughts, words and deeds that now are laid open. In the black book is not only written all sins done, but all such sins as were intended and purposed to be done; All the projects of the heart, though never acted, must now be discovered. Men little think of this; if I should tell you of such designs that died in your hearts, and never came out to light; you would be now ready to say, *Tush, I never did such a thing, I only intended it, or had some thoughts about it, and what then? why then those very thoughts, secrets, purposes, projects shall come to light; or if there be any thing more hidden or secret, as the very bent, and frame of your hearts, the very inclinations of your souls to this or that evil, shall then be manifest to all the World.* Nay, yet more, such sins, as by the sinners themselves were never took notice of, either before, or at, or after the commission of them, shall this day come out. Conscience is such a kind of private Notary or Secretary, that it keeps notes or records of all acts and deeds, whether you observe them or no; conscience hath the Pen of a ready Writer, and takes in short-hand, and in an illegible character, from

from your mouths as fast as you speak, and from your hearts as fast as you contrive. Consciences writing (saith one) is not now legible; as that which is written with the juice of a Lemmon is not to be read by day-light, but against the fire by night you may read it; so consciences writing cannot now be read, but in that day when Heaven and Earth are set on fire, this book shall be opened, and the cypher be discovered. Oh what a day will this be, when not a sin committed by any reprobate from the beginning of the world, but now it shall be rehearsed.

2. As an account of all sins, so an account of all temporal gifts which God hath imparted to reprobates, must now be given. Some have the gifts of the world; as riches, honours, places of authority; others have the gifts of the body, as health, strength, beauty, life; others have the gifts of the mind, as understanding, wisdom, policy, learning; now of all these gifts they must give an account. Come you that are rich (saith Christ) render you an account of your stewardship; how have you spent your riches? The like will he say to the honourable, and to those in places of authority; Oh remember you were in authority, and office, and place, but what service did you to me, or my members? you had wisdom, and learning, and knowledge, and understanding conferred upon you, but what good had the Church or Common-Wealth by it? the like will he say to others according to the talents bestowed on them, You excelled in strength, beauty, health of body, length of days; and now tell me, and publish it to all the world, how were these improved? I believe many a sad answer will be given to Christ of these things, riches mis-spent, and health mis-spent, and wisdom, policy, learning, gifts, and parts mis-spent; O consider it! if the Factor after many years spent in foreign Countries, at last returns home without his reckonings, who will not blame him for his negligence? but when his Master calls him to account, and he finds nothing but a bill of expences, this in courting, that in feasting: who laughs not at so fond a reckoning? Thus many pass the time of their life as a time of mirth, then when they return to their Lord again, behold all their accounts are sins, their profits vanities.

3. I shall add one thing more; not onely of gifts Temporal, but of all blessings spiritual, though but tendered, and offered, must all give an account. Oh the sad accounts that many a soul will make of these things! methinks I hear some wicked wretch confessing thus to Christ; True Lord, I lived at such a time when the Sun of the Gospel shone bright in my face; and in such a place where all was Goshen; I lived under such a ministry, who set before me life, and death; many and many a powerful, and searching Sermon have I heard; any one passage whereof (if I had not wickedly and wilfully forsaken my own mercy) might have been unto me the beginning of the new Birth, and everlasting bliss. Sometimes in the use of the means I felt stirrings or strong workings in my heart, and then I was fully purposed to have been another man, to have cleaved to Christ, and to have forsook the World; I was almost resolved to have been wholly for God, I was almost perswaded to be a real Christian; Oh what thoughts were in my heart when such a faithful Minister pressed the truth home? methinks every Sermon I heard then, is now a preaching again; methinks I hear still the voice of the Minister, methinks I see still his tears dropping down his cheeks; Oh how fresh is the reproof, admonition, exhortation of such, and such a Preacher now in my mind? oh how earnestly did he intreat me! with what love and tender compassion did he beseech me: how did his bowels yearn over me! how strongly did he convince me, that all was not well with my sin-sick soul! how plainly did he rip up all my sores! and open to me all my secrets, and my whole heart! but alas within a while I made a jest of all, I hardened my heart against all, I stifled all his convictions, I shut my eyes against his discoveries; I cared neither for the Minister, nor any thing he said, or did. And yet here is not all, not onely the Ministers of Christ, but the Spirit of Christ sometimes speak to my heart; I remember at such a time Christ himself (as it were) condescended, and bowed the Heavens, and came down to intreat me for my souls health; oh the strivings of the Spirit of Christ, as if he had been loath to have took a denial! O Christ, I remember thy words, when thou crydest to me, open sinner, open thy heart to thy Saviour, and I will come in, and sup with thee, and thou with me. Why sinner, are thy lusts better than I? thy carnal pleasures better than I? thy worldly commodities better than I? why sinner, what dost thou mean? how long shall thy vain thoughts lodge within thee? O take pity on thy Jesus! for here I stand, and wait at the door of thy heart, and my head is filled with the dew, and my locks with the drops of the night. But Alas! I resisted Christ and his Spirit; O thou Judge

and Saviour of all thine Elect, I dealt churlishly with thee, I tyred out thy patience, I gave thee a repulse, I told thee I had entertained other lovers, and I would have none of thee; I trod on counsel, I trampled thy precious blood under my feet; and now I am expecting no other but to eat the fruit of my own way. Now mayst thou accomplish thy Word, because I set at naught all thy counsels, and would none of thy reproof, therefore thou mayst laugh at my calamity, and mock now my fear cometh. Lo, here the confessions of sins. Every thing now comes out, for Christ will have it so, as a preparative to his doom upon them.

3. Christ and his Saints proceed to sentence. First, Christ the chief Judge shall pronounce it, *depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels*, every word breathes out nothing but fire and brimstone, vengeance and wo; to depart from that glorious presence of Christ were Hell enough, but they must go with a curse; nor only so, but into fire; and that must be everlasting; and therein they shall have no other company or comforters but wicked devils, and they insulting over them with hellish spight and stinging exprobrations. Mat. 25. 41.

Give me leave a little to enlarge upon these words. No sooner Christ begins the sentence, *Depart from me* but methinks I imagine the reprobates to reply; how? *depart from thee?* why O Christ, thou art all things, and therefore the loss of thee is the loss of all things; thou art the greatest good; and therefore to be deprived of thee is the greatest evil; thou art the very Centre, and perfect rest of the Soul, and therefore to be pulled from thee is the most cruel separation: we were made by thee, and for thee, O let us never be divided from thee; we were made according to thy Image, O never drive us from our glorious pattern; *Away, away* (saith Christ) ye have no part in me, or in my merits, never speak, or intreat me any more, but *depart from me*. But secondly, they may reply again, if we must depart, and depart from thee, at least give us thy blessing before we go, thou hast great store of blessings to give, and we hope thou hast one yet in store for us, we crave but a small thing, but a blessing. *O it is a little one*; thou art our Father (witness our Creation) and it is a chief property of a Father to bless his children. No, *depart from me ye Cursed*, in place of a blessing take the full curse of your Father, you have been most prodigal and disobedient children: you have followed him who had my first curse; and now share ye curses with him, *cursed be you in your souls, and in your bodies; and in your thoughts; and in your words, and in the hainousness of your sins, and in the grievousness of your punishment*. But thirdly, if we must depart from thee, and depart accursed, yet appoint us some meet and convenient place to go into; Create a fruitful piece of ground, and let a goodly Sun daily shine upon it; let it have sweet and wholesome air, and be stored with fruits, and flowers, of all formes and colours; give us the variety of Creatures for our uses; O if we must go from thee, the source and fountain of heavenly sweetness, and afford us some plenty of earthly pleasures, which may in some sort recompence our pain of loss, speak but the word, and such a place will presently start up, and shew it self. No, *depart from me ye cursed into fire*; though fire naturally burns not Spirits, yet I will lift and elevate this fire above its nature; you have sinned against nature, and I will punish you above nature; Fire? alas that ever we were born! who is able to rest in fire? the very thought of it already burns us. Of all the creatures appointed by God to be the Instruments of revenge, fire and water have the least mercy. But Fourthly, if we must into fire, let the sentence stand but for a very short time; quench the fire quickly, half an hour will seem a great while there; No, *depart from me ye cursed into everlasting fire*; it was kindle by my breath, and it hath this property among other strange qualities, that it is an unquenchable Fire; as long as I am God it shall endure, and ye broyl in it; and when I cease to be happy, then shall ye cease to be miserable. O wo is us! what? to live in a fire perpetually without all end, or hope of end?—Yea Fifthly, allot us then some comforters, whose smooth and gentle words may sweeten our torments, or somewhat dull the most keen edge of our extremity: O let the Angels recreate us with Songs and hymns of thee, and of thy blessedness, that we may hear that sweetly delivered which others fully enjoy: No, no; *depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels*: they shall be your comforters, they that will triumph in your miseries, they that are your deadly, desperate enemies; they that will tell you what deceits and by-ways they led you from me, and that will give you every hour new names of scorn and horrible reproach. O sentence not to be endured, and yet never,

never must it be reversed. O my brethren, I tremble at the very mentioning of this sentence, and O what will they do on whom it must pass? I beseech you before we pass from it, will you ask but your souls this one question! *what, can you dwell with everlasting fire?* if you can, you may go on in sin; but if you cannot, why then stop here, and repent of sin: O now say, *if this be the effect of sin, Lord pardon what is past, and O give me grace that I may sin no more, as sometimes I have done.* Methinks if a temptation should come again for ordinary entertainment, you should fright it away with the remembrance of these powerful words, *depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.*

1 Cor. 6. 2.

Dan. 7. 22.

Mat. 19. 28.

Jude 14. 15.

1 Cor. 6. 5.

2. The Saints shall judge the very self same judgment, *do ye not know that the Saints shall judge the World?* that they as well as Christ shall judge the World, is without controversie; And judgment was given to the Saints of the most high. Ye also shall sit upon twelve Thrones judging the twelve Tribes of Israel. Behold, the Lord cometh with twelve thousand of his Saints, to execute judgment upon all. Know ye not that we shall judge the Angels? not only shall we judge the World, but the God of the World; the Principalities and Powers that captive wicked men at their pleasure; even they must be judged by those whom they formerly soyled; so then there is no question but they shall judge.

Only how the Saints shall judge together with Christ, is a very deep question. For my part I am apt to think, that it shall not be directly known, ere it be seen or done. I shall only relate what others say to this point, and so leave you to your liberty of judging what is right.

Jude 15.

1. Some say that the Saints shall judge the World by presenting their persons and actions, by comparing their good examples with the evil examples of all the Reprobates; and so, they shall convince and condemn the World. Behold the Lord cometh with Ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them; This I conceive to be a truth, yet surely this is not all truth.

John 5. 45.

Rom. 2. 16.

2. Others say, that the Saints shall judge the World by way of indicting, impleading, accusing, witnessing, &c. And I conceive it may be thus too; the Saints of the Law more especially accusing the breakers of the Law, by the Law. Do not think that I will accuse you to the Father, there is one that accuseth you to the Father, there is one that accuseth you, even Moses, in whom ye trust. And the Saints of the Gospel more especially judging the prophaners of the Gospel, by the Gospel: in that day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. This likewise is truth, but I believe as yet we have not the whole truth.

Psal. 58. 10.

3. Others say, that the Saints shall judge the World after the manner of exaltation, glorying, and rejoycing to see the vengeance. The Righteous shall rejoyce when he seeth the vengeance, he shall wash his feet in the blood of the wicked. But this their exulting being a constant and perpetual act, not for a time, but for eternity, methinks this present act should be yet somewhat more.

Rev. 16. 17.

Rev. 19. 1, 2.

4. Others say, that the Saints shall judge the World by way of assension, assent, vote, suffrage, comprobation, and the like subordinate, and conformable acts. And I heard another out of the Altar say, even so Lord God Almighty, true and righteous are thy judgments. And after these things, I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power unto the Lord our God, for true and righteous are his judgments; this certainly is truth, and commonly so received, yet neither is this all truth.

5. Others say, that the Saints shall judge the World (i.e.) Christ in the Saints, and the Saints in Christ. He in them by those Infalible principles of Divine Justice which are imprinted in them; and they in him, by those inseparable bounds of union, whereby they wholly relate to him: or he and they together as head and members, the act of the head imputed to the members, and the act of the members acknowledged by the head; his Judiciary Act (especially as from his Mediatorship and Manhood) having a peculiar influence upon them; and their Judiciary act (in a perfect conformity, though not any absolute proportion) having a peculiar reference to him. And methinks those Texts of Mat. 19. 28. Jude 14. 15. speak there of Christs, and of the Saints judgment, as of one joynt act.

Oh what terror will be to all wicked men? when not only Christ, but all the Saints shall say of them, *away with them, away with them, let them be damned.* You that

that are Fathers, it may be that your Children will thus sentence you, *I remember when the Jews told Christ, that he cast out Devils through Belzebub the Prince of Devils, he answered, If I through Belzebub cast out Devils, by whom do your Children cast them out? therefore they shall be your judges.* They liked well enough of the Miracles of their Children who were the Disciples of Christ, but they could not endure them in Christ; and therefore he tells them, that their Children, whom God hath converted, and to whom he had given power to do the same works as he did, even they should be their judges to Condemn them. And so it may be with you, if any of your Children be converted to the Lord, and you remain still in a natural estate, your very Children shall be your judges, and condemn you to Hell. But of that anon.

Mat. 12. 7.

6. In this doom which Christ and his Saints shall pass on Reprobates, our Saviour tells us of some reasonings betwixt him and them; *I was an hungred (saith Christ) and ye gave me no meat; I was thirsty, and ye gave me no drink, &c.*—Then shall they answer, Lord, when saw we thee hungry, or a thirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? and then shall he answer them, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. As if Christ should have said, time was that I was under reproach, misery, calamity, necessity; I lay at your doors like Lazarus full of sores, and as I thought nothing too much for you, so I expected also something from you; but oh cruelty to see thy Christ an hungred and not to feed him? to see thy Christ a thirst, and not to cool, or quench his thirst? to see thy Christ a stranger, and not to give him a nights lodging? to see thy Christ naked, and not to cover him with a garment, who would gladly have covered thee with the robe of righteousness, the garment of Salvation? O monstrous inhumane heart? O prodigious wretch! who among the Heathens ever dealt thus with their Idols? have any of the Nations starved their Gods, turned them out of doors? and must I only be slighted? away Reprobates! you had no mercy on me, and now I laugh at your calamity: surely he shall have judgment without mercy, that hath shewed no mercy; They stand wondering at this, and cannot remember that ever they saw Christ in such a condition; Why Lord, (say they) when saw we thee an hungred, or thirsty, or naked? art thou not he that rose again from the dead, and ascended on high, and ever since hast been exalted above the highest Cherubims, a name being given thee above every name, at which name to this day, but especially now on this day, every knee doth bow of things in heaven, and things in earth, and things under the earth; how then could we see thee in such a condition? is not this thy second coming in glory? and were we alive at thy first coming in humility? how can this be? oh how shouldst thou charge us with unkindness to thy self? surely if we had known thee in need, we would have given thee of thy own, thou shouldst never have wanted what things we enjoyed, but thou shouldst have commanded both us and them. To which our Saviour replies, O deceitfull, ignorant, and stupid souls! have you no better learned Christ than so? am not I Head of the Church, and can the Head be without Members? Verily, if you had loved, relieved, or done good to them, you had done so to me; but in being uncharitable to them, you were no less unto me. Never say you would have been thus, and thus kind to Christ, whiles you were unkind to Christians: herein lies the deceitfulness of your hearts; O they are deceitfull above all things and desperately wicked, who can know them? but I the Lord search the heart, I try the reins, even to give to every man according to his wayes, and according to the fruit of his doings; In as much as ye did it not to one of the least of my members, ye did it not to me, and therefore get you down into Hell, and get you out of my presence; take them Devils, away with them Angels to the Devil and his Angels for ever.

Mat. 25. 42.

44. 45.

Phil. 2. 9, 10.

Jer. 17. 9, 10.

These are the reasonings betwixt Christ and Reprobates; and if so, may we not imagine the like between Saints and Reprobates? is there not the same reason of reasoning betwixt them and the inferior Judges, as betwixt them and the supreme Judge? for my part I cannot conceive, but if we admit of such disputes betwixt Christ and them, well may there be the like disputes, arguings, and reasonings betwixt Saints and them: for they had on earth more familiarity, converse, and communion together; some of them it may be, were in near and dear relations to each other; and now that one shall judge the other to eternal flames, oh what passages will be betwixt them? I shall instance in our nearest relations upon earth, as of Masters and

Luke 17. 34,
35, 36.

Servants, Parents, and Children, Husbands, and Wives, Ministers and People; no question but in these very relations some shall judge, and others be judged; our Saviour tells us, *There shall be two men in one bed, the one shall be taken, the other shall be left; two women shall be grinding at one Mill, the one shall be taken, and the other left; two men shall be together in the Field, the one shall be taken, and the other left;* wherein the Lord seems to shew that God's Election doth extend it self to all sorts of persons, and separates the most. *They shall not be saved by Families, as in Noah's time, but one friend shall be taken by Christ into Heaven, and another left for the Devil to carry into Hell.* Give me leave but to enlarge on those reasonings, or discourses that we may imagine will be now betwixt these several relations. As—

Colos. 3. 22,
23, 24, 25.

1. Betwixt Master and Servant; if the Master be the Saint, and his Servant the Reprobate, then shall the Master say, O thou wicked Servant, how many a time did I call on thee to duty? how often have I told thee that I would have thee to be God's Servant as well as mine? how often came that word to thy ears; *Servants obey your Masters in all things according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God?* how often was that precious Word laid close to thy conscience, *He that doth wrong, shall receive for the wrong which he doth;* but in doing service to me as to the Lord, thou shouldst of the Lord receive the reward of the Inheritance, for in such service thou didst serve the Lord Christ? but thou wouldst not be warned, and now thou art justly condemned; I say *Amen* to Christ's Sentence; get thee down to Hell, and there serve Satan, and receive his wages in fire and Brimstone for ever.—Or if the Servant be the Saint, and his Master the Reprobate, then shall the Servant say, O my quondam Master, how many a time hast thou tyrannized it over me? how didst thou use me, or abuse me to serve thy own lusts and corruptions? many a time I had strong desires to waite upon God in the use of publick and private Ordinances; this morning, and that evening, I would have served my Master the Lord Jesus Christ, but thou wouldst not spare me one hours time for prayer, reading, meditation, &c. I was ever faithful in thy service, going to bed late and rising early; *The drought consumed me by day, and the frost by night, and my sleep many a time departed from mine eyes; surely God hath seen my affliction, and the labour of my hands, and now he hath rebuked thee:* dost thou not observe the admirable justice and righteousness of Christ in the sentences past on us both? remember that thou in thy life-time received thy good things, and I received evil things; but now I am comforted, and thou must be tormented. I now serve a better Master; after my weeks work with thee, I shall keep a perpetual Sabbath with God; but go thou with thy old companions from thy glorious Mansion to a loathsome dungeon; from thy table of surfeit, to a table of vengeance; from thy faithfull Servants, to afflicting Spirits; from thy bed of down, to a bed of fire; from soft linnen and silken coverings, to with a rock for thy pillow, and a mountain for thy coverlet.

Gen. 31. 40,
42.

2. Betwixt Parent and Child; if the Parent be the Saint, and the Child the Reprobate; then shall the Parent say, O thou wicked, rebellious Son! or O thou wicked, rebellious, and disobedient daughter! it is I that begot thee, or that brought thee forth; that during thy Infancy, laid thee in my bosom, and dandled thee on my knee, and carried thee in my arms, and set thee as a seal upon my heart; that during thy minority fed thee, and apparelled thee, and trained thee up in manners, learning a particular calling, and especially in the nurture and admonition of the Lord; and then when I saw thy untowardness of spirit, and thy breakings out into things forbidden by God and man, O the admonitions, reprehensions, corrections! O the many thousands of warnings that I gave thee of this day, and of the wrath to come! and yet thou wentest on in thy stubbornness, till thou becamest many; and many a time a grief of mind, a bitterness of spirit unto me: and then how often did I mind thee of thy duty. *Children obey your Parents in all things. Honour thy Father and Mother, which is the first Commandment with promise.* *The eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.* But alas, all these expressions made no saving impression on thy hardened heart, thy brow was Brass, and thy sinew of Iron, thou wast ever stiff-necked, and now thou art justly damned; I cannot but approve of Christ's judgment upon thee; though thou camest out of my bowels, yet now I have no pity, no bowels of compassion towards thee; the glory of God hath so swallowed

Colos. 3. 20.
Ephes. 2. 6.
Prov. 30. 27.

swallowed up all my natural affections, that I cannot but laugh at thy calamity, and joy in thy damnation; I gave thee a body, and God himself gave thee a Soul; but now let the Devils have both, and torment them in Hell; be gone! I shall never see thee again. Or if the Child be the Saint, and the Parent the Reprobate, then shall the Child say, O unworthy Parent; unworthy of everlasting life! I had my natural being from thee, but my Spiritual being was from the Lord; if I had followed thy steps, I had been everlastingly damned; did I not know thy ignorance, thy unbelief, thy worldliness, thy covetousness, thy pride, thy malice, thy lust, thy lukewarmness, thy impatience, thy discontentment, thy vain-glory, thy self-love; didst not thou often check me for my forwardness, and zeal, and holiness in Religion? didst not thou ask me, what art thou wiser than the rest of the neighbourhood? are there not many gray hairs amongst us, whose wisdom and experience thou hast not yet attained? and canst not thou walk on soberly towards heaven, and either do as the most, or keep pace with the wisest? what, have any of the Rulers, or of the Pharisees believed on Christ? oh I shall ever remember to the praise and glory of Christ, what discouragements I had, and yet how the Lord pluckt me as a fire-brand out of the fire; and now hath the Lord set me on the Throne to judge thee according to thy demerits; and therefore I joyn with him, who is the Father of Spirits, against the Father of my flesh; depart, go to the Gods whom thou hast served, and see if they will help thee in the day of thy calamity.

3. Betwixt Husband and Wife; now if the Husband be the Saint, and the Wife the Reprobate, then shall the Husband say; Thou art she whom I knew in the flesh, whom I dearly affected with my heart and soul; whom I nourished and cherished as my own body; thou art she that was the Wife of my bosom, as near and dear to me as my heart in my bosom; thou wast my companion, my yoke-fellow, and my very delight: but oh! I could never rule thee, lead thee, guide thee in the way of life, in the path that is called holy: many a time have I wooed, sued, and sought to gain thy soul to that blessed Bridegroom, the Lord Jesus Christ, many a time have I prayed with thee, and for thee; many a time have I stirred thee up to hear the Word, to waite upon God in the use of all means publick and private; and instead of imbraces, or yieldings to these blessed motions, *I have met with contentions and jars, as a continual dropping in a very rainy day; but death hath dissolved that knot, so that now I am no more thy Husband; this is the day of separation, and I shall no more consort with thee; at the Resurrection there is no use of Marriage, but now I am to live as an Angel in Heaven;* and because thou wouldst not draw with me in Christ's yoke, now therefore adue for ever and ever; we shall never more lye in one bed, or sit at one board, or walk in one field, or grind at one mill; thou hast lost me, and thou hast lost Jesus Christ, two husbands in one day; go now and take thy choise in Hell! thou art free from us, but thou shalt be bound there with indissoluble bonds to the Devill and his Angels. Or if the Wife be the Saint, and the Husband the Reprobate, then shall the Wife say; Thou art he who I looked upon as my second-self, my head, my governour, my helper, my husband; for whom I was willing to forsake my native home, Fathers house, dear Relations, of Father, Mother, Brother, Sister, and many comforts in that kind; and I expected to have found new matter, and a continued influence of comfort, and delight in a marriage-state; but oh the vexations of Spirit! hadst thou not almost drawn me away from Jesus Christ? was I not forced through many provocations sometimes to break out and say, *Surely a bloody husband art thou to me?* many a time I cryed out, O my Husband when wilt thou set up the rich and royal trade of grace in thy Family? when wilt thou exercise prayer; reading, catechizing, conference, days of humiliation, and other household holy duties? oh for doing something to assure our souls of meeting together hereafter in heaven! But alas! it would not be; and now see the effect: here I stand like a Queen, deck't and adorn'd with cloth of Gold; with rayment of needle-work, with the white robe of Christ's righteousness; so that the King of Heaven greatly desires my beauty, and my soul is this day marryed to Christ; I acknowledge him, and no other Husband in the world; and for thee who refused to joyn with me in the worship of God, now God hath refused thee: fare well, or fare ill for ever.

4. Betwixt Minister and some of his people at least: if the people be as so many Saints, and the Minister the Reprobate; then shall the people say: O thou art the

man

Prov. 19. 13.
27. 15.

Mark. 12. 29.

Exod. 4. 24.

man that undertook that high and mighty calling of feeding souls with the Word of life; but now are thy sins written in thy fore-head, for either thou runst before thou wast sent, or being sent, thou hast been exceeding negligent in the gift that was in thee: Didst not thou prophesie in *Baal*, and cause God's people to erre? didst thou not studiously and mainly seek for the Fleece, not regarding respectively the Flock? didst not thou strengthen the hands of evil-doers in Preaching peace, peace to wicked men? wast thou not prophane, and wicked, and loose in thy life, and by that means ledst many thousands to hell! O thou bloody Butcher of Souls; hadst thou been faithful in thy Ministry, well might those damned Companions about thee have escaped the flames! but they are doomed to death, and now thou mayest hear their cries, and grievous groans, and complaints against thee, this was the man set over us to give us the bread of Life, but oh Christ, did he not fail us? did he not feed us with unprofitable matter, fables, conceits, airy sentences, rather than any thing tending to godly edifying, which is in faith? did not our tongues, and the tongues of our Children stick to the roof of our mouths in calling and crying for bread, for the bread of life, and he would not pity us? we gave him the tenths which thou appointed, but he gave not us thy truth, which thou didst command him; why Lord Christ, thou Judge of all the world, didst not thou bid him feed, feed, feed? didst thou not bid him feed the flock committed to his charge? didst not bid him preach the word, be instant in season, and out of season, reprove, rebuke, exhort with all long-suffering? and notwithstanding all thy commands, did he not miserably starve us? instead of feeding us unto salvation, hath he not starved many thousands of us to our destruction. O Christ, thou that art the judge of Nations, and the revenger of blood! reward thou this man, as he hath rewarded us; he led us in the ways of wickedness, and (if it must be so) let him be our ring-leader to Hell; and upon his soul once buried in Hell, let this be the Epitaph, the price of blood, the price of blood; if thou didst hear the blood of *Abel*, being but one man, forget not the blood of many, now thou art judging the earth. Why thus do the damned cry about thine ears; and as for us, (say the Saints) who were once thy people, but now thy Judges, we consent to their cry, and to our Saviours doom, go ye cursed into everlasting fire.

Men, Brethren, and Fathers, I begin thus with the Ministers doom, that you may see I would deal impartially; and verily I believe it, if our case come to this, we of the Ministry shall be in a thousand times worse condition than any of you; for besides the horror due to the guilt of our own souls, all the blood of those souls who have perished under our Ministry, through our default, will be laid to our charge; little do you know, or consider the burthen that lies upon us, a burthen able to make the shoulders of the most mighty Angel in heaven to shrink under it. *Chrysostome* was a glorious Saint, yet casting his eye upon one only Text in the Bible, *Obeys them that have the rule over you, and submit your selves; for they watch for your souls, as they that must give account.* He professeth that the terror of this Text made his heart tremble. Surely it is enough to make our hearts tremble, if we seriously weigh our terrible doom, in case that we should miscarry.

But now on the other side, if the Minister be the Elect, and sentenc'd to salvation; and many of his people prove no better than Reprobates, then shall the Minister say, O miserable souls, now you feel the truth of those comminations, and curses which we opened and unfolded, and discovered to you out of God's Word! *We dealt plainly with you, that the unrighteous should not inherit the Kingdom of God: we advised you again and again, be not deceived, neither Fornicators, nor Idolators, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God;* and such were you, and notwithstanding all our threats, warnings, intreatings, beseechings, thus ye lived, and thus ye dyed; and there is the issue, Christ now hath doomed you to hell, and here am I set on a throne to judge your souls; for the Saints shall judge the World as well as Christ himself; Oh what shall I do? Oh my bowels, my bowels! here's a case beyond all the former, each of them according to their relations judge another; but here's a multitude, not one, or two, or ten, or an hundred, but many hundreds, or thousands, according to the number of such and such Congregations, where I have preached.

In Christ's reasonings with the wicked we have heard of his sayings, and their an-

swers

Heb. 13. 17.
Hujus commi-
nationis terror
animum mihi
concutit.
Chryf. d

1 Cor. 6. 9, 10,
11.

swers, and of his replications to their answers, much said on both sides to and again; I may suppose, the like here. O what shall I do (says the Minister) what doom shall I pass on this Assembly of Reprobates? can I absolve them whom the righteous God hath condemned? can I say, come along with me to heaven, now Christ hath said, go ye cursed into hell? and oh now shall I turn my speech from my wonted wooing, beseeching, intreating, exhorting, to a direct dooming, damning, condemning these souls to the pit of hell? sometimes indeed I opened to these souls the armoury of God's wrath. I thundred and lightened in their Congregations; but my design was to fright them out of hell-fire, and knowing the terrors of the Lord to have persuaded them towards heaven, and heavenly things; but now if I speak condemnation, no sooner shall I speak, but their souls will sink down to hell; O miserable souls, what shall I say? or what can you say for your selves? Then shall they answer; Oh Sir, do not you aggravate the torment by your condemnation; the weight of Christ's doom is already unsupportable, but will you adde more weight? why remember, we are some of us (it may be) of your flesh and blood; many a time you told us that you unfeignedly loved us; and that we were dearer to you then all worldly enjoyments; many a time you told us that you were willing to spend your self for us, as the candle that burns it self to give others light; you were pleased to bestow your prayers, tears, sighs, groans for our souls; your very Books and Writings were high expressions, and abiding monuments of your dear love to us; you weighed not your strength and spirits in comparifon of our souls; and shall this fair comical scen end in a dismal, doleful, bloody Tragedy? would you do or suffer any thing to save us, and will you now condemn us? Oh forbear!

Ah no, (saith the Minister) I cannot forbear; all is true that you say, I loved you dearly, and I was willing to spend, or to be spent for you; but this aggravates the more; ah my travail, pains, books, writings, words, fears, sighs, groans are in one volume together, and this volume has been opened this day, and now is the question put; what have you profited by all my words, prayers, tears, sighs, and groans? is not all lost? and are not your souls lost? and now do you tell me of love? what, did I ever love you more then Christ loved you? were the drops of my tears to be compared with the showers of his blood? were my pains for you equal with the pains of his Cross? and hath he not condemned you to hell? and shall not I be like-minded to Jesus Christ? Surely the Lord's will must be my will; he hath already judged you, and he will make me to judge you; so far am I from pitying you, that if he that formed you will shew you no mercy, if he that saves me, and all the Elect people of God, will not save you, can I pity you, or save you, or dissent from Jesus in his sentence upon you? speak no more of flesh, and blood, of labours, of love, Christ's Sentence must stand, and as I am a member of Christ, and a Minister of Christ, I cannot but approve of it, and so judge you to hell.

Why then (say Reprobates) we will curse thee, and blaspheme Jesus Christ in hell for ever; cursed be the time that ever we heard of Jesus Christ, or that ever we knew thee, or thy Ministry; do not thy Sermons send us deeper into hell? had it not been easier for us at this day of judgment if we had lived in Tyre and Sydon, where the Gospel never was Preached? didst not thou harden our hearts in such and such Sermons, when the Word came home? didst not thou deny us the seals which might have been for confirmation of our souls salvation? didst thou not estrange thy self from us in respect of any inward, intimate, and familiar society, which thou affordedst to others? doth not the event plainly shew, that all thy tears, prayers, words, and works, as in reference to us, were hypocrisie, flattery, deceit, dissimulation? Oh cursed be the day that ever we lived under such a Ministry, or that ever we heard of Jesus Christ.

Nay then (saith the Minister) it is time for us to part; such were your invecives on earth, and now they are, and will be your language in Hell; but have I not answer'd these cavils many a time? have I not told you that the Word would harden some, and soften others, the fault being in your selves? have I not cleared it that the seals are not to be set upon blanks, and that confirmation could not be without a work of conversion to lead it? and were we not commanded in the name of our Lord Jesus Christ to withdraw our selves from every brother that walketh disorderly? did not the wise man tell us? *he that toucheth pitch shall be defiled therewith, and he that hath fellowship with a proud man shall be like unto him? can a man take fire in his bosome, and his cloaths not be burnt? can a man go upon hot coales, and his feet be not burnt?* as

2 Thes. 3. 15.

Prov. 26. 27.

28.

for

Pfal. 109. 17.
18.

for other cavils, the Lord be judge betwixt you and us; nay the Lord hath been Judge betwixt you and us; lo here we stand on the right hand of Christ, so, here we sit on our Throne to judge you, and that world of wicked men and Angels; let Christ be glorious, and let his sentence stand, and let that word of Judgment never be reversed; *he that loveth cursing, let it come upon him; and he that cloatheth himself with cursing as with a garment, let it come into his bowels like water, and like oyl into his bones?* no more, but adieu souls, adieu Reprobates, adieu for ever; you must descend, but we must ascend. Go you to Hell, whiles we mount upwards to Heaven and Glory.

At this last word, down they go, the evil Angels falling like lightning, and evil men haled, and pulled down with them from the presence of God, and Christ, and Angels, and all the blessed ones; even from their fathers, mothers, wives, husbands, children, ministers, servants, lovers, friends, acquaintance; who shall then justly and deservedly abandon them with all detestation and derision; and forgetting all nearness, and dearest obligations of nature, neighbourhood, alliance, any thing, will rejoyce in the execution of divine justice. Oh the shrieks, and horrid crys that now they make, filling the air as they go! Oh the wailings and wringing of hands! Oh the desperate roarings! Oh the hideous yellings, filling heaven, and earth, and hell! But I shall follow them no further, no sooner do they fall into the bottomless pit, but presently it shuts her mouth upon them, and there I must leave them.

SECT. VII.

Of Christ and his Saints going up into heaven, and of the end of this World.

Cant. 6. 10.

7. **F**OR Christ and his Saints going up into heaven, and so for the end of this world: no sooner are the Reprobates gone to their place, but the Saints ascend; now Christ ariseth from his judgment-seat, and with all the glorious company of heaven, he marches towards the heaven of heavens. Oh what a comely march is this? what songs of triumph are here sung and warbled? Christ leads the way, the Cherubims attend, the Seraphims wait on, Angels, Arch-angels, Principalities, Powers, Patriarches, Prophets, Priests, Evangelists, Martyrs, Professors, and Confessors of God's Law and Gospel following, attend the Judge, and King of Glory; singing with melody, as never ear hath heard, shining with Majesty as never eye hath seen, rejoycing without measure as never heart conceived. O blessed train of Souldiers! O goodly Troop of Captains! each one doth bear a palm of Victory in his hand, each one doth wear a Crown of Glory upon his head; the Church Militant is now Triumphant; with a final overthrow have they conquered Devils, Death, and Hell; and now must they enjoy God, Life, and Heaven; sometimes I have with much wonder and admiration beheld some Regiments passing our streets; but had I seen those *Roman Armies* when they returned Victors, and made their solemn Triumphs in the streets of *Rome*, oh then how should I have then admired? never was the like sight to this of Christ and his Army in this World. O the comely march they make, through the sky, and through the Orbs, and through all the Heavens, till they come to the Heaven of Heavens! were ever so many glistening Suns together in one day? was ever so many glories together on this side the Kingdom of glory? not to speak of Christ, or his Angels, *O who is she that looketh forth as the morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners?* are not in the head of these Regiments *Adam, and Abel, and Noab, and Abraham, and Isaac, and Jacob;* and all the Patriarchs and all the Prophets, and all the Apostles? And (if thou art a Saint that readest this) art not thou one Son appointed by God amongst the rest to follow Christ? here's enough to fill thy heart with joy before-hand; as sure as yond Sun now shines in the Firmament shalt thou that believest pass by that Sun in its very orb, and by reason of thy glory it shall lose it shine? oh then what spreading of beauty and brightness will be in the heavens as all the Saints go along! what lumps of darkness shall those glittering Stars appear to be, when all the Saints of God shall enter into their several orbs and spheres? and thus as they march along higher, and higher, till they come to the highest, at last heaven opens unto them, and the Saints enter their Masters joy; what is there done at their first entrance, I shall discover another time; only for a while let us look behind us, and see what becomes of this neather World.

No sooner Christ and his company in the Empyrean heaven, but presently this whole world is set on fire; To this prophane Authors seem to assent, As,

1. Philosophers, especially the Stoicks were of this mind. *Humor primordium, ex-ignis, said Seneca: Moisture was the beginning, and fire shall be the end of this World.* And speaking of the Sun, Moon, and Stars; mark (says he) whatsoever now shines in comely and decent order, shall at last burn together in one fire.

2. The Poets grant this; *Lucan* speaking of those whom *Cesar* left unburned at the Battel of *Pharsalia*; *Hos Cesar populos si nunc non urserit ignis, uret cum terris.* If fire shall not now burn these, when Heaven and Earth, and all shall burn, then must they burn.—*Ovid* in like manner, *Esse quoque in fatis—quo mare, quo tellus—ardeat.* A time shall come, when Sea, and earth, and all the frame of this great World shall be consumed in flame.

3. The *Sybills* grant this, to which the *Roman* misal seems to allude, joyning them with the Prophet *David*, though I know not by what warrant. *Dies ira, dies illa, solvet seculum in favilla, teste David cum Sybilla.*

*A day of Wrath, a day of fire,
So David with the Sybills doth conspire.*

But to wave all these, one Text of Scripture is to me more than all these. *2 Pet. 3.*

10. *The Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.* Hence all our Divines agree, that a fire shall seaze on the Universe; only some difference is amongst Divines, whether the World shall be wholly annihilated, or renewed by fire?

Jerome and *Augustin*, and many after them say, the end of this fire is for purifying and refining of the Heaven, and Earth; for all corruptible qualities shall be burnt out of them, but they in their substance shall remain still: if we ask them, to what end shall this neather world be renewed? some say for an habitacle of the restored Beasts;

others for a fitter accommodation of men, † and the glorified Saints; others for a perpetual Monument of God's Power and Glory. *Polanus* and some of our Moderns are of Opinion, that * *These Heavens and this Earth when purified with those fires, and*

re-invested with new endowments, they shall be the everlasting habitations of the blessed Saints. But on the contrary, others are of the other opinion; that all the World with all the parts and works (except Men, Angles and Devils, Heaven, and Hell, the two mansions for the saved and damned) shall be totally and finally dissolved and annihilated. And of this opinion were *Hilary*, *Clement*, and all the ancients before *Jerome*; and of our Moderns not a few. For my part I rather incline this way, because of the many Scriptures that are so express, I shall only mention these.—*Man*

shall come down, and riseth not till the heavens be no more.—*Of old thou hast laid the foundations of the Earth, and the Heavens are the works of thy hands, they shall perish, but thou shalt endure. All the hosts of heaven shall be dissolved, and the heaven shall be rolled together as a scroll, and all the host shall fall down as the leaf falleth from the Vine, and as a falling fig from the fig-tree.* To which prophesie *John* seems to allude, *And the heavens departed as a scroll when it is rolled together, and every Mountain and Island were moved out of their places.* Again, *heaven and earth shall pass away (saith Christ) but my Word shall not pass away*—*The day of the Lord will come as a Thief in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.*—*And the world passeth away, and the lusts thereof; but he that doth the will of God abideth for ever.*—*and I saw a great white Throne, and him that sat on it from whose face the earth and heaven fled away, and there was found no place for them.* Now I would demand, whether being no more, as *Job*; and perishing, as *David*; and rolling together, and falling down like a withered leaf, as *Isay*; and passing away, as our Saviour, and *Peter*; and flying away, as *John*; do not include to utter abolition? If to these Scriptures I should add one reason, I would argue from the end of the Worlds Creation; was it not partly for the glory of God? and partly for the use of man? now for the glory of God, the manifestation of it is occasioned by the manifestation of the world unto man; if man therefore should be removed out of the world, and no creature in it be capable of such a manifestation, what would become of his glory? And for the use of man, that is either to supply his necessity in matter of dyet, physick, building, apparel; or for his instruction, direction, recreation, comfort, delight; now when he shall attain that blessed estate of enjoying God,

† *Mundus in melius immutatus aperte accommodabitur hominibus in melius immutatis.* *August. de civit. Dei. l. 20. c. 16. ** *Polan. Syntag. l. 6. c. 70.*

Job 14. 12.
Psal. 102. 25, 26.
Isa. 34. 4.

Rev. 6. 14.

Mat. 24. 36.
2 Pet. 3. 10.

1 John 2. 17.

Rev. 20. 11.

and seeing God face to face, these ends or the like must needs be frustrate. This argument is weighty, and we need no more. Only we shall hear an Antagonist's objections and give them their answers, and so conclude.

Rom. 8. 21.

† eis pro sua
1 Cor. 10. 2.
as, sometimes
sua pro eis.
Rom. 4. 11.
1 Cor. 2. 15.
So Chrysostome
expounds it
eis pro sua.

The Texts more especially objected against this opinion, are two; the first is that in *Rom. 8. 21.* *The creature it self shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God:* here (say they) is an earnest expectation, attributed to brute Creatures, that they shall be delivered from the bondage of corruption into the glorious liberty of the Children of God. But I answer, that no immortal being of the brute creatures is here promised, but only a simple deliverance and dismissal from the servitude they were in, to ungrateful men. The Birds, Beasts, and Fishes, do now suffer for our dyet; Horses, Mules, and beasts of that nature do now groan under the burthens of our pleasures, or necessities; their annihilation therefore to them must needs be a kind of deliverance; and at last they shall be delivered at the time of the glorious liberty of the Sons of God; the Text will bear it thus, † eis pro sua, *The Creature shall be delivered by the glorious liberty of the Sons of God, (i. e.)* When such a deliverance comes to men, these shall be freed from their servitude by being not at all, having done all the business for which they were ordained, or created.

2 Pet. 3. 13.

The second Text is that in *2 Pet. 3. 13.* *We look for new heavens, and a new earth, wherein dwelleth Righteousness.* These words (say some) imply a purging, rather than abolishing; a taking off the corrupt qualities only, not the substance. But I am of another mind, and if I must give my sense of the place, I say——

2 Pet. 3. 7, 10

11, 12.

1. Negatively that by *new heavens and new earth*, is not meant renewed heavens and earth; is it not punctually in the seventh verse, that *the heavens and the earth which are now, are reserved unto fire against the day of judgment?* and doth he not descend unto particulars in the tenth verse, that *the heavens which are now, shall pass away with a great noise?* that *the Elements shall melt with fervent heat?* and that *the earth also, and the works therein shall be burnt up?* and doth he not infer thereupon in the eleventh and twelfth verses, that all these things shall be dissolved? and in the thirteenth verse, that we are therefore to look for *new heavens, and a new earth?* dissolution mends not a fabrick, but destroys it; how then should that which is dissolved be said to be reserved, and let stand? surely if Peter had thought of this refining only, some words of his would have intimated so much. The end of these creatures was for man's use, and man using them no more, to what end should they be reserved? to say for a monument of what hath been; or for the habitation of the Saints; or for an out-let for the Saints, descending sometimes from the highest heavens to solace themselves here below; are but groundless surmises, and deserve no answer at all.

Rev. 21. 1.

2. Positively, by *new heavens, and a new earth*, is meant the heaven of heavens, and place of glory. Now these heavens are termed *new*, not in regard of their new making, but of our new taking possession of them for our new habitation; and they are called *heavens and earth*, because they come in stead of that heavenly covering and that earthly habitation which we now enjoy; so that the Text may well bear this paraphrase, *we look for new heavens (i. e.)* the supreme court of God's presence, *and a new earth, (i. e.)* a new habitation for us; which shall infinitely exceed the commodities and happiness of these heavens and earth which we now enjoy, thus John in his Revelations. *And I saw a new heaven and a new earth, for the first heaven, and the first earth were passed away, and there was no more Sea.* This new heaven, and new earth is the place or habitation prepared for the blessed Saints and people of God. *A new heaven*, where the Moon is more glorious than our Sun, and the Sun as glorious as he that made it, for it is he himself, the Son of God, the Son of righteousness, the Son of Glory; *a new earth*, where all their waters are milk, and all their milk honey; where all their grass is corn, and all their corn is Manna; where all the glebe and clods of earth are Gold, and all their Gold of innumerable Carats; where all their minutes are ages, and all their ages Eternity; where every thing is ever minute in the highest exaltation as good as can be. Of these new heavens, and the new earth, I can never say enough, nor know enough, till I come there to inhabit it. Something only we shall discover of it in our next Sections; for now are the Saints entred in with Jesus Christ.

Use.

Only one word of use; Christians! what's the matter that we are so busie about this world? why look about you, not one of these visible objects shall that day

main or have a being; those houses wherein we dwell, these Temples wherein we meet, this Town, this Country, this Isle, and the Seas and waters that surround it, shall be all on fire, and consume to nothing; the Sea shall be no more, and time shall be no more, or if we look higher, yond Sun, and Moon, and Star, shall be no more; that glorious Heaven which rolls over our heads, shall be rolled together as a scroll, and all the host shall fall down as a leaf falleth from the Vine, and as a falling Fig from the Fig-Tree:—the heavens shall vanish away like smok (saith *Isaiah*) *commi-*
nentur in nihilum (as *Hierome* reads it) they shall be battered into nothing. Alas! alas! what do we toying all the day (it may be all our life) for a little of this little, almost nothing---earth? you that have an hundred, or two hundred, or a thousand Acres, if every acre were a Kingdom, all will be at last burnt up; so that none shall say here was *Preston*, or here was *London*, or here was *England*, or here was *Europe*, or here was the Globe of Earth on which men trod: let others boast as they will of their inheritances, but Lord give me an inheritance above all these vi-
sibles; heaven shall remain, when earth shall vanish; that Empyrean Heaven, those seats of Saints, those mansions above, prepared by Jesus Christ shall never end, but for my riches, lands, possessions moveables, goods, real or personal, they will end in
smoaks, in nothing; what? wilt thou set thine eyes upon a thing that is not? upon
this the primitive Christians took joyfully the spoiling of their goods, it was but a loss
a little before the time, and they knew in themselves that they had in heaven a better,
and an enduring substance. O let this be our care! here we have no abiding City,
but O let's seek one to come, even that one that will abide for ever and ever,
Amen.

Isa. 34. 4.
Isa. 51. 6.

Prov. 23. 5.

S E C T. VIII.

Of Christ's surrendring and delivering up the Kingdom to God, even the Father.

FOR Christ's surrendring and delivering up the Kingdom to God, even the Fa-
ther, no sooner is he in heaven but these things follow.——

1. He presents the Elect unto his Father, of this the Apostle speaks, *you hath he*
reconciled in the body of his flesh through death, to present you holy and unblameable, and
improveable in his sight; to this end Christ dyed that he might wash us and cleanse
us by his blood, and then that he might present us without spot unto his Father. We
may imagine Christ as going to his Father with his bride in his hand, and saying
thus, O my Father, here is my Church, my Spouse, my Queen; here are the Saints
concerning whom I covenanted with thee from Eternity, concerning whom I went
down from heaven, and dyed on earth, and ascending up I have interceded these ma-
ny hundred years; concerning whom I went down to Judge the World, and ha-
ving sentenced them to life eternal, I now bring them in my hand to give them the
possession of thy self. These are they whom thou gavest me in the beginning of the
World, and now I restore them to thy self at the end of the World, for they are
thine. Thus he presents them to his Father. Indeed we read that Christ presents
the Saints to himself, as well as to his Father, *Christ loved the Church and gave him-*
self for it,---that he might present it to himself, a glorious Church, not having spot or
wrinkle; but this I take it was done before; when first a Soul believes, it is contracted
to Christ, when the soul is sentenced to glory, then is the solemnity, and consum-
mation of the Marriage, then doth Christ present the Soul to himself; and I know
not but that the Ministers of Christ may have a part in this matter, for I have espoused
you to one husband (said Paul to his *Corinthians*) that I may present you as a chaste Vir-
gin to Christ.

Col. 1. 12, 22.

Eph. 5. 25, 27.

2 Cor. 11. 2.

And after this when Christ takes the bride home, brings her into Heaven, and leads
her by the hand into his Fathers presence; then is his last presentation, then he pre-
sents her faultless before the presence of his glory with exceeding joy. The word
signifies leaping, springing, exalting joy: O what springing, leaping, exalting is
in heaven, when Christ takes the hand of his Bride and gives her into the hand of
his Father; q. d. O my Father, see what a number I have brought home to thee;
thou knowest what I have done, and what I have suffered, and what offices I have
gone through, to bring these hither; and now my Mediatourship is done, I resign
all my charge to thee again; see what a goodly Troop, what a noble Army I have
brought

- brought thee home, why all these are mine, and all mine are thine, and all thine are mine, and *I am glorified in them*; all those that thou gavest me, I have kept, and none of them is lost; see here is Adam, and Abel, and Noah, and Sem, and every Saint from the beginning to the end of the World, the Nuptial between them and me is solemnized? and whither should I lead them but to my Father's house, and into my Father's presence? I have already pronounced them blessed, and the glory which thou gavest me, *I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one.* Here take them from mine hands, now give them a welcome into glory, and let them know that thou hast loved them, as thou hast loved me.
2. He presents all his Commissions to his Father, as he is a Mediatour (at least by Destination) from all Eternity; were not the Saints chosen in Christ before the foundation of the World? then was he a Mediatour in the business of Election, and then was he Predestinated to be a Mediatour of Reconciliation. *I was set up from Everlasting, (i. e.) I was appointed and designed to be a Mediatour from all Eternity.* Howsoever he was a Mediatour virtually and inchoatively from the Fall of Adam; then did he undertake that great Negotiation of reconciling God to man, and man to God; and actually he was a Mediatour after his Incarnation; for then was he manifested in the flesh, then was he manifested to be what before he was, then did he act that part visibly upon earth, which before he had acted secretly and invisibly in heaven; then he entered upon the work of his active and passive obedience; then he discharged his Prophetical and Priestly office here on Earth, which having done, then he entered upon his Kingly Administration in Heaven. Now as to this work he was called by God (*him hath God the Father sealed; it pleased the Father by him to reconcile all things to himself.* And as to these offices severally he had Commission from God, (*the Lord hath annointed me to Preach good tidings unto the meek; and the Lord hath sworn, and will not repent, thou art a Priest for ever; and the Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy foot-stool.*) So now he comes with all his Commissions in his hand, and he delivers them all up unto his Father again. In this case it is with Christ as with some General, whom the King sends forth with Regal Authority to the War, who having subdued the Enemy, he returns in Triumph, and all being finished he makes a surrender of his place; thus Christ having discharged all his offices imposed on him, now the work is finished, he leaves his function by delivering up his Commissions to his Father. *In Heaven there is no need of Sun or Moon, that is, as some interpret, there is no need of Preaching, or Prophesying; of the Word or Sacraments, for the Lamb is the light thereof, Christ is the only means of all the communication that the Elect there shall have; and as for his Regal Office, the Apostle is expresse, then shall he deliver up the Kingdom to God, even the Father.* Only here is the question, how is Christ said to resign his Kingdom to God the Father? for saith not the Scripture, that *Christ's Kingdom shall have no end?* and that Christ's Throne is for ever and ever? for answer, I see no contradiction but that Christ may both resign his Kingdom, and yet reserve it. See a like case, *All Power, saith Christ, in heaven and earth is given to me of my Father: shall we say now that the Father himself was quite stripped of it? no; but as the Kingdom which the Father gave the Son is nevertheless called the Father's Kingdom, or the Kingdom of God; so Christ shall return it, yet retain it also.* Two things (we say) are contained in the Term of Reign, *sci.* Dominion, and Execution; to wear the Crown, and to bear the Scepter: now Christ in the former sense shall reign for ever, the honour of dominion and of wearing the Crown he shall never resign up to his Father, for his Father's Throne disturbs not his, there are both their Thrones at once, *Rev. 7. 11.* but the functions of a King, to sit in Judgment, to reward defervers, to punish evil-doers, to rescue the oppressed, to fight with the enemy, Christ in this sense shall cease to reign, and shall deliver up the Kingdom to his Father.

More particularly, Christ is said to deliver up the Kingdom in three respects.

1. Because he ceaseth to execute that Authority, which nevertheless he hath; as a Judge that goeth from the Bench is a Judge still, although he giveth no judgment, but imployeth his time about other occasions; so Christ is said to resign his place, not that his Authority is subject to Diminution, but in that he makes no shew; for when his enemies are all put under, there is no need that any more blows should proceed from his Kingly power.

2. Because

1. Because the manner of his Kingdom after the judgment day shall be wholly changed; he shall not Reign in the same fashion that he did before; there's no need in heaven of good Laws to keep men from starting into wickedness; the orders of this life are changed into a new kind of Government, and in that respect he is said to give over the Kingdom.

3. Because he ceaseth to increase his Dominion. In this World Christ was still gaining more souls to his Kingdom by the Preaching of his Word, and so he spread his dominion further, and further; but when the Lord shall have made up the number of his Servants to his mind, then he will end the World, and give up the Kingdom, (*i. e.*) he will cease to enlarge his confines any more, he will be content with the number of his Subjects that he hath already. Here is the Second thing, Christ presents all his Commillions to his Father, he gives up his Priestly, Prophetical, and regal offices at his first entrance into heaven.

4. He presents himself unto his Father; not only his offices but Christ himself is presented, and subjected unto God. This I take it, is the meaning of the Apostle, when he saith, *then shall the Son also be Subject unto him, that put all things under him.* The words are mystical, and therefore we had need to understand them soberly, and according to the Analogy of Faith. The *Arrians* hence infer'd, that the Son was not equal with the Father, because he that is subject must needs be inferior to him whose Subject he is. But the Answer is easie, Christ is considered either as God, or as man, and Mediatour betwixt God and Man; Christ as God hath us Subject to him, and is Subject to none; but Christ as man and Mediatour is Subject to his Father together with us. Some would have it, that Christ is Subject to his Father in respect of his mystical body, the Church; and that this only should be the meaning of the Apostle, *then shall the Church be Subject to the Father*; but I cannot assent to this Exposition. 1. Because the Apostle speaks expressly of Christ and of his Kingdom.

1 Cor. 15. 28.

2. Because though *Christ* be sometimes in Scripture read for the Church, or for the body of Christ, yet the *Son* as opposed to the *Father*, is never so read or understood.

3. Because we read, that he that is to be Subject, must first, have all things Subject to himself. Now the Father doth not properly Subject or subdue all things to the Church of Christ, but only unto Christ, and therefore the Apostle speaks of Christ's subjection to the Father; In the same way as Christ delivers up the Kingdom to the Father, is Christ also to be subject to his Father; but Christ delivers up his Kingdom as man, and as mediatour betwixt God and man; in these respects Christ (as we have heard) must Reign no more, at that day his Mediatourship shall cease, and by consequence in respect of his Mediatourship, or in respect of his humanity, he shall that day be subject to his Father.

You will say, is not, and was not Christ always subject to his Father as man, or as mediatour betwixt God and man? how then do we limit this subjection to that day? *then* (saith the Apostle) *shall the Son be subject.*

I answer, this subjection will be *then*, or at that day more clearly manifested then ever it was before; then he must surrender his Kingdom to his Father in the sight of men and Angels; then he shall lay aside all his Offices in the view of all; so that henceforth God shall not Reign by the humanity of Christ, but by himself; nor shall we henceforth be subject to God through a mediatour Christ, but immediately to God himself; nor shall Christ himself reign over us as mediatour any more, for the very glory of his Majesty shall become so illustrious, that all eyes shall see how transcendently eminent the Deity of Christ is above all creatures, even above the humanity of Christ himself. That a fuller view of Christ's subjection shall be at that day then ever before: we may illustrate thus; by night the Sun Reigns or rules over us, but by the Moon; for the light of the Moon is borrowed from the Sun, though in the night we see not any subjection of the Moon to the Sun at all: but so soon as the Sun riseth, presently the Moon surceaseth its office of lighting others, and becomes subject to the Sun it self; not by a new subjection, but by a declaration of its former subjection, so that now all may see what eminency of glory and light the Sun hath both above the Stars, and above the Moon, thus it is with God and Christ, now it is God reigns over us, but only by Christ as Mediatour; God's immediate Reign we discern not so clearly for the present; but when the end shall come, and Christ shall surcease his Office of Mediatourship, then shall the glory of Christ's Divinity appear more eminently, not only above all creatures, but above

above the brightness of Christ's humanity it self; and in this respect Christ then shall be Subject, if not by a new subjection, yet certainly by a new declaration and manifestation of his subjection, so as never was before.

Use.

Heb. 10. 5.

O the wonders of this day! O the admirable shews in heaven, at Christ and his Saints first entrance into heaven! O my soul, where wilt thou stand? or what wilt thou say. when Christ shall take thee by the hand, and bring thee into the presence of his glorious Father? when he shall present thee, and present all his Commissions which he received for thee, and present himself unto his Father with thee, saying, O my Father, here we are all before thy glorious God-head; thus far I have carryed on the great work of man's Salvation, and now all's done according to the Covenant betwixt thee and me; lo here all the Saints which by decree thou gavest me before the world was made; lo here all the Commissions which I received from thee in order to their Salvation; lo here the humanity which thou gavest me when I came into the World; such were the sins of my redeemed ones, and grown to such an height, that *Sacrifice and offering thou wouldst not have, but a body thou preparedst for me*, and lo here I present all these before thee; come, take thy Commissions, and be thou all in all; *we praise thee O God, we acknowledge thee to be the Lord*. Come welcome me, and welcome mine, we all stand here before thy glorious Throne, and expect every way as high an entertainment as Heaven, or the God of heaven can afford us. O my soul, what joy will possess thee at this passage? be sure now thy danger is over, and thy arrival is safe, neither shall it ever be heard, *friend how comest thou hither?* for the Lord himself will run unto thee, he will hug thee and embrace thee, mouth on thy mouth, eyes on thy eyes, and hands on thy hands; and each hand shall clap for joy, each harp shall warble, each knee shall bend and bow, and each heart be merry and glad. O for the day! Oh when will the day come on, when Christ shall deliver up the Kingdom to the Father!

SECT. IX.

Of Christ's Subjection to the Father, that God may be all in all.

1 Cor. 15. 28.

9. FOR the end of Christ's Subjection to his Father *that God may be all in all*. Surely this is the meaning: Christ therefore Subjects himself unto his Father, that God himself might be *all in all*; that God may no more Reign by a Deputy, or by a Christ, but that immediately and perfectly he may reign by himself, so that every one may see him face to face. Here we enjoy God (as it were) by means as in the use of the Word, and Sacraments, and the like, but when that Kingdom (where these Administrations are made use of) shall be delivered up, then shall God himself be *all in all*, without means, without defect, without end.

It is observable that Christ in his mediatory Kingdom hath some such things as bear an Analogy to the means and instruments of governing in the Kingdoms of men; As, 1. He hath his Militia and his Laws, with threatnings and promises, in the ordinances of his Word. 2. He hath his grants, and seals, with many privileges to confirm his people in the Ordinances of his Sacraments. 3. He hath his Officers and Embassadors for the management of spiritual affairs in the Ordinances of his Ministry; but the ceasing of Christ's Kingdom is the ceasing of all these; and he therefore ceaseth his Kingdom that God may immediately succeed all these; without any means, or without any Mediatour at all, he himself may be instead of all, or *all in all*.

In prosecution of this, I shall discuss. 1. The meaning, what it is for God to be *all in all*. 2. The particulars, wherein more especially is God *all in all*.

1. For the meaning; it is a periphrasis of our compleat enjoyment of God: that God may be *all in all*, is as much as to say, that we may enjoy God alone to all purposes, neither wanting nor willing any thing besides himself; for a person to be *all in all* to me, it is to have an enjoyment of that person to all purposes, so that I neither do; nor need I to enjoy any thing besides himself; thus God is to the Saints in glory, he is their exceeding great reward; they need nothing else besides himself, their very droughts of happiness is taken in immediately from the fountain, and they have as much of the fountain as their souls in their widest capacity can possibly hold.

2. For

2. For the particulars, wherein more especially is God our all in all? I answer,

1. In our enjoying God immediately; here we enjoy God by means; either he communicates himself unto us through his Creatures, or through his Ordinances, and hence it is, that we know him but in part, we see him but in a glass darkly; but when he shall be our all in all, we shall see him face to face; we shall then see God as he is clearly and immediately. Oh how excellent is this enjoyment above all present enjoyments here below? as the enjoyment of a friend in his picture, letters, tokens, is short of what we enjoy when we have his personal presence; or as the heat and light of the Sun through a cloud is beneath that heat and light when the glorious body of it is open to us without any interposition; even so all the enjoyments of God in the use of means, graces, blessings, ordinances are infinitely inferior to that enjoyment of God which shall be without all means; all the ravishments of our spirit in prayer, hearing, reading, meditating, is but a sip of those Rivers which we shall have in heaven. I know the remembrance of God in a private meditation is sweet, *Psal. 104. 34.* and communion with God in any Ordinance is a feast of sweetness and marrow, and fatness. *Psal. 63. 5, 6.* But when the soul shall immediately possess God, when this Kingdom of grace shall expire, and all the Administrations of it shall vanish away, will not the fountain be much more sweet then all the streams? surely *feasts, and sweetness, and marrow, and fatness,* are terms exceedingly too diminutive to give us any more than a small hint of that incomprehensible satisfaction by immediate communion. O the wonders of Heaven! there shall be Light without a candle, and a perpetual day without a Sun, there shall be health without physick, and strength of Body without use of food; there shall be knowledge without Scriptures, and settled government without a written Law; there shall be Communion without Sacraments, and Joy without promises to be its fewel; the soul in glory shall go streight unto God, and immediately partecipate his glory and happiness. 'Tis the comparison of a Learned Divine, suppose you saw a company of Chrystal Globes placed in a parallel line, because their posture will not admit the Suns immediate beams; we'll suppose another single Globe set by the middle of them, to transmit the Sun-beams unto all those Globes, by this means they all shine, though it be only by reflection; but when the Sun shall so come about, as that they may immediately receive its beams, there's no further use of the single Globe then; so here, while we through our distance from God are incapable of immediate enjoyment, there's a necessity of Christ's Mediation, but when all things that cause the distance are removed, and we brought into the presence-chamber of God himself, there's no such need of a Mediator then. Now here is one thing, wherein he is our all in all, shall enjoy him immediately.

1 Cor. 13. 12;
1 John 3. 2.

2. It consists in our enjoying of God fully. Now I know in part (saith the Apostle) but then I shall know, even as I am known; our enjoyment of God is but here in its infancy, there it will be in its full age; here it is in drops, there it will be in the Ocean, here we see God's back parts, and we can see no more, but there we shall see his face, not his second face (as some distinguish) which is his grace and favour enjoyed by Faith, but his first face, which is his Divine essence enjoyed by sight. Yet I mean not so, as if the soul which is a creature could take in the whole Essence of God which is incomprehensible; but the soul shall, and must be so full of God, as that it shall not be able to receive, or desire one jot more. And oh how excellent is this enjoyment above all present enjoyments? it is now our highest happiness to have some glimpses of his glory shining on us, and some drops of his favour distilled into us, oh but when God shall be our all in all, we shall have as much of God as our souls can hold, we shall have the glory of God so poured in, till we shall be able to receive no more. And here is that which gives the soul a full satisfaction; never would it be satisfied till it came to this; suppose that God would draw out all the beauty, sweetness, goodness that he hath communicated to all Creatures in the world, and bring the quintessence of all, and communicate that unto the soul of one poor Saint, certainly it would not serve the turn, there must be a greater communication before the soul be fully satisfied and rest content; only once admit it into the glorious presence of him who is all in all, and presently it expires its infinite desire into the bosom of that God; for there's enough to fill his spirit, he cannot desire so much, but there is more and yet infinitely more; if there be enough in God for the spirits of all just men made perfect with God, if there be enough in God for Angels whose capacities

1 Cor. 13. 12;

capacities are greater than the Saints, if there be enough in God for Jesus Christ, whose capacity is yet far wider than the Angels, if there be enough in God for God himself, whose capacity is infinitely greater than them all; then there must needs be satisfaction enough in God to any one poor soul. Here is another thing wherein God is our *all in all*, we shall enjoy him fully.

Psal. 73. 25.

3. It consists in our enjoying God solely. Not as if there were nothing else in Heaven but only God; but that God in Heaven shall be *all in all*, and instead of all; it is God in Heaven that makes Heaven to be Heaven; the Saints blessedness, and Gods own blessedness doth consist in the enjoyment of God himself; the Schoole-men tells us, that we shall not properly enjoy any thing else but only God; we may have some use of the Creatures, but no fruition; and therefore is God said to be *all*, or as good as all. And indeed what can we imagine to be in Heaven, which is not eminently in God himself: if it be greatness, power, and glory, and victory, and majesty, all these are his; if it be joy, or love, or peace, or beauty, or any thing amiable or desirable, all these are in him. Hence some take it to be *David's* meaning, when he said, *he had none in Heaven but God*; that the sole enjoyment of God, (of God, and of nothing else but God) is the souls true happiness, when it is at highest; *whom have I in heaven but thee?* whom? why there are Angels, there are Saints, there are the spirits of just and perfect men; are these nothing with *David*? O yes! all these are good, but they are not able to satisfy a soul without God himself. Whether God will make use of any Creatures for our service then? or if any, of what Creatures? and what use? is more than I yet know; but to make up a full enjoyment there is required a gracious-glorious presence, a sweet effusion or communication of that presence, a just comprehension of the excellency of that communication, a perfect love, and a perfect rest in the love of whatsoever it is we comprehend; now this is proper only to God; it is he only that fills the whole capacity of the soul, it is he that so fills it that it can hold no more, it is he only that is the object of love intended to the utmost, and therefore he only is properly enjoyed, he only is possessed with a full contentment as portion enough, and as reward enough for the soul for ever.

But shall not the Saints have to do with something else in Heaven, but only with God? O yes! I believe there shall be in Heaven a communion of the blessed Spirits in God, an association of the Saints and Angels of God: yet this shall not take away the sole enjoyment of God, that he should not be their *all in all*. For they shall not mind themselves or their own good as created things, but altogether God; they shall not love them or one another as for themselves, but only for God; here we love God for himself, and it is a gracious love; but there we shall love our selves for God; and 'tis a glorious love; why this is to enjoy God solely, in this respect he is *all*, and *in all*; *whom have I in Heaven but thee?*

Use.

1 Cor. 7. 31.

Here's a point enough to wean us to the World. Alas! the time is coming on apace, that all this World shall be dissolved, and then *God shall be all in all*; here lies the Saints happiness to have God immediately, God fully, and God solely; and will not Saints prepare themselves for such a condition as this? you that have the World, *use it as if not, for the fashion of this World passeth away*; and you that have but a little to do with the World, improve that condition; surely 'tis your own fault if you have not more to do with God, for you have little else to take up your hearts; God may dwell and walk in your hearts without disturbance, *give me neither poverty nor riches* (saith the wise man upon that account) a mean condition is more capable of happiness than that which over-loads us with outward things; whilst others are casting up their accounts, you may say with *David*, *how precious are thy thoughts unto me O God? how great is the sum of them?* whilst others are following their suits at courts of Justice, you may follow all you have at a Throne of grace; whilst others are numbring their Flocks and Herds, all your Arithmetick may be employed to number your days; whilst others cannot get out of the clutches of the world, you may get into the embraces of your God; why, this is to prepare your selves for fuller and fuller enjoyments of God; it is God will be *all in all*, and this is the very top of Heavens happiness; surely the less you have of the World now, if you can but improve it, the more you may have of Heavens happiness even upon earth: for what is the happiness of Heaven, but the sole enjoyment of God? Christians! if you feel any inclinations, pantings, breathings after this world, give me leave to tell

Psal. 139. 17.

you

you, that you will never be happy till you have lost all, till you have no friends, nor estates, no enjoyment but God alone; when all his done, when this world is nothing, when means shall cease, both for bodies and souls, and when Christ shall cease his Mediators office, and the Son of man be Subject to his Father, then God shall be *all in all*.

S E C T. X.

Of Christs (notwithstanding this) being all in all to his blessed, saved, redeemed Saints, to all Eternity.

10. **F**OR Christ's being *all in all* to his blessed, saved, redeemed Saints to all Eternity; we shall dilate in this Section. Some may object, if God be *all in all*, what then becomes of Christ? is not this derogatory to Jesus Christ? I answer no, in no wise; for—

1. It is not the Father personally and only, but the Deity essentially and wholly that is our *all in all*, when we say God is *all in all*, we do not exclude the Son, and holy Ghost, for the whole God-head is *all in all* to all the Saints, as well as the first person in the Trinity; the Father is *all*, and the Son is *all*, and the holy Ghost is *all*; and in that Christ is God, and the Son of God, we may say of Christ, that he is *all in all* only the truth of this position is not from the humane nature but from the divine nature of Jesus Christ.

2. It is not derogatory to Christ, but rather it doth exceedingly advance Christ in the thoughts of all his Saints; while it was necessary Christ veiled his Deity, and when his work of Mediation is fully finished, Christ then shall reveal his Deity to his Saints more then ever before. In this respect might I say if any person in the Trinity receives more honour than other, Christ should have most; *every Creature which is in heaven heard, I say, blessing, honour, glory, and power be unto him that sitteth on the Throne, and unto the Lamb for ever and ever*; not only unto God, but particularly to the Lamb for ever and ever. It is true, that God only, and God fully, and God immediately is *all in all*, but doth that hinder that Jesus Christ is not also only, fully, and immediately *all in all*? see how the Scripture joyns them together, which plainly argues that they may consist, *I saw no Temple in the City, for the Lord God Almighty, and the Lamb are the Temple of it, and the City had no need of the Sun, neither of the Moon to shine in it, for the glory of God does lighten it, and the Lamb is the light thereof*. Rev. 5. 13.

Now then as I have spoken of God, so that I may speak of Christ, and conclude all with Christ, I assert this Doctrine, *that the glory of Christ which the Saints shall behold in Christ to all eternity is their all in all*. In the discussion of which I shall open these particulars. 1. What is the glory of Christ? 2. How the Saints shall behold his glory. 3. Wherein is the comprehensiveness of this expression, that the beholding of Christ is our *all in all*. Rev. 21. 22, 23.

1. What is the glory of Christ? I answer, that the glory of Christ is either humane, or divine.

1. There is an humane glory, which in time was more especially conferred upon his manhood.

2. There is an essential or divine glory, which before time and after time, even from everlasting to everlasting issueth from the God-head; I shall speak to both these, that we may rather take a view of Christ in those glories (as we are able) wherein he will appear to his Saints as their *all in all* to all Eternity.

1. For his humane glory, that is either in regard of his Soul, or body; for his Soul, Christ was from the first instant of his conception full of glory, because even then he received grace, not by measure, as we do, but as comprehension, he had the clear vision of God, even as the Angels of heaven, which arose from that hypostatical union of two natures at his first conception. It is true, that by the special dispensation of God, the fullness of thy accompanying that glory was with-held from Christ in the time of his passion, and the redundancy of glory from his soul unto his body was totally deferred until the exaltation of Christ; but Christ no sooner exalted, and set on the right hand of God, but immediately the interruption of joy in his soul, and the interception of glory from his soul to his body, was altogether removed. Then it was that his soul was filled with all joy, solace, pleasure, which could possibly flow from the sight of an object so infinitely pleasing, as is the essence, Majesty, and glory of God

U u u

And

Luk. 24. 26.

And then it was that his body was replenished with as much glory as was proportionable unto the most vast capacity of any creature ; not only his soul, but his body is a glorious Creature ; it is *σῶμα τῆς δόξης*, a body of glory, that is a most glorious body in it self. And the spring of glory unto others, ought not Christ to have suffered these things, and so to enter into his glory ? it is called his glory, as if it were appropriated unto him as the most eminent subject, and principal efficient of glory ; as if he had the monopoly of glory : all the glory in heaven is in some sort his glory. Surely Christ's manhood is exalted unto an higher degree of glory than the most glorious Saint or Angel ever was, or shall be ; principalities, powers, mights, and dominions fall short of his glory.

But some object, that the mediatory office of Christ shall wholly cease, and that the body and soul of Christ shall then be annihilated.

1 Cor. 15. 28.

Ut ipsam sub-
jectionem com-
municationem
& conversionem
credat futuram
creatura in ip-
sam substantiam
vel essentiam
creatoris. Aug.
de Trinit. lib.
1 c. 8. & Aret.
in loco.
Job. 19. 27.
2 Thef. 1. 10.

Indeed this was the opinion of *Eutiches*, that the human nature of Christ should be changed or converted into the divine ; and thus he interprets that Scripture, *then shall the Son also himself be subject, that God may be all in all*, what is this subjection, (saith he) but a conversion of the Creature into the very substance, or essence of the Creatour himself ? But we deny the interpretation ; the Son as man shall be subject, and yet the manhood of Christ shall still remain : it is true that his Mediatory office shall wholly cease, but it follows not that therefore the manhood of Christ shall be converted or changed into the Deity ; there may be other reasons for the continuation of his human nature besides the execution of his Mediatory office ; As, 1. That the lustre of his Deity might shine through his humanity, and that thereby our very bodily eyes may come to see God, as much as is possible for any creature to see him, *I shall see him* (saith Job) *not with other, but with these same eyes* ; 2. That the Saints may see how the power of an infinite God can convey the lustre of his Deity into a Creature ; upon this account I verily believe, that Angels and Men will be continually viewing of Jesus Christ, *he shall come to be admired of the Saints* ; he shall be admired (as we have heard) at the Judgment-day ; nor is that all, but the Saints in heaven shall see with their eyes such excellencies in Christ, as that they shall admire for ever ; I say for ever, as much as they did at the first moment when they saw him ; here if we see any thing excellent, we admire at first, but after a while we do not so, but in heaven there will be so much excellency in Christ, that we shall admire as much to all Eternity, as we did at the very first moment ; there will be no abatement in glory of our being taken with the sight of the glory in Jesus Christ. 3. That Christ by his humanity may converse more freely, and familiarly with his brethren in his Fathers house ; oh the intimacy that will be there betwixt Jesus Christ and his Christian Saints ! oh the mutual rejoycing and delight that will be there betwixt Jesus Christ and his dearest darlings ! as Christ from Eternity rejoyced in the habitable part of his Earth, so will the Saints (his habitable Earth) to all eternity rejoyce in Christ ; the eye of the Saints in glory can never be off Christ as Mediator and God ; now the eye of the Saints in glory shall never be off Christ as God and Mediatour then. Thus far of his human glory.

1 John 3. 2.

Quest.

Answ.

Exod. 33. 11.
20.

2. For his Essential divine glory, it is that glory which Christ hath as God : this he never laid aside, but as the Sun in a dark gloomy day may not send forth its beams, so Christ the Son of righteousness in the time of his abode upon earth (except a little glimpse only in his transfiguration) did not send forth his glorious beams ; but hereafter the body or humanity of Christ shall not hinder the breaking forth of all his divine glory. No sooner the Son subject, and his Mediatory office discharged, but Christ, as God will manifestly put forth his more immediate glory to all his Saints. Behold, now we are the Sons of God, and it doth not yet appear, what we shall be, but we know when he shall appear we shall be like him, for we shall see him as he is. Mark it, when he shall appear, at, and after the Resurrection day, we shall see him as he is, (i. e.) we shall see the very essential glory of Jesus Christ. But what is the essential glory of Christ ? I cannot answer, it is a question not to be resolved by all the men in the World ; we know little of the glory of Saints, how should we know any thing of the essential glory of Christ as God ? The Scriptures say, that God spake to Moses face to face, yet God tells him *thou canst not see my face*, and he favours him so far as to tell him the reason, *for there shall no man see my face and live*, q. d. No man in this life, he must first dye, and be changed, and then he shall have a peculiar revelation of the divine Majesty ; then he shall see him as he is ; but how that is, I cannot tell ; come, let us question this no further ; surely it is a mercy that this infinite glory is not discovered to us ; for as a weak eye

eye is not able to behold the Sun, or to see in it *rota*, (as the School-men speak) in that wheel or circle wherein the Sun doth run, but only in the beams of it; no more can we see Christ as God in his glorious essence, or in his essential glory, but only in the beams thereof in his Word and Effects; if now we know so little of spirits and spirituals, oh then how little do we know of him who is the Father of Spirits? I shall say no more therefore, let us be content to be ignorant of these things, till we enter into the confines of Eternity.

But whether shall this glorious Essence, or Essential glory of Christ be more seen, or manifested, at, or after the day of judgment, then ever it was before? I answer. —

I believe it will. Some tell us of several periods wherein the glory of Christ is still more and more seen; as, 1. In this life we may see it in part, thus *David* speaks of himself, *my soul thirsteth for thee, my flesh longeth for thee, to see thy power, and thy glory, as I have seen thee in the Sanctuary*; but this light is very dim, we see only now as through a glass darkly. The second period is betwixt our dissolution and resurrection; and then shall we see the essential glory of Christ more immediately and fully, our creeping apprehension of God shall then be elevated, and our distance from God shall then be shortened, and all the riddles of grace and of Jesus Christ shall then be opened. This light is so great, that if a soul should come from heaven to declare it, neither could that soul express it, nor we understand it; we read of *Lazarus*, whose soul Christ returned into his body, whom much people of the *Jews* came purposely to see, that they might hear stories of the other World, but not a word from him of any such matter; *Paul's* rapture may satisfy with the reason of it, he heard there *ἀφῳα ῥῳατα*, wordless words, such words as could not possibly be repeated on earth, and yet all this is but a second step to the full vision of Christ's essential glory. The third period is at the Resurrection, and during the time of the last Judgment, and then we shall see more of his glory; *Camero* affirms that 'tis no curiosity to say, that the Saints and Angels in heaven had a new glory by the exhibition of Christ, the great mystery of the Incarnation being thereby better known; and we may as safely affirm, that the Saints shall have a new glory, by new visions of the glory of Christ at the day of Resurrection; they shall then see the solemnity of heavens glory carried on by Christ in his glorious actings; and all that ever the soul saw before in being with Christ in Heaven till the Resurrection, shall be swallowed up with the sight of this glory of Christ at the Resurrection-day. The last period is after the Resurrection, and that shall continue even to all Eternity; now all the manifestations of Christ's glory before this, are but as a few green ears rubb'd in our hands, so that the full crop or the full harvest is yet behind. But this is that (which as we told you before) we cannot tell, though we had the tongues of men and Angels. Thus far of the first point, what is the glory of Christ.

2. How shall the Saints behold this glory? I answer, As Christ hath a twofold glory, so there is a twofold manner of beholding it, (i. e.) ocular and mental.

1. There is an ocular vision, a sight of Christ with our very eyes, whom I shall see for my self, and mine eyes shall behold him; with these eyes in our heads we shall one day behold the human glory of Christ; I doubt not we shall behold the beauty of Heaven, the shining bodies of the Saints, but above all, our very eyes shall delightfully contemplate Christ's glorious body; and indeed this shall drown all the other sights, if any think that Christ's glorious body shall be too intensive, and too extraordinary a brightness for our weak eyes; let such consider that —

1. The eye in heaven shall be glorified; now glorification adds a singular excellency to the faculties, it advanceth the faculties, and raiseth them to an higher pitch of excellency; glorification adds a greater capacity to the eye then ever it had before. In this world there is a difference in our eyes and sight; a man of a clear sight sees more things, and more of every thing then a dark sight doth; so a glorified eye sees more of things then our eyes now can see; it shall be enlarged exceedingly to take in objects which now it cannot receive; glorification adds strength to the faculties both internal, and external, so that the eye shall be able to look on the glory of Christ, not with difficulty, but with contentment; in this World every sense we have is apt to be destroyed by excellent Objects, and the more excellent, and transcendent the object is, the more it hurts and destroys the sense; as the Sun by its brightness darkens the eye, and other things by mighty sounds bring deafness to the ear; *Paul* indeed had a vision of glory, but because his faculties were not glorified, he was he knew not how, whether

Quest.

Ans.
Dr. Ann's
Communion
with God.

1 Cor. 13. 12.

2 Cor. 12. 4.

Job. 19. 27.

in the body or out of the body, whether alive or dead, he did not know; certainly the sight of the glory of the other world would amaze, distract, and destroy us, if we had a sight of it as now we are; but in heaven the eye shall have great pleasure in beholding the brightest light, because it shall be advanced to the highest pitch of strength that may be.

2. As the eye shall be glorified, so it shall act in a glorified body, and this will make the sight of the glory of Christ in stead of hurting us, to leave upon us, a more sweet, enlivening, and powerful impression. By this means all the impediments that hinder the conveyance of divine influences from that heavenly object will be removed: To illustrate this, let the most excellent sight be set before a man that is defective in his bodily state, and it doth not take him; what should a sick man do with such things? he makes nothing of the most pleasant gardens, orchards, buildings, nor of the most glorious sights that are; when he is sick, they are but sick things to him, and of none effect; but in heaven the body shall be glorified, and stript of all corruptions and imperfections, so that there shall be no bar unto the influences of the glory of Christ which shall there be seen.

3. As there shall be a glorified eye acting in a glorified body, so it shall be acted by a glorified Spirit; the eye is but the organ or instrument of sight, and without the spirit would convey no more than a glass doth; it is the Spirit of a man that gives life to vision, it is the Spirit of a man that discovers things, and sets them forth in their worth, virtues, ends; now in heaven the spirit of men shall be glorified, and enabled to perform all those offices in perfection; so that when a man shall look on the man Christ Jesus by vertue of a glorified spirit, he shall see more, know more, taste more than any other can; As a man of understanding when he looks on a diamond, or a wedge of gold he hath other apprehensions of it, and a further touch upon his spirit, then a beast or a child in a cradle hath; so where the sight of the eye is acted by a glorified mind, it takes in more from the sight of every thing which is to be seen (unexpressibly more) than what can be done here by the most sanctified Spirit in the World. Now in these respects Christ's glorified body (though it be the brightest visible thing in the Heaven of Heavens) yet may it be the object of the eye of Saints, for they shall have glorified eyes, in glorified bodies, and acted by their glorified spirits.

2. There is a mental vision, a sight of Christ by the eyes of our understandings; and surely this exceeds the former, the eye of the body is only on the body of Christ, but the eye of the soul is on the body and soul, on the Humanity and Deity of Jesus Christ. This is the very top of heaven, when Saints shall be illightned with a clear and glorious sight of Christ as God; Divines usually call it, *Beatifical vision*.

Quest.

But how shall Saints behold the glorious Essence, or God-head of Christ?

Answ.

1. Some say, Christ as God, or the God-head of Christ shall be known by the Humanity of Christ; such a lustre of his Deity shall shine through his humanity, as that thereby, and by no other means shall the Essential glory of Christ appear.

2. Others say, That besides the Humanity of Christ there shall be a species representing the Divine Essence of Christ, and a light of glory elevating the understanding by a Supernatural strength; and that thereby the glorious Essence of Christ shall be discovered.

3. Others say, That the Divine Essence shall be represented to the glorified understanding, not by Christ's humanity, nor by any species, but immediately by it self, yet they also require a light of glory to elevate and fortifie the understanding by reason of its weakness, and infinite disproportion and distance from the incomprehensible Deity.

4. Others hold, that to the clear vision of Christ as God, there is not required a sight of Christ's humanity as the first suppose; nor a species representing the Divine Essence, as the second suppose; nor any created light elevating the understanding, as the third suppose; but only a change of the natural order of knowing; It is sufficient (say they) that the Divine Essence be immediately represented to a created understanding; which though it cannot be done according to the order of nature, as experience tells us, (for so we conceive things as first having passed the sense and imagination) yet it may be done according to the order of Divine grace. I shall not enter into these Scholastical disputes, it is enough for a sober man to know that in heaven we shall see him face to face, his Servants shall serve him, and they shall see his face.

1 Cor. 13. 12.
Rev. 22. 4.

Quest.

Answ.

His face, what's that? I answer—

1. They shall see Christ as God, of the same Essence with the Father, and the holy Ghost, and yet a distinct Person from them both; they shall see the Unity in Trinity, and

and Trinity in Unity ; they shall see how the Son is begotten of the Father, and how the holy Ghost proceeds from the Father, and the Son ; they shall see the difference between the generation of the Son, and procession of the Spirit. These are mysteries in which we are blind and know very little or nothing, but in seeing his face we shall see all these.

2. They shall see Christ at their first being, or principle of all the good that is in the World ; *they shall see how all things were made by him, and without him was not any thing made that was made* ; they shall see all the good in the creature as flowing from Christ, and as contained in the absolute perfection of Christ's Divine Nature ; they shall see in one Christ all the excellencies of all the creatures united, which is indeed to see him in his eminency if there be any beauty, riches, honour, goodness in any creature, that is eminently, transcendently, and originally in Christ, and that shall be seen. John 1. 3.

3. They shall see Christ in all his ways, counsels, decrees, executions, transactions, from everlasting to everlasting ; that great business of Election and Reprobation will then be discovered ; it is an expression of *Augustine*, *They shall then see the reason why one is Elected, and another Reprobated ; why one is rich, and another poor* ; they shall then see all the works that ever God did, or that ever God will do ; it is not yet Six thousand years since the creation of the World, and what is Six thousand years to Eternity ? certainly the truth of *Origen's* opinion touching the existency of other worlds before this, and the future succession of other Worlds after this, will then be known. If no worlds, before this, yet if God in Christ hath done such great things in only Six thousand years what he may do in the next Six thousand years, and so in the next Six thousand years, who now can tell ? we see not these things, but the Saints in seeing the face of Christ shall see all things. Orig. l. de Principiis 3. c. 5.

4. They shall see Christ in all his glory, ways, counsels, decrees, executions, transactions, as working for their happiness. Now this is more then the former ; there's a great deal of difference in seeing an object as excellent in it self, and in seeing an object as conducing to my happiness ; As one that is a stranger, and another is an heir rides over such a demesgne ; the stranger rides over it, and takes delight to see the situation, rivers, trees, and fruits, but the heir looks upon it after another manner, *this* (saith he) *is the land for which my Father laid out so much, and all to enrich me, and all to bestow is on me, as my Inheritance*. So the Saints admitted into the glorious sight of Christ, they take not only a view of Christ, of the Essential glory of Christ, of the transactions of Christ, things excellent in themselves, but they see all these as to make them happy ; they say of Christ, and of all his actings, *these are mine, and for my happiness* ; A stranger may look upon a King, and see beauty and Majesty, and glory, and honour in him, but the Queen looks upon the King and his beauty as her own ; so the Saints look upon the King of Heaven, they see Christ, and all in Christ as their own, to make them happy for ever and ever.

5. They shall see Christ as he is ; but what ? do we not see him now as he is ? oh no : we now see him not as he is indeed and truth, but only as he is in hear-say, and report ; we now see him only as he is shadowed out to us in the Gospel of peace ; and what is the Gospel, but the pourtraiture of the King, which he sent to another Land to be seen by his Bride ? so Kings and Queens on earth wooe one another ; whilst the Bride is on earth, she never seeth him as he is in his best Sabbath-Royal Robe of immediate glory, she seeth him rather by the second hand, (i. e.) by messengers, words, mediation ; he rather sends his pourtraiture, then comes himself ; but in heaven the Saints see him as he is, they see Christ himself in his own very person ; they see the red and white in his own face ; they see all the inside of Christ ; and thousands of excellencies shall then be revealed, that we see not now ; the mysteries of that glorious Ark shall then be opened ; his Incarnation, his two Natures in one person, his Suffering as Man, and his sitting in the seat of God as God, all these shall be seen. 1 John 3. 2.

6. They shall see Christ without interruption, and without intermission to all Eternity. If once the eye be set on the face of Jesus Christ, it will never be taken off again. Some conceive this to be the reason why the Saints in heaven can never fall away, because they shall have a continual view of Christ as God ; Surely to have but one glimpse of Christ in this respect, though it were gone presently, it were a great happiness beyond all that the World affords ; it was sometimes the desire of a Philosopher to see the nature of the Sun, though he were to be burnt by it ; so if Christ should but grant us this happiness, you shall come to see me, but the sight of me will destroy you, this were a desirable

urable thing; but to have such an excellent glorious sight as shall never end; that Christ should not only pass by, but stand still, so as the soul shall never lose his sight; O how glorious is this? if a man do but look upon a delightful Object, he is loath to have his eye drawn from it; surely the eye of Saints shall be eternally opened to see the divine nature of Christ; turn them which way they will, they shall never turn aside the purified eyes of their understanding from off the Deity of Christ; he fills heaven; he is that fair Tree of life, the branches whereof in all that huge and capacious borders of heaven have not room to grow in; *for the heaven of heavens cannot contain him.* O the wonders of heaven. There is Abraham, Moses, Elias, the Prophets, the Apostles, and the glorified Martyrs, but the Saints have neither leisure, nor hearts to feed themselves with beholding of creatures; no, no; all the eyes of heaven (which are a fair and numerous company) are upon (only, only upon) the Lord Jesus Christ; the Father hath no leisure to look over his shoulder to his Son; the Husband hath no leisure to look over his shoulder to his Wife; Christ takes all eyes off from such created things; surely 'tis enough for the Saints and Angels in heaven to study Christ for all Eternity; it shall be their only labour to read Christ, to smell Christ, to hear, see, and taste Christ; to love, joy, and enjoy Jesus Christ for ever and ever. Thus far of the second point, how the Saints shall behold the glory of Christ.

3. Wherein is the comprehensiveness of this expression, that *the beholding of Christ is our all in all*? I answer, —

2 Cor. 5. 7.

1. It comprehends the immediate seeing and looking upon all, that Majesty and Glory which Jesus Christ hath. In this sense Paul took it when he complained, *we walk by faith, not by sight.* q. d. on earth we have faith, and in heaven we have sight; it is some comfort that now I see Jesus Christ by faith, but comparatively to that sight which the Saints have in heaven it is as no comfort at all; alas! I am not, I cannot be satisfied so long as I am absent from the Lord, I look upon my self as one from home; And as a Prince in a strange Land sits down sadly, because he hath not the sight of his Father, so I am forced to complain; *O I cannot see my Lord, I would fain behold him, I am a stranger on earth, a Pilgrim in this world, I am not where I would be, I am absent from him whom I most desire; O I desire to be dissolved, and to be with Christ; I walk with him here on earth by faith, but to walk with him in the streets of heaven by sight is far better; O I long, I pant, I breath, I desire, I think every day a year, and every year an age till I be in heaven, at home, in my Father's arms, that I may behold and see him, and that immediately, I say immediately in his glory.* This is one way of beholding Christ, it is an immediate sight.

John 3. 3.

John 17. 24.

2. It comprehends the fruition and enjoyment of Christ in his glory. Surely the Saints shall not be meer idle spectators of the glory of Christ, but they shall enjoy him, and be taken into fellowship with him: it was said of Moses, that he did see the Land of Canaan; but he was not admitted into it; it is otherwise with the Saints, they shall see heaven, and they shall enter into heaven, *come thou faithful servant, and enter into thy Master's joy;* not only behold it, but enter into it; they must behold Christ, and take possession of Christ, and enjoy them as their own. And thus the word *to see, or behold,* is often used in Scripture; except a man be born again, he cannot see the Kingdom of God, (i. e.) he cannot enjoy it: and Father I will that those whom thou hast given me be with me where I am that they may behold my glory, (i. e.) that they may enjoy my glory; for Christ is not only glorious in himself, but he is the spring of glory unto others: now in this respect more especially is Christ our *all in all*; he is *all* in himself, and if we enjoy him, he is *all in all* unto us: To see a little into the state and condition of the Saints in glory in this enjoyment of Christ. —

1. They possess Christ as their own; they go to Christ, and they lay hold on him, saying, *thou art mine.* It was indeed the language of the spouse whilst yet on earth, *I am my beloved's, and my beloved is mine;* there's a right, and a propriety made over to her in her betrothing unto Christ, but after the solemnity of the marriage is over, the possession is then more full; when once the spouse comes to behold Christ in his Kingdom, she may then go boldly to her beloved, and say, *all I see is my own; I had thee in hope, but now hope is vanished, and actual enjoyment comes in place: lo, now I have thee in my eye, and in my heart, and in my hands, and in my arms; and as nothing shall separate us now, for all our enemies are trod underfoot, so never will I part with thee, so far as to be out of my eye, I will still behold thee, and in beholding I will still possess thee, for thou art mine own.*

2. They

2. They have the use of what they possess; and this is an infinite good to the Saints; they shall not only possess Christ, but they shall have what use they will of Christ, and of all in Christ; they shall as they please make use of his humanity, and of his Deity, of his glorious Essence, and of his glorious attributes; O wonder! that a Saint should come to Christ and say, *O my Lord, thou art mine, and my pleasure is to make use of thy wisdom, power, and mercy*; and that Christ should reply, and say, *welcome sweet soul, use me and all my glory as thou pleasest, why thus it is*; even as a friend will say to his friend, *make use of all I have as your own*; so will Christ come to his Saints, and bid them make use of all his riches, glory excellency, even as they will, even to the utmost that they are capable of.

3. They have the sweet and comfort of all they use; and this makes up a compleat enjoyment. In things below we may have the possession of them, and the use thereof, but if we have not the sweet and comfort of that we use, we cannot be said truly or fully to enjoy those things; what is the possession and use of meat and drink, if we taste not the sweet of them? Hence God is said to *give us all things richly to enjoy*; no creature can give us richly to enjoy another, one may give us such and such things wherein there may be comfort, but he cannot give us comfort in such things, it is only God that can give us that; it is so with the Saints in glory, God gives them all things, yea, Christ gives himself to them as *all in all*, to enjoy him richly, fully, sweetly, to the very uttermost. This another way of beholding Christ, it is a fruition or enjoyment of Christ, wherein and whereby he is our *all in all*.

4. It comprehends all the effects and consequents of such a beholding of his glory, which are infinite delight and complacency in the will, and all praise and thanksgiving in the mouthes of his Saints. For the first, It is disputed whether Eternal happiness be more in the acts of the understanding, or if the Will? and some conclude that it is principally in the will, because that is an active appetite, and predominant in a man, indeed the whole of a man, oh the joy, delight, and complacency that will arise in the will upon the seeing and beholding of Jesus Christ! they shall delight infinitely in the Essential glory of Christ, and in the declared glory of Christ; they shall delight in all that glory that is reflected upon Christ by all his creatures in heaven; they shall delight in his presence, and in his love, *Christ is all delights*, and how then should they but delight in Christ? for the second, as they delight in their wills, so will their mouthes be filled with praises; we read of Saints and Angels continually praising God in heaven; there shall be none of our duties of mourning, fasting, praising, humbling; the acts of patience and justifying faith shall cease in heaven; but the duty of praising, and glorifying God will continue to all Eternity. Methinks I see the Saints following the Lamb; methinks I hear the familiar converses betwixt Christ and them; as Christ opens himself to them, so they to him; first, he begins; *Oh my dearest Saints, you are they, for whom before all time I decreed this heaven, and now you see the execution of my decrees; whiles the world stood, I was still carrying on the work of your salvation, either in doing or suffering, or in successive works, applying my doings and sufferings, my active and passive obedience to your persons, and now the World is at an end, you see the end of my work, and the end of your faith, which is the Eternal Salvation of your souls; Oh how I have my wish, and you have your happiness; here you and I will live together, that I may for ever behold you, and that you may for ever behold me, and my glory; which no sooner said, but methinks I hear all those innumerable Saints in heaven to answer, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, and therefore unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings unto God and his Father, to him be glory and dominion for ever and ever. Amen. Yea, methinks I hear every creature in heaven say, blessing, honour, glory, and power be unto him that sitteth on the Throne, and unto the Lamb for ever and ever. Amen.* Why this is their continual work in heaven; they have nothing else to do, but with joy and gladness to sing forth the praises of God, and of Christ, and that his mercy endureth for ever. And this likewise is comprehended under that notion of the Saints beholding of Christ, which compleatly makes up the proposition asserted, *that Christ, or the glory of Christ, which the Saints shall behold to all eternity, is their all in all.*

Rev. 5. 12.

Rev. 1. 6.

Ver. 13.

Thus far we have propounded the object which is Jesus carrying on the Salvation of his Saints in his coming again to earth, and taking them up with himself and his Angels into heaven; our next work is to direct you how to look unto Jesus in this respect, and then we have done.

CHAP. II. SECT. I.

Of knowing Jesus as carrying on the great work of our Salvation in his second coming.

WHAT looking is, and what it contains, we have often heard; and that in these respects we may look on Jesus.

1. Let us know Jesus, carrying on the Saints Salvation in his second coming, and taking them to Heaven. Many glorious excellent things, many precious passages, many high and heavenly carriages are in this transaction; Is it not of high concernment that he that now sits at God's right hand interceding for us, should thence come again to judge the World, and after judgment take up his Saints with him into glory? can we read of the several actings of this general Assize, and not desire to read on still? nay, is not all our reading mixt with admiration of every passage? come! wonder, and sit, and pause, and stop, at every word; stay and wonder, and adore that light, which appears in any beam of truth, and in the admiration of that truth which doth appear, cast thy self down at the feet of Christ, and cry out; *O the depth of Glory, and Majesty, and goodness, and grace in thee! O the riches of love that thou shouldst let out thy self in these several admirable dispensations!* come be exact in this study; gather up all the crumbs and fillings of this gold; the least beams of the glory of Christ (especially as it shines and glitters at his second coming) have so much light, and love, and splendour in them, as that they will be very sweet to look upon them: every piece or part of this knowledge will be of special use and worth, yea the low and imperfect knowledge of this myltery is of infinite more value then the high and perfect knowledge of Ten thousand things besides. And one thing (O my soul) let me tell thee it is possible for thee to attain a very sweet, and satisfactory degree of this very knowledge. And therefore study close, run over again all that hath been spoken, and dig yet deeper into that glorious mine; content not thy self with a bare discovery of that gold-oare which is only upon the superficies or top of the mine, but go so far as to find out the inward spiritual, and experimental knowledge, which the Saints by the light of the Spirit may come to attain. O study Christ in his second coming to judgment.

SECT. II.

Of considering Jesus in that respect.

2. **L**ET us consider Jesus, carrying on this work of Salvation at his second coming. It is not enough to know, but we must meditate and seriously consider of it. A meer student may know Christ, and study Christ, as he knows and studies other things: he may keep together many notions concerning Christ, and his coming to Judgment, but he hath no impression of the holiness of Christ upon his heart: and in this respect he is a stranger to Christ and all his actings; alas, he studies Christ, but he doth not rightly, seriously, inwardly consider of Christ, but he doth not look unto Jesus, as one that looks to his pattern, or as one that looks to his refuge, hope, and help; true and spiritual consideration, is a serious matter; its not some few and fleeting thoughts that are the discharge of this work, but thoughts resting, dwelling, fixing, and staying upon Christ, until they come to some profitable issue; O it is another manner of business then many are aware of; it's a thinking with thought upon thought; it's a reiteration and multiplication of the thoughts of the mind upon the Subject propounded; so the Scripture expresseth it, *I looked on all the works that my hands had wrought, and in that next verse, I turned to see; he looked, upon and considered his works, and he returned to behold them; he thought on them before, but now he returned to think; he renewed his thoughts upon the matter, and took a new view of them. Indeed when the understanding works seriously and spiritually, it will fetch things into sight, and not only so, but it will hold them there, and fasten upon them, and when they are gone, it will fetch them again, my soul hath them still in remembrance, my soul in remembering doth remember them, and will not off till the end he obtained; so a man eyes Christ, till he have more of Christ, more of his presence,*

Eccles. 2. 11,
12.

Lam. 4. 20.

presence, and more of his light, and more of his favour, and more of his image. O let this be our work; let us thus consider Jesus in reference to his second coming to judgment. And that we may do it in Order—

1. Consider Christ's preparing for judgment; realize it as if thou sawest or heardest the same; no sooner the time determined which God hath appointed, but Christ commands, make ready ye Angels to wait upon me, and make ready ye glorious souls that now are with me; it is the Fathers pleasure, and it is my pleasure to go down into the nether World, and to call before me all the men and women that ever lived in it; there will I pass my doom upon all flesh, and reward every one, good and bad, according to his works. O what a shout may I imagine in heaven at this news! what joy is in the souls of Saints that now they must go to their bodies, and enter into them, that both their souls and bodies, which sometimes lived together, may now dwell together with Christ, in glory, and never part more? if those that live on earth are commanded by Christ, *To lift up their heads, because their redemption draweth nigh*; how much more shall they joy in Heaven, who also have waited for the adoption, to wit, the redemption of their bodies, that now the long-looked-for day is come, it is come, O the exaltation of the Angels at this tydings! This is worthy a pause, a *Selah* to be set upon it. Rom. 8. 23.

2. Consider Christ's coming to judgment; all now in readiness, the Son of God comes forth with all his glorious attendants; *For the Son of man shall come in the glory of his Father with his Angels*, and with the souls of Saints, that for a time have been in Paradise. Oh what a goodly sight is here! In this meditation I may see with John, *The new Jerusalem coming down from God out of heaven, prepared as a Bride adorned for her husband*. Down comes Christ, and down come the Angels, and down come the spirits of the just made perfect: and as they come along, see how they shake the Heavens, and dim, and dark the very lights of Heaven; see what a flood of fire goes before them; see how they pass into the cloud, where Christ makes a stand, and erects a Throne for himself to sit on. Sure 'twill be a gilded glorious cloud, when Christ with all his celestial servants shall sit upon it: a mornings cloud gilded with the beams of the Sun is admirably fair and shining; but what a shining cloud is that where the Son of righteousness with all his morning stars do sit and shine? here's enough to dazzle my eyes, and to take up my thoughts; O my soul think on it! Matt. 16. 27. Rev. 21. 2.

3. Consider Christ's summons of the Elect to come under judgment; no sooner in the cloud, but *He shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four winds, from the one end of heaven to another*. Will not this be a strange sight to see, Christ a coming, with Trumpets sounding before him, causing all the dead to awaken out of their sleeps of death; the very sound of this Trumpet was ever in Jerom's ears, *Arise ye dead and come to Judgment*, and no question but thy ears shall be filled with the blast thereof; the Trumpet shall sound that shall be heard over all the World; and then shall the dead arise out of their graves; and every Saints soul shall re-enter into his own body, by vertue of the resurrection of Christ their Head. Can I pass this meditation without some reflection on my self? O my soul how joyfully wilt thou greet thy body, when thou shalt enliven it again? how wilt thou say, O my dear Sister, whom I left behind me in the dust when I went to Heaven? how sweet is thy carcass, how comely is thy countenance? how do I enter into thee, and animate thee, and I will never more leave thee; thou wast my yoke-fellow in the Lords Labours, and my companion in persecution and wrong; now shall we enter together into our Masters joy? see, lift up thy head, behold Jesus Christ yonder sitting in the cloud; and lo here the Angels waiting on us, and coming to take us with the rest of the Saints into the Air, to meet our Redeemer there. Could I but realize this summons, this resurrection, this meeting of the soul and body, and going with the Angels into the judgment-seat, oh how would it work! and what work would it make within! Mat. 24. 31.

4. Consider Christ and the Saints meeting at the judgment day; oh how shall the Saints look, and stare, and gaze at the beauty of Jesus Christ? oh how will they break out into admiration at the first view of those glories which never before appeared on this side Heaven? is not this he (*will they say*) of whom we read so often, that he was fairer than the sons of men? that he was white, and ruddy, the chiefest of ten thousands; that his countenance was as *Lebanon*, excellent as the Cedars, glorious as when the Sun shineth in his strength: but was ever the half told us of what now we see, and behold? O the super-excellent, transcendent beauty of this Son of righteousness! O the treasures of loveliness in this Jesus Christ never seen before! And thus as they admire, so they adore;

adore; now they begin those Hallelujahs, that never, never shall have end; they fall at the feet of Christ, and the Lord Christ takes them up with his hands, and folds them in his arms; oh what mutual reciprocal salutations are these betwixt Christ and his members? oh my head! and oh my body! oh my husband! and oh my spouse! oh my dear! and oh my darling! never two lovers met with such heat of love, as Christ and his Saints; come, saith Christ, and sit you down here at my right hand, and let the world be on my left hand; it was otherwise with you in your life-time, my gold and my jewels were then cast in the dust; you were then cloathed with infamy, and the vilest of men were then guilded with honour; but now I will set all right, now the dust shall be swept away, and the jewels of my Kingdom shall be gathered up; now the Goats shall be driven into the desert, and you who are the Sheep shall be brought into my fold. Oh my soul, what a meeting is this? what a sight will this be, to behold the Saints in this condition, and thy self amongst them? couldst thou but realize this one very passage, it were enough to quench thy lust, and to kindle a flame of pure love in thy heart to Jesus Christ; it is a quickning, rousing, rising, rejoycing, consideration.

Mat. 25. 34.

5. Consider Christ sentencing the Saints for eternal glory; then shall the books be opened, and all the good works of the Saints shall be revealed and made known; and then shall the Judg from his Throne of Majesty (in the sight and hearing of all the world) pronounce that sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* q. d. Come my Saints, come with me into glory; come now from labour to rest, from disgrace to glory, from the jaws of death to the joys of eternal life; for my sake ye have been railed on, reviled and cursed; but now it shall appear to all those cursed *Esaus*, that you are the true *Jacobs* that shall receive the blessing, and blessed shall you be; come now and possess with me the inheritance of Heaven, where you shall be for love, Sons; for birth-right, heirs; for dignity, Kings; for holiness, Priests: come, you may boldly enter in, for my Father hath prepared, and kept it for you, ever since the first foundation of the World was laid.

O my soul, dost thou not remember when sometimes thou hast been at the feet of Christ in the beauty of holyness, and there tookest in those droppings of his spirit; which were better to thee than the feasts of Kings? dost thou not remember when sometimes thou hast had the very beams of light darted from the face of Jesus Christ, when he whispered to thy soul the forgiveness of thy sins, saying, *Fear not, thy sins shall not hurt thee, I am thy salvation?* oh what joy was then? what meltings, movings, stirrings, leapings of heart were then in thy bosom? but was that joy any thing to this, or to be compared with this? that was a drop, but here's an Ocean, here's fulness of joy; oh what leapings of heart, what ravishments will be within when thou shalt see thy self in the arms of Christ, and shalt receive words of life from the mouth of Christ, in the face of all the World? what a thing will this be, when Christ shall pass a sentence of death on others, and speak words of life unto thee? when thou shalt see him frowning upon the world (and oh those frowns will break the heart) and shalt behold him smiling in the fulness of his love upon thy self? that Christ at such a time should be delighting thee with all the imbraces of love, and with this sweet invitation to Heaven, *Come thou blessed inherit the Kingdom*, it were enough to a spirit a soul half dead; the very meditation of this must needs be sweet.

1 Cor. 6. 2.

6. Consider Christ and the Saints Judging the rest of the world; no sooner are the Saints sentenced, but Christ turns to the wicked, and bids them *go into everlasting fire*; in which sentence the Saints shall joyn with Christ himself, *Do ye not know that the Saints shall judge the World?* when the Saints appear, it is not only by a Summons, but with commission; not only to be judged, but to judge; not only shall they stand at Christs right hand, but they shall sit down on the Throne of the Son of God, to judge the wicked Angels and the World. O the torment! O the vexation of wicked men and Devils, when they shall see those very men whom they scorned, oppressed, persecuted, to be now advanced, not onely to glory, but to be their judges! it is as if some Noble man had wronged some Poor man, and that the King should therefore deliver the Noble man into the power of the poor man, to take his own revenge: Surely, *The ungodly shall see this, and be grieved, he shall gnash with his teeth for indignation, and melt away*; but on the contrary, *The righteous shall rejoyce when he seeth the vengeance, he shall wash his foot-steps in the blood of the ungodly.*

Psal. 112. 10.

Psal. 58. 10.

O my soul, dost thou believe this truth? and art thou confident that thou shalt sit with Christ on his very Throne to judge the World? why then be joyfull in afflictions, exercise thou patience in the censures and judgments of the World, know thou for thy comfort that there is a turn and time of judging, and therefore say, *With me it is a small matter that I should be judged of you, or of man's judgment, as the original hath it, of man's day.* Is it not enough to command patience, if God's day be at hand, when I shall judge my unjust judges; hark what the Apostle saith, *Be patient Brethren unto the coming of the Lord, behold the Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early and latter rain; be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh, — behold the judge standeth before the door.* Come exercise patience, let the World be judging; if they will needs slander, reproach, and persecute thy soul, they had better abuse any judge on earth than thee: though thou art the poorest, weakest, meanest of God's Saints upon the earth, they will know one day that they have abused their own judge in abusing thee. And therefore be thou quiet, silent, patient; Say as David, *let him alone, and let him curse, yea, let him judge, for the Lord hath bidden him; it may be the Lord will look on mine affliction, and will require good for his judging this day; this is his day; but the day of the Lord is my day, and then shall I sit with Christ on his Throne to judge the World.* Oh the sweet that I may suck from this hony-comb, of Christ and his Saints judging the World!

7. Consider Christ and his Saints going up into Heaven. No sooner hath he done his work with the World, and sent them away, but then he shall conduct all his flock like a faithful shepherd to their fold; then shall he go with all his troops following him into Heaven. Hath not Christ said so? *If I go away, I will come again, and receive you unto my self, that where I am, there you may be also.* O those songs of joy, and shouts of praise that will fill the World at that day! And thus as they go along, Heaven opens unto them, and they enter in; what welcomes they have there is past my telling; if we may imagine and guess, O the welcome that Christ will give! *Come my spouse, and come my dear, come all my Saints; here be those Mansions that I went before to prepare and make ready for you, here be those everlasting habitations wherein you and I will dwell together; here is your Fathers house, the building of the wall is all of Jasper, and the worst piece of it is all of pure Gold, like unto clear Glass; why this is your home, your house made without hands, here you and I will spend our time, eternity it self, in joying, enjoying, and beholding of each other.* And as thus Christ salutes them, so will the Angels, those Created Citizens of Heaven salute them too; for if joy be in Heaven at the conversion of one sinner, what joy will there be at the glorification of all these Saints? what welcome, entertainment, will the Angels give to these new guests at their first entrance into Heaven?

O my soul, if thou art one of them that shalt have this welcome, what wilt thou say when thou art admitted in thither! if weeping were in Heaven, wouldst thou not weep for joy? sure these things are no fictions of man's brain, but truths, and realities; and as they are true and real, so they are exceeding full of joy; all the excellencies of this World are but a dream in comparison of them; even the Sun in its brightness is but darkness to this glory that shall then be seen. Come, think over these things, and be so enlarged in thy thoughts, that before they go, thou mayest feel the sweet, and taste of this goodness of the Lord.

8. Consider all the several transactions that will follow in Heaven: then will Christ present all his elect to God his Father; then will he give in all his commissions which he hath received from his Father; *Then will the Son himself be subject to the Father, that God may be all in all.* I cannot stay to enlarge on these; Onely remember, though God may be all in all, that excludes not Christ, for he also is *All in all* to all his Saints, even to all eternity; Immediate visions and fruitions of Christ, as God is the very top of Heavens joy: *Christ is all, and in all;* Christ is the center of Heavens happiness; Christ is the well-spring that fills the capacities of Saints and Angels; Christ is the object of happiness it self, there is as much happiness in Christ as happiness is; what ever belongs to glory, is in Christ, *In him dwells all the fulness:* whatever excellency is in Heaven, it is in Christ, not onely in perfection, but connexion, for all those excellencies meet together, rest in Christ; and Christ is all good things to all his Saints in Heaven; he is Beauty to their Eyes, Musick to their Ears, Honey to their mouths, Perfume to their Nostrils, Health to their Bodies, Joy to their Souls, Light to their Understanding.

- derstandings, Content to their Wills; he is Time without sliding, Society without loathing, Desire without fainting, Alpha and Omega, the beginning and ending; wanting both, needing neither, yet the Author of them both, he is *All in all*, from one, not all. Even all the Strength, Wit, Pleasure, Vertues, Colours, Beauties, Harmony, and goodness that are in Men, Beasts, Fishes, Fowls, Trees, Herbs, and all Creatures, are nothing but sparkles of those things which are in Christ. Christ himself will then supply their use, so that the best Creatures which now serve the Saints, shall not have the honour to serve them then; *There will be no need of the Sun, nor of the Moon, to shine in that City, for the glory of God doth lighten it, and the Lamb is the light thereof.*
- Rev. 21. 23. And hence the beholding of Christ is the *All in all* to his glorified Saints: this was Christ's Prayer, *Father I will that those whom thou hast given me, be with me where I am,*
- John 17. 24. *to what end? that they may behold my glory.* Christ's heavenly presence is conspicuous, he is not present as some things that are not seen, and yet are present; but his presence is, or certainly shall be conspicuous to all his Saints: when he was in the world his glory was covered under a mean outside, he was like a bright light in a dark-Lantern, and there were very few that knew him then; but in Heaven he shall be as a Cabinet opened, or as the Sun in his full glory; *We shall know him as we are known, and behold him face to face, and we shall see him as he is.* Nor only will he be conspicuous, but his presence shall be vital; a stone may be with us, and seen clearly, but there's little in the sight of that; in the beholding of Christ there will be an acting of kindness upon the Saints, there will be visions with life and dear refreshing: O the influences that the sight of Christ will have on his Saints in Heaven! nor only will he be conspicuous and vital, but his presence shall be fixed; he shall abide with the Saints, that they may for ever behold him. Oh if there was such running after Christ in this world, some getting on hills, and others on trees, that they might behold him, when he passed by, what will the sight of Christ in Heaven be, when he shall be alwayes in the eye of his Saints, and never out of sight, when they shall be alwayes viewing of him, and be alwayes satisfied with that view? nor only will he be conspicuous, vital, fixed, but his very presence shall transform; *They shall see his face, — and they shall reign for ever and ever.* O the influence of this sight! it is of such a transforming Nature, that to see the King will make Kings; this vision of glory amounts unto a fruition of glory, if ever thou art a spectator of Christ, thou art sure to be a partaker of Christ in all his glory. *I shall be satisfied, when I awake with thy likeness.* It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; why so? for we shall see him as he is. And no wonder, for if the imperfect beholding of his glory in the glass of his Gospel, change the soul into the same image from glory to glory; how much more shall the full view of his glory in Heaven transform both the souls and bodies of his Saints into a fulness of glory? Here then is the top of Heaven; here is the *All in all*; here is the satisfaction of souls to the very uttermost; if Christ's glory in his transfiguration was so satisfactory to Peter, as that he desired his sight of it might never have end, or interruption; O it is good to be here, let us here build Tabernacles; and yet Peter was only a spectator of this glory, for he had himself no share in it; O then what infinite satisfaction mayst thou expect in the beholding of Christ's Glory in Heaven, which will be accompanied with an everlasting enjoyment? the lusture of his glory will be diffused unto all, so that some shall enjoy the glory of the Sun, others of the Moon, and others of the Stars. O my soul, if thou art but a Star there, yet if thou art filled with that light that comes from the Sun of righteousness, it is enough. O remember! oh consider! oh never forget this *Looking unto Jesus!* as it is thy duty on Earth, so it is thy privilege and highest happiness in Heaven for ever and ever.
- Revel. 22. 4, 5. Psal. 17. 15. 1 John 3. 2. 1 Cor. 13. 12.

SECT. III.

Of desiring after Jesus in that respect.

3. **L**ET us desire after Jesus, carrying on this work of man's Salvation at his second coming. It is true, many shrink at the thoughts of death and judgment; and 'tis an high pitch to desire the dissolution of our selves, and of this world; the best Christians are compounded of flesh and spirit, and if the spirit long to be in Heaven, yet the flesh is loath to leave this Earth. Speak out of my soul, thou prayest daily,

Come

Come Lord Jesus, let thy Kingdome come; but is not the Flesh afraid, lest God should hear thy Prayers? Oh that we could loath our loathness in that respect! oh that we could long for this second coming of Christ to Judgment! And Christians, this is attainable, or otherwise I should not perswade you to it. *I am in a strait* (said Paul) *between two, having a desire to depart, and to be with Christ which is far better:* And this is the voice of the desolate Bride, *Come;* for the Spirit of Christ within her saith come, *The Spirit and the Bride say come.* Yea, the whole Creation saith come, *Waiting to be delivered from the bondage of corruption into the glorious liberty of the Sons of God;* and not only they, but our selves also which have the first-fruits, of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit the redemption of our body. Oh that we could groan! oh that we could come up to this high pitch, even to sigh out, not our breath, but our spirits! even to groan out, not some vapours, but our hearts.

I know it is suitable to flesh and blood to tremble at the thoughts of judgment; When Paul reasoned of righteousness, temperance, and of Judgment to come, Felix trembled. Weak Christians as well as Heathens may have many terrible fancies and notions of that day: Oh to think of a time, *When there shall be a great earthquake, when the Sun shall become black as jet, and the Moon red as blood, when the Stars of heaven shall fall, and when the heavens themselves shall depart as a scroll; when the Trumpet shall sound, that will shake the Earth, and every Mountain and Island shall be moved out of their places; when the Kings of the earth, and the great men, and the rich men, and the chief Captains, and every bonds-man, and every free-man shall hide themselves in the dens, and in the rocks of the Mountains, and shall say to the rocks and to the mountains, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?* Will it not be terrible? if the people were so afraid when the Lord came without such attendants to give the Law upon Mount Sinai; certainly much more terrible must such a coming in this manner be, when he shall come like a revenging judge to take an account of the world for the keeping, or for the breaking of that Law.

In this respect, I wonder not at some weak Christians, that cry out, O Lord thou knowest, that I have not desired this woful day; A wise Jew was wont to say, from a deep foresight of terror of this day, *The Messiah will come, but Lord let me not live to see his coming.* Now to conquer this fear, and to abate such slavish terror in such souls; oh that they would consider it in the whole notion of it, not onely as it shall be a day of blackness, and of terror, but as it shall also be a day of rest and of release. Some are apt to take it up in the half notion of it, they look on it only as a day of judgment, and a day of condemnation, and so they fly from it as from a Serpent; but if they would take it up again, and look on the other side, the Serpent would be turned into a Rod. The day which will be so dreadful to the ungodly, and the beginning of their misery, it will be as joyful to the Saints, and the beginning of their glory.

But in what respect is this day of Christ so desirable a day? I answer, in these particulars—

1. It is a day of refreshing. Here the Saints work in a furnace; *his fire is in Zion, and his furnace in Jerusalem;* but Christ in his second coming (when all the world shall be on fire) shall fan wind (as I may say) on his Saints to cool them; to the wicked it is an hot day, a day of everlasting burnings; but to the Saints it is a day of cooling, quickning, reviving, and refreshing.

2. It is a day of restoring of all things. Every creature is now in it's work-day dressed, all defiled with sin, but at that day there shall be a restitution of all things; all the disorders and ruins which sin hath brought into the world shall then be repaired, and man himself whose sin is the cause of all, shall then be restored to his original glory.

3. It is a day of the manifestation of the Sons of God. Then shall it be known who are true Saints, and who are Reprobates; here we live in confusion, and in our most refined Churches (if we have none scandalous) yet we may have many hypocrites, and we cannot discern them; but in that day it shall be known who are the Lords, and who are not; the hypocrite shall then be unmantled, and the Sons of God shall shine and glitter as the Sun, that all may run and read, *These are God's Elect, these are the Sons and Daughters of the Almighty.*

Rom. 8. 23.

4. It is the day of adoption, and of the redemption of our bodies. It is the day of our Sonship and deliverance; I deny not but that the Saints are adopted and redeemed before this day; but this adoption and redemption is not consummate; nor declared before Christ come again to judgment, then it is that he takes his Saints home to his house, and all the Angels and Men of the World shall understand the love wherewith he loves them; then shall Christ say, *These are my sons whom I have redeemed, and as I have set them free, so now shall they live and reign with me for ever and ever.*

John 14. 3.

5. It is The day of Christ's coming. He was here not long since travailing about the Earth, and about our business; which done, he went away to Heaven upon a special errand for his Saints; and there now he is to intercede for them, to attend the court, to be their Advocate, and to agitate the business of their souls; and withal there now he is to take up lodgings for them, and to prepare them mansions for eternity: And no sooner shall he have dispatched his business there, but he will come for earth again; he will bow the Heavens and come down to give a report of his transactions there; hath he not left us a letter to that effect, *I will come again, and receive you to myself, that where I am, there you may be also.* O why are his Chariots so long a coming? why tarry the wheels of his Chariots?

2 Thess. 1. 7.

6. It is the day of Christ's revealing. Christ to many of his Saints here is hidden and withdrawn; it is true, he may be in them, yea, certainly he is in them by his spirit, but no man knows it, nor themselves neither, which makes them cry, *O where is he whom my soul loveth;* but at this day of Christ's revealing, all curtains shall be drawn aside, Christ shall be unhid, and the Saints shall see him face to face, they shall never lose him more; for without any intermission they shall stare, and gaze, and be ever looking unto Jesus.

Colos. 3. 4.

7. It is the day of Christ's bright and glorious appearing. When he was upon the Earth he appeared in our dress, many then saw him, who then said of him, *There is no beauty in him that we should desire him:* Oh it was a sad sight to see him crowned with thorns and scourged with whips, and nailed to the cross? but in his next appearing we shall see him in his best attire, arrayed in white, attended with the retinue of glory, riding in his Chariot of light, and smiling upon all his Saints. Now is not this desirable? The Apostle tells us of the Saints, *Looking for the glorious appearing of the great God, and of our Saviour Jesus Christ;* therefore surely they desire it.

Tit. 2. 13.

Isa. 53. 11.

Isa. 62. 5.

8. It is the day of Christ's joy. Then he shall see of the travail of his soul, and he shall be satisfied. Now what is the travail of his soul? is it not the perfection of his redeemed ones? oh when Christ seeth this, when he seeth his spouse as without spot, or wrinkle; then shall be fulfilled that prophesie, *As the Bridegroom rejoiceth over the Bride, so shall thy God rejoyce over thee:* look how the joy of a Bridgroom is over his Bride upon the wedding-day, (surely then it ever) all is love and joy; so is Christ's joy over his Saints at the last day; then begins that joy that never, never shall have end, there shall be no moment of time wherein Christ will not rejoyce over his Saints for ever after.

Hos. 2. 18.

Cant. 4. 10.

Rev. 19. 7.

Rev. 21. 9.

9. It is the day of Christ's perfection. Christ as Mediator is not fully perfect till all his members be in glory united to him: As an head that wants an arm, or hand, or leg, we say is lame; so it is a kind of mystical lameness that Christ our head hath not with him all his members; the Saints are little pieces of mystical Christ, and it shall not be well till Christ gather in his arms, and thighs, and pull them nearer to himself in glory: and is not this desirable to see the Lord Jesus Christ as Head of the Church in his perfection? to see the Son of righteousness with every beam united to him? O desirable day!

10. It is Christ's Wedding-day, or the Marriage day of the Lamb. The Saints are betrothed to Christ when first they believe in Christ, that is Christ's word, *I will betroth thee unto me, and thou art my sister, my spouse, not my Wife;* thou art not yet married, onely contracted here: but at that day the marriage of the Lamb will be compleat, and then will the voice be heard; *Let us be glad and rejoyce, and give honour to him, for the marriage of the Lamb is come, and his Wife hath made herself ready.* O the joy that Christ, and Saints, and Angels, and all that belong to Heaven will make at this marriage! *Blessed are they that are called to the Marriage-supper of the Lamb.* One of the seven Angels that came to John in visions, talked with him, saying, *Come hither, and I will shew thee the Bride, the Lambs Wife.* If the espoused Virgin be willing to be married, how is it that we cry not, *Come Lord Jesus, come quickly?*

1 Cor. 5. 24.

11. It is Christ's day of presenting his Saints unto his Father; he delivers up the Kingdom to God, even the Father. Then shall he take his Bride by the hand and bring her to his

his house, and present her in all state and solemnity to the Father. Is not this a desirable day? surely Christ rejoiceth, and his very heart even springs again to present his Church unto his Father, *Father here behold my Bride that I have marryed unto myself.* It is true, a Child may sometimes marry such a one, as he may be ashamed to think of bringing to his Fathers house; but how mean and sinful soever we are of our selves, when once we are marryed unto Christ, he will not think it any dishonour, no not before his Father, that he hath such a bride, *Father (will he say) lo here all my Saints of all that thou hast given me, I have lost none, but the children of perdition, these are mine, dearly bought, thou knowest the price, O welcome them to glory.*

12. It is the day of Christ's glory. What glorious descriptions have we in scripture of Christs coming to Judgment? *The Son of man shall come from heaven with power and great glory; and the work no sooner done, but he shall return again into Heaven with power and great glory.* Not to mention the essential glory of Christ, O the glory of Christ as Mediator; all the glory that *Abashuerus* could put upon his favourites was nothing to this spiritual and heavenly glory, which the Father will put upon the Son; it is a glory above all the glories that ever were, or ever shall be; it is an eternal glory; not but that Christ shall at last give up his Kingdom to his Father; he shall no more discharge the acts of an Advocate, or intercessor for us in heaven, onely the glory of this shall always continue; it shall to all eternity be recorded that he was the Mediator, and that he is the Saviour that hath brought us to life and immortality, and upon this ground the tongues of all the Saints shall be employed to all eternity to celebrate this glory. This will be their everlasting Song, *Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be glory and dominion for ever and ever, Amen.* Now is not this a desirable thing? do we believe there is such a thing as Christ's mediatory glory, and Christ's essential glory? as Christ's humane glory, and Christ's divine glory? and have we no desires to behold this glory? surely Christ himself desired it of God, he would have his Saints with him where he is, that they might behold his glory; and shall not we desire it, whom it most concerns? O the sweet temper of the spouse when she cryed out, *Make haste my beloved and be thou like a Roe, or to a young Hart upon the mountains of spices!*

Math. 24. 30.

Rev. 1. 5, 6.

Cant. 8. 14.]

Come now, and run over these particulars; surely every one is motive enough to desire this day; it is a day of refreshing, a day of restoring, a day of manifestation of the sons of God, a day of adoption, and of the redemption of our bodies; a day of Christs coming, of Christ's revealing, of Christ's appearing, of Christ's joy, of Christ's perfection, of Christ's Wedding, of Christ's presenting of his Saints, of Christ's glory; what are we not yet in a longing frame? the wife of youth that wants her husband for some years, and expects that he should return from over Sea-lands, she is often on the shore, her very heart loves the wind that should bring him home; every Ship in view, that is but a drawing near the shore, is her new joy, and new reviving hopes, she asks of every passenger, *O saw you my husband? what is he a doing? when will he come? is he not yet Shipped, and ready for a return?* souls truly related to the Lord Jesus Christ should methinks long no less; O what desire should the Spirit and the Bride have to hear when Christ shall say to his Angels, *Make you ready for the journey, let us go down and divide the skies, and bow the Heavens; I'll gather my prisoners of hope unto me, I cannot want my Rachel, and her weeping Children any longer, behold I come quickly to judge the Nations?* Methinks every spouse of Christ should love the quarter of the sky, that being rent asunder should yield unto her husband; methinks she should love that part of the heavens, where Christ puts through his glorious hand, and comes riding on the Rain-bow and Clouds to receive her to himself. I conclude this with the conclusion of the Bible, *He that testifieth these things, saith surely I come quickly, Amen. Even so, come Lord Jesus.*

Rev. 22. 20.

SECT. IV.

Of hoping in Jesus in that respect.

LET us hope in Jesus, as carrying on the great work of our salvation for us in his second coming. Hope is of good things to come; hope is an act of the will extending it self towards that which it loves as future; onely the future good as it is the

the object of hope is difficult to obtain, and therein it differs from desire; for desire looks at future good without any apprehension of difficulty, but hope respects the future good as it is gotten with difficulty. Lazy hopes that will not be in use of means, though difficult, are not true hopes; we see many desirable things set before us, of which we may say, *Oh that we had our part and portion of them!* but shall we go on, and search and find out the truth, whether we have any part or portion in them? or whether we have any hopes of any such thing? oh this is worthy our pains! come then, let us yet make a further progress, let us not only desire that it may be thus and so; but let us say, on some sure and certain grounds, we hope it is thus and so; we hope Christ will come again, and receive us to himself, that where he is, there we may be also.

John 14. 3.

Heb. 9. 12.

Indeed there is the Christians stay and comfort; such an hope is a sure Anchor, that will hold the ship in a storm; onely because our souls lie upon it, we had need to look to it that our hopes be true; the worst can say, *They hope to be saved as well as the best;* but I fear the hopes of many will be lamentably frustrated. Our Saviour brings in many pleading with confidence at the last day for life, who shall be rejected with miserable disappointment; *Many shall say to me at that day, Lord, Lord, &c. and I will confess unto them, I never knew them; depart from me.* Now to clear this point, that our hopes, are of the right stamp, and not counterfeit hopes, I shall lay down some signs, whereby we may know that Christ's coming is for us, and for our good, and for the grace that is to be given us at the revelation of Jesus Christ.

1 Pet. 1. 3, 4.

John 3. 3.

Math. 19. 28.

1 Cor. 15. 51.

1. If we are born again, then will his glorious coming be to glorify us, *Blessed be the God and Father of Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope, to an inheritance incorruptible.* Whoever hath the true hope of Heaven, he is one that is begotten again; so our Saviour, *Except a man be born again, he cannot see the Kingdom of God.* Many things may be done, as Herod heard John the Baptist, and did many things: but except a man be born again, those many things are in God's account as nothing. When Peter had told Christ, that he and his fellow-disciples had forsaken all, and followed him; *Then Jesus said, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye shall also sit upon twelve Thrones, Judging the twelve Tribes of Israel.* q. d. Peter, you have forsaken all, and followed me; but know, that bare forsaking is not enough: but you who have felt the Work of God regenerating your souls, upon which ye have followed me, ye shall sit upon twelve Thrones. In those who are alive at the last day there will be a change, and this change will be to them instead of death; *Behold I shew you a mystery, we shall not all sleep, but we shall all be changed.* Certainly in those who at the last day shall sit on Thrones with Christ, there must be a change likewise in this life; (i. e.) a new spirit, and a new life must be put into them: Oh what a change is this! suppose a rational soul were put into a beast, what a change would be in that Creature! suppose an angelical nature were put upon us, what a change would there be in us? oh but what a change is this, when a man is born again of water and of the spirit; I must tell you, that the highest degree of glory in Heaven, is not so different from the lowest degree of grace here, as the lowest degree of grace here is different from the highest excellency of nature here; because the difference betwixt the highest degree of the glory of Heaven, and the lowest degree of grace is only gradual; but the difference that is betwixt the lowest degree of grace, and the highest excellency of nature is a specifical difference. Oh there's a mighty work of God in preparing souls for glory by grace, and this change must they have that must sit on Thrones. Come then, you that hope for glory, try your selves by this; is there a change in your hearts, words, and lives? is there a mighty work of grace upon your spirits? are you experienc'd in the great mystery of regeneration? why here's your evidence, that your hopes are sound, and that you shall sit upon Thrones to judge the world.

Heb. 9. 28.

2. If we long for his coming, then will he come to satisfy our longings. *Blessed are they that hunger and thirst, for they shall be satisfied;* how satisfied, but in being saved? Christ was offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin to salvation; unto them that look for him, or long for him, shall he appear the second time unto salvation; it is very observable, how this looking for Christ, is in Scripture a frequent description of a true believer in Christ. Who are true, sincere, and sound Christians, but such as live in a perpetual desire and hope of Christ's blessed coming? they are ever looking for, and hastening unto the coming of the day of God. Here are two signs in one verse, looking for, and hastening unto; true believers

2 Pet. 3. 12.

believers are not only in a posture looking for the coming of Jesus Christ, but also, as it were, going forth to meet Jesus Christ with burning Lamps. *Luther could say, That he was no true Christian, neither could he truly recite the Lord's prayer, that with all his heart desired not this day of the coming of Christ.* It is true, that whether we will or no, that day will come, but in the Lord's prayer Christ hath taught us to pray that God would accelerate and hasten the day of his glorious coming, *thy Kingdom come, (i.e.) the Kingdom of glory at the Judgment, as well as the Kingdom of grace in the Church.* It is true, that the day of the Lord is a terrible day, the Heavens, and Earth, and Sea, and Air shall be all on a bone-fire, and burn to nothing; *nevertheless we according to his promise look for new Heavens, and a new Earth;* we that have laid hold upon God, and laid hold on him by the right handle, according to his promises, we look for this day of the Lord, we look for it, and hasten unto it, we are glad it is so near, and we do what we can to have it nearer, with an holy kind of impatience we beg of the Lord, *Come Lord Jesus, come, quickly.* This was Paul's character, *We know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but our selves also, which have the first-fruits of the spirit, even we our selves groan within our selves, waiting for the adoption, to wit the redemption of our bodies:* God's children, such as have the first-fruits of the spirit, the beginnings of true saving grace in them; they constantly look and long for the day of full deliverance, or of the coming of Christ. This the Apostle instanteth in his Corinthians, *ye come behind in no gift, waiting for the coming of our Lord Jesus Christ;* and in like manner he writes to his Philippians, *Our Conversation is in Heaven from whence also we look for the Saviour, the Lord Jesus Christ:* And to Titus himself he writes the same things, *We look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.* Now Christians lay this character to heart, do you long, pant, and look for this glorious and second coming of Christ? have you any such wishes, and sayings of heart and mind as these are; *Oh that Christ would appear! Oh that Christ would now break the Heavens, and come to Judgment! oh that I could see him in the Cloud, and on his Throne! oh that his enemies were ruined, my sins subdued, my soul saved, that I might serve him without weariness, for ever and ever!* Surely if these elongations of soul be in you, it is a comfortable evidence that your hopes are sound, and that Christ will come to receive you to himself, and to bring you to glory.

Mat. 6. 10.

Rom 8.22,23

1 Cor. 1. 7.

Phil. 3. 20.

Tit. 2. 13.

3. If we love Christ's appearing, then will he appear on our side, *Henceforth there is laid up for me a Crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto them also that love his appearing.* A true Christian loves Christ's appearing in ordinances, and in all the means of grace, how much more in his own person? but how should we love that we see not? O yes! there's a kind of an Idea of Christ, and of his glorious appearing in every sanctified soul, and in that respect we love him though we cannot see him, *Who having not seen ye love, saith the Apostle: and so your love and faith at the appearing of Jesus Christ shall be found unto praise, and honour, and glory.* Those that have not seen Christ, and yet love the Idea of his sight, even they shall appear at the appearing of Christ in praise, and honour, and glory. Is not the Crown laid up for them that love the appearing of Christ? is it not a sign of a good cause to love a day of hearing? surely the love of Christ's coming cannot consist without some assurance that a soul shall stand upright in the Judgment. He that hath not a confidence in his cause, loves not the coming of the Judge; no guilty prisoner loves the Sessions, or loves the judges presence; it is the cry of Reprobates, *O ye mountains, and O ye Rocks fall on us, and hide us from the face of him that sitteth on the Throne.* But as for Christ and his Saints; O the mutual loves, and mutual longings in their breasts! The last words that Christ speaks in the Bible (and amongst us last words make deepest impressions) are, *Surely I come quickly;* and the last answer that is made in our behalf, is, *Amen, even so come Lord Jesus.* I know this Character is near the former, and therefore I shall pass it over.

1 Pet. 1. 8.
Verse. 7.

Rev. 6. 16.

4. If our works be good, then will he reward us according to our works. At that great day this will be the trial, works? are no works? *Then will he say to them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you, for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me.* Here were works, upon which followed the rewards of Heaven for these went into eternal life. I know Works are not meritorious, and yet they are evi-

Mat. 25. 33,
34, 35, 36.

Verse 45.

Mat. 10. 24.

dences ; I know works without Faith are but glisterings fins, and yet works done in faith are signs, and fore-runners of eternal glory ; I know that if all the excellencies of all the moralities of all the men in the world were put together, these could never reach glory, and yet a cup of cold water given to one of Christ's little ones in the name of a Disciple of Christ shall not lose its reward. If a Christian doubt, how should I know that my works are of a right stamp. I answer, 1. Look at the principle, is there not something above nature ? do I not find some new light let out by God, that shews a glory, and excellency, and beauty in good works ? is there not something in me that makes the same to be sweet, or pleasant, or agreeable to me ? 2. Look at the end ; natural works have no better end than self and creature-respects ; but in my works is there no aim at something higher than self ? whatever I do, is not this in mine eye, that all I do may tend to the honour and glory of God ? I had need take heed of vain-glory, and self-applause ; the Godly at the day of Judgment do not know the good works they did ; if my aim be at God I shall forget my self, as if all I did were swallowed up in God. 3. Look at the manner of my doing works : *Uzzah* had a good intention, but his work was not good, because the manner was not good ; are my works according to the rule ? do they carry a conformity to the Law of God ? *Let every man try his own work* in this : O my soul bring thy works to the touch-stone, the Scripture, the Rule of goodness, is not all thy gold then discovered to be dross ? the Scripture doth not only tell of works, but tells us the manner of performing them ; as for instance, if rightly done, they must be done in zeal, in fervency, in activity ; thus Gods people are called a *peculiar people, zealous of good works* ; a formal, customary, superficial performance of holy works fails in the manner of performing them : what, are my works performed in zeal ? is there not too much of coldness, emptiness, formality in all I do ? why, thus may I know whether my works are of a right stamp ; certainly all works, duties, actings, which are not done by a gracious heart, through a gracious power, to a gracious end, in a gracious manner, are sins, and not such works as shall have the rewards of Heaven. Some may object, this is an hard saying, who then shall be saved ? I answer, 1. By concession, very few ; *What is the whole company of Christians, besides a very few* (said *Salvian*) *but a sink of vices* ? are they only good works which are thus and thus qualified ? it were enough to make us all fear all the works that ever we have done. But secondly, here's all our hope, that in a Gospel-way Christ looks at our good works in the truth of them, and not in the perfection of them ; no man goes beyond *Paul*, who *when he would do good, found evil present with him* : Alas, there's a perpetual opposition and conflict betwixt the flesh and the spirit, so that the most spiritual man cannot do the good things he would do ; and yet we must not conclude, that nothing is good in us, because not perfectly good. Sincerity and truth in the inward parts, may in this case hold up our hearts from sinking ; as he in the Gospel cried, *I believe Lord, help my unbelief* ; So if we can but say, *I do good works, Lord help me in the concurrence of all needful circumstances*, here will be our evidence that our hopes are sound, and that Christ will sentence us to eternal life. *Come ye Blessed, &c.* and why so ? *For I was an hungry, and ye gave me meat, &c.*

Rom. 7. 18, 19

5. If we believe in Christ, then shall we live with Christ ; if we come to him and receive him by Faith, then will he come again, and receive us to himself, that where he is, there we may be also. Good works are good evidences, but of all works those of the Gospel are clearest evidences, and have clearest promises ; come then, let us try our obedience to the Commandments of Faith, as well as Life ; let us try our submission to the Lord by believing, as well as doing. Surely the greatest work of God that ever any creature did, it is this Gospel-work, when it apprehends its own unworthiness, and ventures it self and its estate upon the righteousness of Jesus Christ : if we were able to perform a full, exact, and accurate obedience to every particular of the moral Law, it were not so great a work, nor so acceptable to God, nor should be so gloriously rewarded in heaven, as this one work of believing in his Son Jesus Christ. This is the work to which in express terms salvation, Heaven, and glory is promised ; *He that believeth on the Son hath everlasting life ; and he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but he hath passed from death to life* — *And this is the will of him that sent me, that every one that seeth the Son, and believeth on him may have everlasting life* — *And these things are written that ye might believe that Jesus is Christ the Son of God, and that believing ye might have life through his name* — *Believe on the Lord Jesus Christ, and thou shalt be saved* — *And if thou shalt confess*

John 3. 36.

John 5. 24.

John 6. 40.

John 20. 31.

Acts. 16. 31.

confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—And we are not of them who draw back unto perdition, but of them that believe unto the saving of the soul.—And these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have everlasting life. Why this above all is the Gospel work, to which are annexed those gracious promises of eternal life. So that if we believe in Christ, how may we be assured that we shall live with Christ.

O my soul, gather up all these characters, and try by them. Every one can say, that they hope well, they hope to be saved, they hope to meet Christ with comfort, though they have no ground for it but their own vain conceits; but hope on good ground, is that hope that maketh not ashamed; say then, art thou born again? dost thou look and long for the coming of Christ in the clouds? dost thou love his appearing? art thou rich in good works, ready to distribute, willing to communicate? dost thou obey the commandments of faith as well as life? sure these are firm, and sound, and comfortable grounds of an assured hope. Content not thy self with an hope of possibility, or probability; but reach out to that plerophory, or full assurance of hope; the hope of possibility is but a weak hope, the hope of probability is but a fluctuating hope, but the hope of certainty is a settled hope; such an hope sweetens all the thoughts of God and Christ, of death and judgment, of Heaven, yea, and of Hell too, whiles we hope that we are saved from it; and are not the Scriptures written to this very purpose, That we might have this hope? are we not justified by his grace, that we might be heirs in hope, heirs according to the hope of eternal life? and was not this David's confidence, Lord I have hoped for thy salvation? why then art thou cast down O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.

If I may here enter into a Dialogue with my own poor, trembling, wavering soul.—
 Person—why art thou hopeless O my soul? wouldst thou not hope, if an honest man had made thee a promise of any thing within his power? and wilt thou not hope when thou hast the promise, the oath, and the covenant of God in Christ? —Soul—
 Yes; methinks I feel some little hope, but alas it is but a little, a very little.—Person—
 Ay but go on my soul, true hope is called a lively hope, and a lively hope is an efficacious hope; no sooner faith commends the promise unto hope, but hope takes it, and hugs it, and reckons it as its Treasure, and feeds on it as Manna, which God hath given to refresh the weary soul in the desert of sin; go on then, till thou comest up to the highest pitch, even to that triumphant joyfull expectation, and waiting for of Christ in glory—

Soul—Why, methinks I would hope, I would ascend the highest step of hope; but alas I cannot; Oh I am exposed to many controversies, I am prone to many unquiet agitations; though I have a present promise, yet I extend my cares and fears even to eternity: Alas, I cannot comprehend, and therefore I am hardly satisfied; my finfull reason sees not its own way and end, and because it must take all on trust and credit, therefore it falls to wrangling; nay, Sathan himself so snarles the question, and and I am so apt to listen to his doubts, that in the conclusion I know not how to extricate my self.—Person—Sayst thou so? surely in this case there's no cure, no remedy, but only the testimony of God's Spirit; but faith not the Apostle, That the spirit of it self

bears witness with our spirit, that we are the children of God? if a Man or Angel, or Archangel should promise Heaven, peradventure thou mightest doubt; but if the Supreme Essence of the Spirit of God bear witness within, what room for doubting? why, this voice of the spirit is the very voice of God; hark then, enquire O my soul, if thou hast but this testimony of the spirit, thou art sure enough.—Soul—Oh that it were thus with me! oh that the spirit would even now give me to drink of the wells of salvation! oh that the spirit would testify it home! oh that he would shine upon, and enlighten all those graces which he hath planted in me! fain would I come to the highest pitch of hope, oh that I could look upon the things hoped for as certainly future.—Person—Thou sayst well O my soul, and if these wishes be real, then pour out thy self unto God in prayer; this was the Apostles method, Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost; let this be thy practise, pray as he prayed, pray thou for thy self as he prayed for others; if an earthly Father will hearken to his child, how much more will God the Father give the spirit to them that ask the spirit of him.—Soul—Why if this be it; to thee Lord do I come, O give me the Spirit, the witness of the Spirit,

Rom. 10. 9.
 Heb. 10. 39.
 1 John 5. 13.

Rom. 5. 5.

Heb. 6. 11.

Rom. 15. 4.
 Tit. 3. 7.
 Psal. 119. 166.
 psalm. 24. 11.

Rom. 8. 15.

Rom. 15. 13.

Luk. 11. 13.

Psal. 35. 3.

Psal. 16. 9.

Lam. 3. 24,
25, 26.

1 Pet. 1. 13.

the first-fruits of the spirit, the sealing of the spirit, the earnest of the spirit. O give me the spirit, and let the spirit give me this hope. *O the hope of Israel, and Saviour thereof in the time of trouble, why shouldst thou be as a stranger in my soul, and as a way-faring man that turneth aside to tarry for a night? Come, O come, and dwell in my soul, Come and blow on my garden, that the spices thereof may flow out: come and fill me with a lively hope; yea Lord excite, and quicken, and stir up my soul to act this hope, yea, so illighten, or shine upon my hope, that I may know that I hope, and know that I joyfully expect, and wait for the coming of Christ: O Let me hear thy voice, Say unto my soul I am, and will be thy salvation.*——*Person*——Well now, thou hast prayed, O my soul, Come, tell me, dost thou feel nothing stir? is there nothing at all in thee that assures thee of this assurance of hope? is there no life in thy affections? no spark that takes hold on thy heart to set it on flame? no comfort of the spirit, no joy in the holy Ghost?——*Soul*——Yes! methinks I feel it now begin to work, the Spirit that hath breathed this prayer into me comes in as Comforter; O now that I realize Christ's coming and my resurrection, I cannot but conclude with David, *Therefore my heart is glad, and my glory rejoiceth, and my flesh also shall rest in hope.* Oh what an earnest is this? what a piece hath the spirit put into my hand of the great sum promised? not only that he in great mercy promised me Heaven, but because he doth not put me into a present possession, he now gives me an earnest of my future inheritance. Why, surely all is sure, unless the earnest deceive me; and what? shall I dispute the truth of the earnest? oh God forbid! the stamp is too well known to be mistrusted; this seal cannot be counterfeit, because it is agreeable with the Word; I find in my self an hope, a true sincere hope, though very weak: I find upon trial that I am regenerate, that I look and long for the second coming of Jesus, that I love his appearance even before hand: that my works, though imperfect, are sincere and true, that I believe on the Name of the Son of God, and flesh and blood could never work these duties or these graces in me; it is only that good spirit of my God, which hath thus sealed me up to the day of redemption. Away, away despair, trouble me no longer with a musing thoughts; I will henceforth (if the Lord enable) walk confidently, and cheerfully in the strength of this assurance, and joyfully expect the full accomplishment of my happy contract from the hands of Christ. *The Lord is my portion, therefore will I hope in him; the Lord is good to them that wait for him, to the soul that seeketh him; it is good that I both hope and quietly wait for the salvation of the Lord——It is good that I hope to the end, for the grace that is to be brought unto me at the revelation of Jesus Christ.*

SECT. V.

Of believing in Jesus in that respect.

Heb. 11. 1.

LET us believe in Jesus as carrying on the great work of our salvation in his second coming. Now this believing in Christ is more than hoping in Christ; Faith eyes things as present, but hope eyes things as future; and hence the Apostle describes faith to *be substance of things hoped for*; it is the substance, foundation, or prop which upholds the building; or it is the substance, essence, existence of things hoped for, and consequently absent and a far off, to be by a firm apprehension of the believer as already present and real. And this is as necessary as the former; oh if we could but see things now, as they shall appear at that last general day of Judgment, how mightily would they work upon our souls? I verily think the want of this work of faith is the cause almost of all the evil in the world; and the acting of Faith on this subject would produce fruits even to admiration. If we could but see that glory of God in Christ, and those glorious treasures of mercies that shall then be communicated; if we could but see those dreadful evils that are now threatned, and shall then be fulfilled, would not this draw the hardest heart under Heaven? come, let us act faith this day, as if this day were the last day; a thousand years are but as one day to faith? it takes hold upon eternal life, whensoever it acts; it takes present possession of the glorious things of the Kingdom of God even now.

O then let us believe in Jesus in reference to his second coming to judgment. But how should we believe? what directions to act our faith on Jesus in this respect? I answer——

1. Faith

1. Faith must directly go to Christ.
2. Faith must go to Christ as God in the flesh.
3. Faith must go to Christ as God in the flesh made under the Law.
4. Faith must go to Christ made under the directive part of the Law by his life, and under the penal part of the Law by his death.
5. Faith must go to Christ as put to death in the flesh, and as quickened by the spirit.
6. Faith must go to Christ, as going up into glory, as sitting down at God's right hand, and as sending down the holy Ghost.
7. Faith must go to Christ as interceding for his Saints, in which work he continues till his coming again. Of all these before.

8. Faith must go to Christ as coming again into this nether world to judge the quick and the dead; This is the last act of Faith in reference to Christ, *From thence he shall come to judge the quick and the dead.* The coming of Christ, the resurrection of the dead, the change of the living, the last judgment, and the glory of Christ with his Saints to all eternity, is that transaction which must be dispatched at the end of the world; now this is the object of faith as well as the former; Christ's work is not fully perfected till all these be finished, nor is our work of Faith fully compleated till it reach to the very last act of Christ in saving souls.—Oh what an excellent worker is Jesus Christ? he doth all his works thoroughly and perfectly; the greatest work that ever Christ undertook was the work of redemption, that work would have broken Men and Angels, and yet Jesus Christ will carry it on to the end, and then will he say not onely prophetically, but expressly, *I have finished the work which thou gavest me to do.* Now Faith should eye Christ as far as he goes, if Christ will not have done till he comes again, and receive us to himself, and settle us in glory; no more should Faith, it should still follow after him, and take a view of all his transactions from first to last; what, will Christ come again? will he summon all the elect to come under judgment? will he sentence or judge them to eternal life? will he conduct them into glory, present them to his Father, and be their *all in all* to all eternity? why then let our faith act it self upon all these promises; or if I may instance in one for all, Christ's coming is the most comprehensive of all; and is not the coming of Christ very frequently mentioned in the promises, as the great support and stay of his peoples spirits till then? do not the Apostles usually quicken us to duty, and encourage us to waiting by the mentioning of this glorious coming of Jesus Christ? why then let us act our faith on this glorious Object; Christians, what do we believe, and hope, and wait for, but to see this coming? this was Pauls encouragement to rejoicing and moderation, *Rejoyce in the Lord alwayes—and let your moderation be known to all, the Lord is at hand;* To think and speak of that day with horror, doth well besem the impenitent sinner, but doth ill besem the believing Saint; such may be the voice of an unbeliever, and it may be of a believer in desertion or temptation, but it's not the voice of faith. O believe on Christ, as carrying on our salvation at his coming again, *For yet a little while, and he that shall come, will come, and he will not tarry.*

John 17. 46.

Phil. 4. 4, 5.

Heb. 10. 37.

9. Faith must principally and mainly look to the purpose, design, intent, and end of Christ in his second coming to Judgment. Now the ends are— 1. In respect of the wicked that they may be destroyed, for *he must reign till he hath put all his enemies under his feet.* He shall come with flaming fire, and then he will take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. O miserable men! now it is God's design to be revenged on you. This is the day when the wicked shall suddenly start out of sleep, and meet with gally amazedness at the mouth of their sepulchers; above them stands the Judge condemning, beneath Hell gaping, on the right had justice threatning, on all sides the world burning; to go forward is intollerable, to go backward is impossible, to turn aside is unavailable; which way then? Heaven gates are shut, Hell mouth is open, where they must end their endless misery; the last torment lasteth ever. O the shrieks of the wicked at every passage of this day! when the Prophet Joel was describing the formidable accidents of this day, he was not able to express it, but stammered like a Child, or an amazed imperfect person, A. A. A. for the day of the Lord is at hand. We translate it, *Alas, for the day of the Lord is at hand.* But Lyras, Ribera, the Vulgar Latine, and others translate it, A. A. A. in Hebrew it is indeed but one word, and sounds as *Aha*, which howsoever so written, yet is it pronounced without any aspiration, as *Aharon*, is pronounced *Aaron*.

2 Thes. 1. 8.

Joel 1. 15.

The

The best Critics would but have it one word, and so they write it, *A-a-a- for the day of the Lord is at hand*: thus they that stammer, and cannot suddenly speak, say *A-a-a*, it is not sense at first; the Prophet was so amazed, that he knew not what to say; the stammering tongue that is full of fear, can best speak that terror, which will make all the wicked of the world to cry, and shriek, and speak fearfull accents; oh the shrieks! oh the fearful sounds that will then be heard! sure that noise must needs be terrible, when millions of men and women at the same instant shall fearfully cry out, and when their cries shall mingle with the thunders of the dying and groaning Heavens, and with the crack of the dissolving World, when the whole fabrick of nature shall shake into dissolution, and eternal ashes. *Now consider this ye that forget God, lest he tare you in pieces, and there be none to deliver you.* Shall not the consideration of these things awake your spirits, and raise you from the death of sin? what? do you believe these things? or do you not? if you do not believe these things, where is your faith? if you do believe them, and sin on, where is your prudence? and where is your hope? but enough of this; it belongs to the wicked.

Psal. 51. 21.

2. In respect of the Godly that they may be saved. Now this contains several steps. As—

Mat. 19. 28.

1. They must be regenerated. It is true they partake of this grace before, but now is the full perfection and manifestation of it, and therefore the last day is called *the day of regeneration*.

Col. 1. 13, 14.

2. They must be redeemed. So they are in this life; *Paul* could tell his *Colossians*, that *Christ* had delivered them from the power of darkness; and that *in him* they had redemption through his blood. Yet the Scripture calls the day of judgment in a peculiar and eminent manner the day of redemption. *And grieve not the holy spirit of God whereby ye are sealed unto the day of redemption.*

Eph. 4. 30.

1 John 3. 2.

3. They must be adopted. It is true, they are adopted in this life, *We are now the Sons of God* (saith the Apostle) yet it doth not appear what we shall be; the glory which *Christ* will put upon us at the last day, is so far transcendent and superlative to what now we are, that we know not what we shall be; sons, and more than sons; and therefore the Apostle calls the last day, *the day of adoption*.

Rom. 8. 23.

4. They must be justified. I know they were justified by Faith before, and this justification was evidenced to some of their consciences; but now shall they be justified fully by the lively voice of the Judge himself; now shall their justification be solemnly and publicly declared to all the world; The Syriack word to *justifie*, is also to conquer, because when a man is justified, he overcomes all those bills and indictments which were brought in against him; now this is manifestly done in the day of judgment when *Christ* shall before Men and Angels acquit, and absolve his people: oh what a glorious conquest will that be over Sin, Death, and Hell, when the judge of the whole World shall pronounce them free from all Sin, and from all those miserable effects of Sin, Death, Hell, and Dominion.

Mat. 25. 34.

5. They must inherit the Kingdom prepared for them, so is the sentence at that day, *Come ye Blessed, inherit the Kingdom*. Not only are they freed from Hell, but they must inherit Heaven. Now herein is an high step of salvation, and a great part of the design of *Christ's* coming, to bring his Saints into Heaven; he went thither before to prepare it for them, and now he comes again to give them the possession of it, *come enter into heaven*. Heaven? what is Heaven? surely it is not one single Palace; but

Rev. 21. 10, 11.

a City, a Metropolis, a Mother-City, the first City of God's creation: *When the Angel carried John in the spirit to a great and high Mountain, he shewed him the great City, the holy Jerusalem, descending out of heaven from God, having the glory of God.* But a City is too little, therefore its more, its a Kingdom; *Fear not little Flock, for your Father's*

Luke 12. 32.

good pleasure to give you the Kingdom; and at this last day he bids his Saints to inherit the Kingdom. Or if a Kingdom be too little, it is called a World; *the Children of this*

Luke 20. 34,

35, 36.

world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they dye any more. There's another world besides this, and for eminency it is called the world to come. O the breadth and largeness of that world! as the greater circle must contain the less, so doth that world contain this; alas, all our dwellings here are but as caves under the earth, and holes of poor clay in comparison. In the bosome of that Heaven is many a dwelling place; *In my Father's house are many mansions*; there lodges many thousand of glorious Kings; O what fair fields, and mountains of roses

Heb. 6. 5.

John 14. 2.

and

and spices, are there? surely gardens of length and breadth above millions of miles are nothing in comparison. O the Vines, the Lillies, the Roses, the precious Trees that grow in Immanuel's land! an hundred harvests in one year are nothing there, The lowest stones in every mansion there, are precious stones; the very building of the wall about it is Jasper, and the City is pure gold, like unto clear glass. O glorious inheritance! Tell me Christians, in what City on Earth do men walk upon gold? or dwell within the walls of Gold? though none such here, yet under the feet of the inhabitants of Heaven there is Gold; All the streets, and fields of that City, Kingdom, World, are pure gold, as it were transparent glass. But alas, what speak I of Gold, or Glass; all these are but shadows; indeed and in truth there is nothing so low as Gold, or precious Stones; there is nothing so base in this high and glorious Kingdom, as Gardens, Trees, or Roses, comparisons are but created shadows, that come not up to express the glory of the thing. I shall therefore leave to speak this, because unspeakable.

Rev. 21. 18.

Rev. 21. 21.

6. They must live with Christ in heaven; they must see, and enjoy Christ there to all eternity. This is a main end of Christs coming, *I will come again, and receive you unto my self, that where I am, there ye may be also*—And Father, *I will that those whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.* O let faith eye this above all the former! what? will my Saviour come again? and shall I see his face? Oh what a pleasant sight will this same be? if Heaven, if the inheritance be such a wonder to the beholders, what a beauty is that which is in the samplar? oh what an happiness to stand besides that dainty precious Prince in Heaven? to see the King on his Throne? to see the Lamb, the fair Tree of life, the flowre of Angels, the spotless Rose, that Crown, the Garland, the joy of Heaven, the wonder of wonders for eternity? oh what a life to see the precious Tree of life! to see a multitude without quantity of the Apples of glory! to see love it self, and to be warmed with the heat of immediate love that comes out from the precious heart and bowels of Jesus Christ! Oh what a dearness to see all relations meet in one! to see the Saviour, the good Shephard, the Redeemer, the great Bishop of our souls, the Angel of the Covenant, the Head of the body of the Church, the King of ages, the Prince of peace, the Creator of the ends of the Earth, the Song of Angels, and glorified Saints. Not only must they see Christ, but they shall enjoy him whom they see; they fly with doves-wings of beauty after the Lamb, and in flying after him they lay hold upon him, and they will not leave him; they can never have enough of the chaste fruition of the glorious Prince Immanuel, and they never want his in-most presence to the full; they suck the honey and the hony-comb; they drink of the floods of eternal consolations, and fill all empty desires; and as if the souls of Saints were without bottom, a fresh they suck again to all eternity. Now this is salvation indeed, the soul that attains this full enjoyment, is saved to the uttermost.

John 14. 3.

John 17. 24.

3. In respect of Christ himself that he may be glorified. Now in two things more especially will he be glorified at that day. 1. In his justice. 2. In his mercy, or free grace.

1. His justice will be glorified, especially in punishing the wicked here on Earth, little justice is done on most offenders; though some publick crimes are sometimes punished, yet the actions of closets and chambers, the designs and thoughts of men; the businesses of retirements, and of the night, escape the hand of justice; and therefore God hath so ordained it, that there shall be a day of doom, wherein all that are let alone by men, shall be questioned by God; *Shall not the judge of all the world do right!* then all thoughts shall be examined, and secret actions viewed on each side, and the infinite number of those sins which escaped here, shall be blazoned there; all shall have justice; and the justice of the judge shall be so exact, that he will account with men by minutes; and that justice may reign entirely, God shall open his treasure: I mean the wicked man's treasure, and tell the sums, and weigh the grains and scruples. *Is not this laid up in store with me, and sealed up among my treasures? I will restore it in the day of vengeance saith the Lord.* Oh how will God glorifie his justice at that day? surely his justice shall shine, and be eminently glorious in every passage.

Gen. 18. 25.

Deut. 32. 34.

2. His mercy, or free grace will be glorified in rewarding the Saints. And this is the main, the supreme end of his coming to judgment, *He shall come* (saith the Apostle) *to be glorified in his Saints*; not but that the Angels shall glorifie the riches of his grace, as well as Saints; but because the Angels never sinned, (they have now kept their Robes of innocency, their cloth of Gold above five thousand years, without one spark of dirt, or change of

2 Thel. 1. 10.

of colour :) therefore the glory of his grace is more especially fastened on Saints, that sometimes were sinners. Oh what stories will be told at this day of graces acts? *I was a blasphemer, and a persecutor, and an injurious person (said Paul) but I obtained mercy;* *ἀλλ' ἰκεῖν δέλω, but I was be-mercied,* as if he had been dipt in a River, in a Sea of mercy; it may be he will make the same acknowledgment at the day of judgment; *I was a sinner, but the grace of the Lord Jesus to me was abundant, superabundant; I obtained as much grace as would have saved a world.* Certainly free grace shall then be discovered in some purpose; then it shall be known, *That where sin abounded, grace far more; it over-abounded, or more than over-bounded: ὑπερπερισσεύοντι.* It is a word borrowed from Fountains, and Rivers, which have over-flowed with Waters ever since the Creation; then all the Saints shall exalt, and magnifie, and with loud voyces praise the glory of his grace; they shall look on their debts written in graces book, and then shall they sing and say, *O the mystery of grace! O the gold-mines, and the depts of Christs free love!* why this was the great design of our salvation: at the first, when God was willing to communicate himself out of his aloneness everlasting, he laid this plot, that all he would do should be to the praise of the glory of his grace; and now at his second coming, having done all he will do, the Saints for whom he hath done all, admire, esteem, honour, and sound forth the praises of his grace. Is not this their everlasting song which they begin at this day? *Glory to the Lamb, and glory to his grace, that sitteth on the Throne for ever more?* not but that they glorifie him in his wisdom, power, holiness, and his other attributes, ay but especially in this, it is his Grace in which he most delighteth; even as vertuous Kings affect, above all their other Vertues, to be had in honour for their Clemency, and Bounty; so Jesus Christ the King of Kings affects, above all, the glory of his grace. And to this purpose Heaven it self is an house full of broken men, who have borrowed millions from Christ, but can never repay more than to read, and sing the praises of Free-grace; *Glory to the Lamb, and glory to the riches of his grace for evermore.*

Thus for directions; one word of Application, or a few motives to work Faith in you in this respect,

1. Christ in his word invites you to believe; these are his Letters from Heaven, *Come all to the marriage-supper of the Lamb; Ho every one that thirsts come in;* Heaven-gate is open to all that knock, but fools, foolish Virgins, foolish souls, which have no Faith, nor will have any, to render them fit for Heaven. This meets with some that scruple, *what? will Christ come again to receive me to himself? shall I enter with him into glory? alas no unclean thing shall enter into that holy City, and shall such a sinner as I am be admitted?* Oh believe, believe thy part in this coming of Christ, to receive thee to himself; and no sin, that thou seelest a burthen, shall keep thee out of Heaven. There is *Rahab* the Harlot, and *Manasseh* the Murtherer, and *Mary* that had so many Devils; a man that hath many Devils may come where there is not one; *Lame, and Blind, and Halt* may enter into Heaven, and yet still there is room; there is a great variety of guests above, and yet one Table large enough for all; no crouding, and yet thousands, and thousands of thousands sitting together; Ah poor soul why dost thou make exceptions, where God makes none? why shouldst thou exclude thy self out of these golden gates, when God doth not? believe, onely believe in the Lord Jesus, and the promise is sure, and without all controverfie, *thou shalt be saved.*

2. Christ by his Ministry intreats you to believe; come, say they, we beseech you believe in your judge; it may be you startle at this, what? to believe in him who is a coming to be your judge? but if your judge be Jesus, if the same person who dyed for you, shall come to judge you, why should you fear? indeed if your judge were your enemy, you might fear; but if he who is your Lord, and who loves your souls shall judge you, there is no such cause; will a man fear to be judged by his dearest friends? a brother by a brother? a child by a father? or a wife by her husband? consider! is not he your Judge who came down from Heaven, and who being on earth was judged, condemned, and executed in your stead? and yet are ye fearful, *O ye of little faith?* Oh what an unreasonable sin is unbelief! nay, say the scrupulous, if I were assured of this; if I knew that my judge were my friend, I should not fear; but is he not my enemy; have not I provoked him to enmity against my soul? do I not stand it out in arms against my judge? am not I daily sinning against him, who justly may condemn me for my sin? give this for granted, that this and no other, no better is my case, and what say you then? if it be so, heark then to the voice of our ministry. We poor Ministers that love your souls (say what you will of us) would fain have all

this

this enmity against God, and against Christ done away; and to this purpose we not onely appear many and many a time upon our knees to God for you, but (maugre all your opposition against us) we could be content to come upon our knees from God to you, to beseech you not to provoke your Judge against your souls: what, is Christ and you at odds? is the difference wide betwixt your judge and you? I do now in my Masters Name, in the Name of God, and in the Name of the Lord Jesus Christ, beseech you to believe; *I beseech you in Christs Name; in Christ's stead, be ye reconciled unto God.* Is not this the Apostles word? *Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead?* Christ's Ministers are not onely God's Legates, but Christ's Surrogates; to make this plain to you, when a Prince sends a messenger to another Prince, that messenger is onely an Embassador, the Prince being not bound to carry the message himself in Person; but now Jesus Christ, he is the Father's Embassador, and Christ is thereby bound to bring the message of peace himself, but being necessarily imployed elsewhere (in the same design of grace) he constitutes us his officers; so that we do not come only in the Name of God, but in the place of Christ to do that work which is primarily his; *As the Father hath sent me, even so send I you;* and this was the commendation of the Galathians, *that they received the Apostle Paul even as Jesus Christ.* Now weigh our desire, we beseech you to believe; we beseech you to sign the articles of agreement betwixt Christ and you; what? shall some base inconsiderable lust stand in competition with Jesus Christ? will you not make your peace with your judge whilest you are in a way, and before he sit in the Throne? behold we give you warning, *the Judge is at the door, now believe and be saved.* Oh how fain would we tempt you (as it were) with glory? we tender Christ, and we offer peace, we come in the judges name to beseech you to make ready for him, and for Heaven; we bring salvation to your very doors, to your very ears, and there we are sounding, knocking, *Will ye go to Heaven, sinners? will ye go to Heaven? Oh believe in him that will judge you, and he will save you.*

2 Cor. 5. 20.

John. 20. 21.
Gal. 4. 14.

3. Christ by his Spirit moves, excites, and provokes you to believe. Sometimes in reading, and sometimes in hearing, and sometimes in meditating you may feel him stir; have you felt no gale of the spirit all this while? *It is the spirit that convinceth the world of sin,* especially of that great sin of unbelief; and then of *righteousness,* which Christ procureth by going to his Father; observe here, it is the work of the spirit thus to convince, so that all moral philosophy, and the wisest directions of the most Civil men will leave you in a wilderness; yea ten thousands of Sermons may be preached to you to believe, and yet you never shall, till you are over-powred by Gods Spirit: it is the Spirit that enlightens, and directs you, as occasion is, *saying this is the way, walk in it.* It is the spirit that rouzeth, and awakeneth you by effectual motions, *Arise my love, my fair one, and come away.* He stands at the door and knocks; he stretches out his hand with Heaven in it, and he doth so all the day long; *all the day long have I stretched out my hand;* and that you may find his yoke easie, and his burthen light; it is the Spirit that draws the yoke with you; and by secret animations, and sweet inspirations heartens, and enables you to do the work with ease; and in this respect the Saints are said to be *led by the spirit;* even as a mother leads her child that is weak, and enables it to go the better, so the spirit leads the Saints (as it were) by the hand, and strengthens them to believe yet more and more. I speak now to Saints, if whiles I press you to believe in Jesus; you feel the spirit in his stirrings, and impetuous acts, surely it concerns you to believe, it concerns you to be obsequious and yielding to the breathings of God's Spirit, it concerns you to co-operate with the spirit, and to answer his wind-blowing. As you are to take Christ at his word, so you are to take Christs spirit at his work: if now he knocks, do you knock with him; if now his fingers make a stirring upon the handles of the bar, let your hearts make a stirring with his fingers also; O reach in your hearts under the stirrings of free grace; obey dispositions of grace as God himself; if now you feel your hearts as hot as Iron, it is good then to smite with the hammer; if now you feel your spirits docile, say then with him in the Gospel, *I believe, Lord help my unbelief; I believe, what? I believe when Jesus comes again, he will receive me to himself, and that I shall be for ever with the Lord. Amen, Amen.*

John 16. 8.

Isa. 30. 21.

Cant. 2. 10.

Rom. 10. 21.

Rom. 8. 24.

SECT. VI.

Of Loving Jesus in that respect.

John 4. 19.

LET us love Jesus, as carrying on the great Work of our Salvation for us in his second coming. In prosecution of this, I must first set down Christ's love to us, and then our love to Christ; that is the cause, and this effect; that is the spring, and this the stream; in vain should we persuade our hearts to love the Lord, if in the first place we were not sensible that our Lord loves us, *We love him* (saith the Apostle) *because he first loved us*; it is Christ's way of winning hearts, he draws a lump of love out of his own heart, and casts it into the sinner's heart, and so he loves him. Come then let us first take a view of Christ's love to us, and see if from thence any sparks of love will fall on our hearts to love him again. Should I make a Table of Christ's acts of love and free-grace to us, I might begin with that eternity of his love before the beginning, and never end till I draw it down to that eternity of his love without all ending: his love is as his mercy, from everlasting to everlasting; he loved us before time, in the beginning of time, in the fulness of time, at this time the flames of his love are as hot in his breast as they were at first, and when time shall be no more he will love us still; this fire of Heaven is everlasting; there is in the breast of Christ an eternal coal of burning love, that never, never shall be quenched. But I have in some measure already discovered all those acts of his grace and love, till his second coming: and therefore I begin there.

John 14: 18.

1. Christ will come; is not this love? as his departure was a rich testimony of his love. *It is expedient for you that I go away*; so is his returning, *I will not leave you comfortless, I will come unto you*; Oh how can we think of Christ's returning, and not meditate on the greatness of his love? might he not send his Angels, but he must come himself? is it not state and majesty enough to have the Angels come for us, but that he himself must come with his Angels, to meet us more than half the way? what King on Earth would adopt a beggar, and after his adoption would himself go in person, to fetch him from the dunghill to his Throne? we are filthy lazars, from the crown of our heads to the soles of our feet we are full of sores, and yet the King of Heaven puts on his best attire, and comes in person with all his retinue of glory, to fetch us from our graves, to his own Court of Heaven. Oh the loves of Christ in this one act, he will come again, he is but gone for a while, but he will come again in his own person.

2. Christ will welcome all his Saints into his presence; and is not this love? after he is come down from Heaven; he stays for them a while in the Clouds, and commanding his Angels to bring them thither, anon they come; and oh how his heart springs within him at their coming! what throbs and pangs of love are in his heart at the first view of them? as they draw near, and fall down at his feet, and worship him; so he draws near, and falls upon their necks, and welcomes them. Methinks I hear him say, *Come blessed souls, you are my purchase, for whom I Covenanted with my Father from eternity*; *O you are dearly welcome to your Lord, in that now I have you in my arms*; *I feel the fruit of my death, the acceptation of my Sacrifice, the return of my prayers*; *for this I was born and dyed, for this I rose again and ascended into Heaven, for this I have interceded a Priest in Heaven these many years*; and now I have the end and design of all my attings and sufferings for you, how is my joy fulfilled? look as at the meeting of two lovers there is great joy, especially if the distance hath been great, and the desires of enjoying one another vehement; so is the meeting of Christ with his Saints; the joy is so great that it runs over, and wets the fair brows, and beauteous locks of Cherubims and Seraphims; and all the Angels have a part of this banquet at this day.

3. Christ will sentence his Saints for eternal life; here is love indeed, every word of the sentence is full of love; it contains the reward of his Saints, a reward beyond their work, and beyond their wages, and beyond the promise, and beyond their thoughts, and beyond their understanding; it is a participation of the joyes of God, and of the inheritance of the Judge himself: *Come enter into your Masters joy, inherit the Kingdom*. Oh but if all the Saints have only one Kingdom, where is my room? fear not O my soul, thou shalt have room enough; though but one Kingdom, yet all the Inhabitants there are Kings; whole Heaven is such a Kingdom, as is intirely, and fully in-joyed

joyed by one glorified Saint, all and every one hath the whole Kingdom at his own will; every one is filled with God, as if there were no fellows there to share with him. Oh that I may come under this blessed sentence! never was more love expressed in words, than Christ expresseth in this sentence, *Come ye blessed, &c.*

4. Christ will take up all his Saints with him into glory; where he will present them to his Father; and then be their *all in all* to all eternity. This is the height of Christ's love; this is the immediate love that comes out from the precious heart and bowels of Jesus Christ; this is that Zenith of love, when sensibly and feelingly it burns at hottest; it is true, that Christ's love breaks out in all those precedaneous acts, we have already spoken; Oh but what loves will he cast out from himself in glory? the more excellent the Soyl is, and the nearer the Sun is, the more of Summer, and the more of day; the more delicious must be the Apples, the Pomgranates, the Roses, the Lillies that grow there; surely Christ in glory is a blessed soyl; Roses, and Lillies, and Apples of love, that are eternally Summer-green and sweet, grow out of him; the honey of Heaven is more than honey; the honey of love that is pure, and unmixed, and glorious in Christ, must needs be incomparable. I cannot say, but that Christ's love, like himself, is the same yesterday, and to day; and for ever; there is no intension, or remission of his love as in it self; for *God is love*, he is essentially love; and therefore admits of no degrees; yet in respect of the sense, or manifestation of this love of Christ, there must needs be a difference; thus if he loved his spouse on earth, how much more will he love her when his Bride in Heaven? If he loves us while sinners, and enemies to his holiness, how much more will he love us, when we are sons, and perfected Saints in glory; he that could spread his arms, and open his heart on the Cross, will he not then open arms, and heart, and all to them that reign with him in his Kingdom? if in this life such is love's puissance, that we usually say of Christ, *Though the head be in heaven, yet he hath left his heart on earth with sinners*; what shall we say of Christ in glory, where love like the Sun ever stands in the Zenith? where the eternal God is the souls everlasting refuge, and underneath are his everlasting arms?

1 John 4. 8.

Deut. 33. 27.

5. And if Christ love thus; how should we love again for such a love? Lord, what a sum of love are we indebted to thee? is it possible that ever we should pay the debt? can we love as high, as deep, as broad, as long as love it self, or as Christ himself? no, no; all we can do is but to love a little; and Oh that in the consideration of his love we could love a little in sincerity! Oh that we were but able feelingly to say, *Why Lord I love thee, I feel I love thee, even as I feel I love my friend, or as I feel I love my self*. Such arguments of love have been laid before us, as that now I know no more; we have seen whole Christ cap-a-pe; we have heard of the loves of Christ from eternity to eternity; we have had a view of the everlasting Gospel of Jesus Christ, wherein his love is represented to us as hot as death, or as the flames of God; and do we not yet love him? hath Christ all this while opened his breast and heart to us, saying, *Friends, Doves, come in, and dwell in the holes of this rock*? And do we scratch his breast? do we turn our backs upon him, and requite his love with hatred? surely this is more than sin; for what is sin but a transgression of the law? but this sin is both a transgression of Law and Gospel. What? to spurn against the warm bowels of love? to spit on grace? to disdain him who is the white and ruddy, the fairest of Heaven? Oh the aggravation of this sin! 'tis an heart of flint and adamant that spits at Evangelick love; Law-love, is love, but Evangelick love is more than love; 'tis the gold, the flower of Christ's wheat, and of his finest love. Oh the many Gospel-passages of love that we have heard! Oh the sweet streams of love that we have followed, till now that we are come to a Sea of love, to an heaven of love, to an infinite, eternal, everlasting love in heaven! I want words to express this love of Jesus; a Sea of love is nothing, it hath a bottom; an Heaven of love is nothing, it hath a brim; but infinite, eternal, everlasting love hath no bottom, no brim, no bounds, and do we not yet love him? do we not yet feel the fire of love break forth? if not, it is time to turn our Preaching into Praying; *O thou who art the Element or Sun of love, come with thy power, let out one beam, one ray, one gleam of love upon my soul, shine hot upon my heart, cast my soul into a love-transfere, remember thy promise to circumcise my heart, that I may love the Lord my God with all my heart, and with all my soul*. Surely the great Marriage of the Lamb is coming on, he will come, and welcome all his Saints into his presence; he will bid them inherit the Kingdom, and put them in a possession of the inheritance; and then we cannot choose but love our Jesus with all our hearts, and with all our souls; onely begin we it here; let us now be sick of love, that we may then be

Deut 30. 6

well with love? let us now rub and chafe our hearts (our dead cold hearts) before this fire, till we say with Peter, *Why Lord thou knowest all things, thou knowest that I love thee.*

SECT. VII.

Of joying in Jesus in that respect.

LET us joy in Jesus, as carrying on the great work of our salvation for us in his second coming. Christ delights to have his People look upon him with delight; for a soul to be always under a spirit of bondage, and so to look upon Christ as a Judge, a Lyon, or an offended God, it doth not please God; the Lord Jesus is tender of the joy of his Saints, *Rejoyce, and be exceeding glad, saith Christ & rejoyce evermore,--rejoyce in the Lord alwayes; and again, I say rejoyce. Let the righteous be glad, let them rejoyce before God, yea let them exceedingly rejoyce.* All that Christ doth to his Saints tends to this joy, as the upshot or end of all; if he cast down, it is but to raise them up; if he humble, it is but to exalt; if he kill, it is but to make alive; in every dispensation still he hath a tender care to preserve their joy. This is the Benjamin, about which Christ's bowels beat; *Let my Children suffer any thing, but nothing in their joy; I would have all that love my Name to be joyfull in me.*

Mat. 5. 12.
1 Thel. 5. 16.
Phil. 4. 4.
Psal. 68. 3.

Oh, say some, but Christ's day is a terrible day; when Christ appears, he will make the Heavens, and Earth, and Hell to shake and tremble. *Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.* True! but what's all this terror but an argument of my Father's power, and justice against sinners? if thou art Christ's, and hast thy part in him, not one jot of all this terror belongs to thee, *The Lord knows how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished.* He knows how to make the same day a terror to his foes, and a joy to his people; he ever intended it for the great distinguishing and separating day, wherein both joy and sorrow should be manifested to the highest. *O then let the heavens rejoyce, the sea, the earth, the floods, the hills, for the Lord cometh to judge the earth: with righteousness shall he judge the World, and the people with equity.* If you find it an hard thing to joy in Jesus, as in reference to his second coming, think of these motives—

Psal. 50. 3.

2 Pet. 2. 9.

Psal. 97. 7, 8, 9.

1. Christ's coming is the Christians encouragement; so Christ himself layes it down, *You shall see the Son of man coming in a cloud with power and great glory; and when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.* The signs of his coming are the hopes of your approaching introduction into glory, and what should you do then but prepare for your approaching with exceeding joy? many evils do now surround you every where; Satan hath his snares, and the World his baits, and your own hearts are apt to betray you into your enemies hands; but when Christ comes, you shall have full deliverance, and perfect redemption; and therefore *look up, and lift up your heads.* The Apostle speaks the very same encouragement. *The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air,--wherefore comfort one another with these words.* Christ's coming is a comfortable doctrine to all believers; and therefore all the Elect that hear these words, should be comforted by them. *Comfort ye, comfort ye my people.*

Luk. 21. 27, 28.

1 Thel. 4. 16,
7, 18.

2. Christ our Saviour must be our Judge; the same Jesus that was born for us, and lived for us, and dyed for us, and doth now pray for us, will come at last to judge us; is not this comfortable? you that have heard all his transactions, can you ever forget the unweariness of Christ's love, in his constant and continual actings for your souls? how long hath he been interceding for his Saints? how long hath he been knocking at their hearts for entrance? it is now above a thousand six hundred years that he hath been praying, and knocking, and he resolves not to give over till all be his, till all the Tribes in ones and twos be over Jordan, and up with him in the heavenly Canaan. And if this be he that must be our Judge; if he that loves our souls must Judge our souls; if he that hath a great interest and increase of joy in our salvation, must pass our sentence, will not this work us into a rejoycing frame.

3. Christ's

3. Christ's sentence is the Christian's acquittance; (I may call it his general acquittance from the beginning of the World to the end thereof.) Hence some call this the day of the believers full justification; they were before made just, and esteemed just, but now by a lively sentence they shall be pronounced just by Christ himself; now is the compleat acquittance, or the full absolution from all sin; now will Christ pardon, and speak out his pardon once for all; now will he take his book (wherein all our sins, as so many debts or trespasses are written) and he will cancel all; *Your sins shall be blotted out* (saith Peter) *when the time of refreshing shall come from the presence of the Lord.* And is not this enough to cause our joy? when the spirit witnessing with our spirits, doth but in part assure us of sins pardon, is it not exceeding sweet? Oh but how sweet will be that sentence, which will fully resolve the question, and leave no room of doubting any more for ever? consider O my soul, the day is a coming, when the Judge of Heaven and Earth will acquit thee of all thy sins before all the World; it is a part of his business at that day to glorify his Justice and free grace in thy absolution. O Christians! how may we comfort one another with these words?

4. Christ in the issue will lead us into glory. As the Bridegroom after nuptials, leads his Bride to his own home, that there they may live together, and dwell together; so Christ our royal Bridegroom will lead us into the Palace of his glory. And is not this joy of our Lord enough to cause our Joy; Oh what embraces of love, what shaking of hands, what welcomes shall we have into this City? there shall we see Christ in his garden, there shall we be set as a seal on Christ's arme, and as a seal upon his heart; there shall we be filled with his love, enlightened with his light, encircled in his arms, following his steps, and praising his Name, and admiring his glory; there shall we joy indeed, *For in thy presence there is fulness of joy, and at thy right hand there are pleasures evermore.* There is joy, and full joy, and fulness of joy; there are pleasures, and pleasures evermore, and pleasures evermore at God's right hand. O the musick of the sanctuary! O the sinless and well-tuned Psalms! O the Songs of the high Temple, without either Temple or Ordinances, as we have them here! can we choose to joy at the thought of this joy above? if God would so dispense, that even now we might stand at the utmost door of Heaven, and that God would strike up a window, and give us a spiritual eye, and an heavenly heart, so that we could look in, and behold the Throne, and the Lamb, and the troops of glorified ones clothed in white; would not this cheer up our hearts, and fill them with joy unspeakable, and full of glory? certainly this day will come, when Christ will bring us not only to the dore, but *through the gates into the City*; and then we shall see all these sights, and hear all the musick made in heaven: how then should we but joy in the hope of the glory of God? O methinks raised thoughts of our mansion in glory, should make us swim through the deepest Sea of troubles, and afflictions, and never fear. Come then, O my drowzy soul, and harken to these motives; if yet thou see'st not the Son it self appear, methinks the twilight of a promise should revive thee; it is but a little while, *And he that shall come, will come, and he will not tarry.* It may be thou art reviled, and persecuted here on Earth; and what then? hath not Christ bid thee to *rejoyce in afflictions*? is it not his word, that in this very case thou should'st *rejoyce, and be exceeding glad*?—is it not his command, *Think it not strange concerning the fiery tryals, but rather rejoyce, in as much as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.* We must rejoyce now, that we may rejoyce then; indeed our present joy is a taste of our future joy, and God would have us to begin our Heaven here on Earth. Come then, come forth, O my dull conjealed heart! thou that spendest thy days in sorrow, and thy breath in sighing, that minglest thy bread with tears, and drinkest the tears which thou weepest; thou that prayest for joy, and waitest for joy, and longest for joy, and complainest for want of joy; O the times a coming, when thou shalt have fulness of joy; the times a coming when the Angels shall bring thee to Christ, and when Christ shall take thee by the hand, and lead thee into his purchased joy, and present thee unspotted before his Father, and give thee thy place about his Throne; and dost thou not rejoyce in this: art thou not exceedingly raised in such a Meditation as this? surely if one drop of lively faith were but mixed with these motives, thou mightest carry an Heaven within thee, and go on ever singing to thy grave; say then, dost thou believe? or dost thou not believe? if thy faith be firm, how should'st thou but rejoyce? if thou rollest thy self on Christ, and on that promise, *I will see you again, and*

Agg. 3. 15.

Psal. 16. 11.

Matth. 5. 12.
1 Pet. 4. 13.

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your heart shall rejoyce, and your joy no man taketh from you; how shouldst thou but rejoyce, and be exceeding glad? if thou lookest upon the holy Ghost as designed by the Father and the Son to bring joy and delight into thy soul? how shouldst thou but be filled with the water of life, with the oyl of gladness, and with the new wine of the Kingdom of God? O the blessed workings of faith on such a subject as this! if once we are but justified by faith, and that we can act our faith on Christ's glorious coming, then it will follow, that we shall have peace with God, and rejoyce in the hope of the glory of God; and not only so, but we shall glory in tribulation also.

Rom. 5. 1, 2, 3.

SECT. VIII.

Of calling on Jesus in that respect.

8. **L**ET us call on Jesus, as carrying on our souls salvation at his second coming; this contains prayer and praise.

1. Let us pray for the coming of Christ; this was the constant prayer of the Church, *Come Lord Jesus, come quickly. The spirit and the Bride say, come.* Well knows the Bride that the day of Christ's coming is her wedding day, her coronation day, the day of presenting her unto his Father, and therefore no wonder if she pray for the hastening of it; *Make haste my beloved, and be thou like to a Roe, or to a young Hart; thy Kingdom come.* Many prayers are in the bowels of this, as that Christ, when he comes, may bid us welcome, and give us a place on his Throne, on his right hand, and pronounce us blessed, and take us to himself, to live with himself in eternal glory, &c. But I mention onely this general, and let each soul expatiate on the rest.

Rev. 22. 17.

Cant. 8. 14.

2. Let us praise him for his coming, and for all his actings at his coming. Our engagement to Christ even for this transaction is so great, that we can never enough extol his Name; at that day the books shall be opened, and why not the book of our engagements to Jesus Christ? if it must be opened, I can surely tell you it is written full; the page and margent, both within and without, is written full; it's an huge book of many volumes. O then let our hearts be full of praises! let us joyn with those blessed Elders that fell down before the Lamb, and sung, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.* Yea, let us joyn with all those creatures in heaven, and on earth, and under the earth, and in the Sea; whom John heard, saying, *Blessing, Honour, Glory, and Power be unto him that sitteth on the throne, and unto the Lamb for ever and ever, Amen.*

Rev. 5. 12.

Ver. 13.

SECT. IX.

Of conforming to Jesus in that respect.

9. **L**ET us conform to Jesus, as coming again to judge the World. *Looking to Jesus* contains this; when the Apostle would perswade Christians to patience under the cross, he lays down first the cloud of witnesses, all the Martyrs of the Church of Christ; and secondly Jesus Christ himself, as of more vertue and power than all the rest; the Martyrs suffered much, but Christ endured more than they all; and therefore faith the Apostle, *look unto Jesus*; surely he is the best exemplar, the chief pattern to whom in all his transactions, we may in some way or other conform.

Heb. 12. 2.

But how should we conform to Christ in this respect? I Answer —

1. Christ will in his time prepare for judgment; Oh let us at all times prepare for his judging of us; doth it not concern us to prepare for him, as well as it concerns him to prepare for us? if Christ come, and find us careless, negligent, unprepared, what will become of us? the very thought of Christ's sudden coming to judgment might well put us into a waiting, watching posture, that we might be still in readiness; it cannot be long, and alas, what is a little time when it is gone; how quickly shall we be in another World, and our souls receive their particular judgments; and so wait till our bodies be raised, and judged to the same condition, or salvation? it is not an hundred years in all likelihood, till every soul of us shall be in heaven or hell; it may be within a year, or two, or ten, or thereabouts, the greatest part of this congregation will be

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be in Heaven or Hell; and I beseech you what is a year, or two, or ten? what is an hundred, or a thousand years to the dayes of eternity? how speedily is this gone? and how endless is that time, or eternity that is come? is it not high time then to prepare our lamps, to trim our souls, to watch, and fast, and pray, and meditate, and to remember that for all our deeds, good or evil, God will bring us to Judgment? herein is our Conformity to Christ's coming; before he comes he prepares for us, oh let us against his coming prepare for him.

2. Christ at his coming will summon all his Saints to arise, to ascend, and to come to him in the clouds; O let us summon our souls to arise, to ascend, and to go to Christ in the Heavens. What Christ will do really at that day, let us do spiritually on this day. It was the prodigal's saying, *I will arise, and go to my Father, and say unto him.* We are naturally sluggish, we lye in a bed of sin, and security; and we are loath to arise, to ascend, and to go to God. Oh then let us call upon our own souls! *Awake, awake Deborah! why art thou so heavy O my soul?* let us stir up our spirits, consciences, wills, affections every day; let us wind them up, as a man doth his Watch, that it may be in a continual motion. Alas! alas! we had need to be continually stirring up the gifts and graces that are in us; it is the Lords pleasure that we should daily come to him, he would have us on the wing of Prayer, and on the wing of Meditation, and on the wing of Faith; he would have us to be still arising, ascending and mounting up in divine contemplation to his Majesty. And is it not our duty, and the Saints disposition to be thus? *Whethersoever the dead carcass is, thither will the Eagles resort:* if Christ be in Heaven, where should we be but in Heaven with him? *For where your Treasure is, there will your hearts be also.* Oh that every morning, and every evening, at least, our hearts would arise, ascend, and go to Christ in the Heavens.

Luk. 15. 18.

Matth. 24. 28.

3. Christ will at last judge all our souls, and judge all the wicked to eternal flames; oh let us judge our selves, that we may not be judged of the Lord in that sad Judgment. *If we would judge our selves* (saith the Apostle) *we should not be judged.* Good reason we have to conform to Christ in this point, or otherwise how should we escape the judgment of Christ at the last day? but in what manner should we judge our selves? I answer——

1. We must search out our sins.
2. We must confess them before the Lord.
3. We must condemn our selves, or pass a sentence against our own souls.
4. We must plead pardon, and cry mightily to God in Christ for the remission of all those sins whereof we have judged our selves, and condemned our selves.

I Cor. 11. 31.

1. We must search out our sins. *Winnow your selves O people, not worthy to be beloved.* There should be a strict scrutiny to find out all the prophaneſs of our hearts and lives, all our sins against light, and love, and checks, and vows; *winnow your selves.* If you will not, I pronounce to you from the eternal God, that ere long the Lord will come in the Clouds, and then will he open the black Book wherein all your sins are written; he will search Jerusalem with candles, he will come with a Sword in his hand to search out all secure sinners every where, and then will all your sins be discovered to all the World. O that we would prevent this by our search and scrutinizing a forehead.

Zeph. 2. 1.

2. We must confess our sins before the Lord; we must spread them before the Lord as *Hezekiah* did his letter; onely in our confessions observe these rules; As——

1. Our confession must be full of sorrow, *I will declare my iniquity* (saith *David*) *I will be sorry for my sin.* His confessions were dolorous confessions; he felt sin, and it wrought upon him as an heavy burthen, *They were two heavy for me.* There's nothing in the World can make an heart more heavy, than when it feels the weight and heaviness of sin.

Pſal. 38. 18.

Ver. 4.

2. Our confession must be a full confession, we must pour it out. Thus *David* files one of his Psalms, *A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.* We must pour out our complaints, as a man poureth water out of a Vessel. *Arise, cry out in the night, in the beginning of the watches, pour out thine heart like water before the face of the Lord.* Water runs all out of a Vessel, when you turn the mouth downward, never a spoon-ful will then stay behind; so should we pour out our hearts before God, (and if it were possible) leave not a sin unconfessed, at least for the kinds, if not for the particular sins.

Pſalm 102.

Preface.

Lam. 2. 19.

3. Our confession must be with full aggravation; we should aggravate our sins by all the circumstances, that may shew them odious. Thus *Peter* when he had denied Christ, it is said that *he thought thereon, and he wept.* He thought thereon, or he

Matth. 14 72.

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cast in his thoughts one thing upon another; *q. d.* Jesus Christ was my Master and yet I denied him, he told me of this before-hand, that I might take heed of it, and yet I denied him; I professed to him that I would never do it, I would never forsake him, and yet I denied him; yea, this very night, and no longer since, I said it again and again that I would not deny him, and yet I denied him; yea, I said, *Although others deny thee, yet will not I*; and yet worse than all others, I denied him with a witness, for I affirmed desperately that I knew not the man; nay, I swore desperately that I knew not the man; nay more than so, I swore, and I cursed too. *If I knew the man, let Gods curse fall upon me*; and all this I did within a few strides of my Lord; at that very time when I should have stood for my Lord, in that all the World forsook him; why, these were the circumstances of *Peters* sin, and meditating on them, *He went out and wept bitterly*. And thus we should aggravate our sins in our confessions; O my sins were out of measure sinful. O they were sins against knowledge, and light, against many mercies received, against many judgments threatened, against many checks of conscience, against many vows and promises; thus oft, and in this place, and at that time, and in that manner, I committed these and these sins; but of all the aggravations, let us be sure to remember how we sinned against the goodness, and patience, and love, and mercy of God; surely these circumstances will make our sins out of measure sinful. The Angel that reproved the Children of *Israel* at *Bechim*, after the repetition of his mercies towards them, and of their sins against him, he questions them in these words, *Oh why have ye done this?* *q. d.* The Lord hath done thus and thus mercifully unto you, oh why have ye done thus unthankfully towards him? why was his mercy abused, his goodness slighted, his patience despised? do ye thus requite the Lord O foolish people and unwise? in like manner should we confess and aggravate our sins, O my God, thou art my Father; was I ever in want, and thou didst not relieve me? was I ever in weakness, and thou didst not strengthen me? was I ever in straits, and thou didst not deliver me? was I ever in sickness, and thou didst not cure me? was I ever in misery, and thou didst not succor me? hast thou not been a gracious God to me? all my bones can say, who is like unto thee; Lord, who is like unto thee? and shall I thus and thus reward the Lord for all his mercies towards me? hear O Heavens, and hearken O Earth; Sun stand thou still, and thou Moon be thou amazed at this! hear Angels, and hear Devils; hear Heaven, and hear Hell, and be you avenged on such a sin as this is! O the sinfulness of my sin in regard of these many circumstances.

Judges. 2. 2.

3. We must condemn our selves, or pass sentence against our own souls; Lord, the worst place in Hell is too good for me; Lord here is my soul, thou mayst if thou pleasest send Satan for it, and give me a portion among the damned. This self-judging, or self-condemning is exemplified to this life in *Ezra*; for—

Ezra. 9. 5.

1. He fell on his knees, he did not bow down his knees, but like a man astonished he fell on his knees; he had before rent his garment, and mantle, and plucked off the hair of his head and off his beard, and sat down astonished; and now at the evening sacrifice he falls on his knees, and on the ground in great amazement.

Ver. 5.

2. He spread out his hands unto the Lord; *q. d.* here is my breast, and here is my heart-blood, I spread my arms, and lay all open, that thou mayst set the naked point of thy sword of justice at my very heart.

Ver. 10.

3. He is dum, and speechless (as it were) before the Lord; And now our God, what shall we say after all this? for we have forsaken thy commandments; *q. d.* shall I excuse the matter? alas! it is inexcusable? what shall we say after all this? shall we call for thy patience? we have had it, but how did we abuse it? should we call for mercy? indeed we had it, but our stubborn hearts would never come down: O our God what shall we say? I know not what to say, for we have sinned against thee.

Ver. 15.

4. He layes down his soul, and all the Peoples souls at God's feet, *q. d.* here we are, thou mayest damn us if thou wilt, Behold we are all here before thee in our trespasses, for we cannot stand before thee, because of this. Behold here we are, rebels we are; here are our heads and throats before the naked point of thy vengeance, if now thou shouldst take us from our knees, and throw us into Hell, if we must go from our prayers to damnation, we cannot but say that thou art just and righteous; Oh its mercy, its mercy indeed that we have been spared, its just and righteous with God that we should be damned.

In this more especially lyes self-condemnation; it makes a man to trample upon his own self, it makes a man freely to accept of damnation; *They shall accept of the punishment of their iniquity, and then will I remember my covenant with Jacob; they save God* (as it were) a labour, judging themselves, that they may not be judged. *Levit. 26. 41, 42.*

4. We must plead pardon, and cry mightily to God in Christ, for the remission of all our sins. This is the way of judging our selves, we see nothing but Hell and damnation in our selves, but then we fling down our selves at God's gate of mercy; we despair not in God, though in our selves; God in Christ is gracious and merciful, forgiving iniquity, transgression, and sin; and hence we make bold to intreat the Lord for Christ's sake to be merciful to us; surely herein lies the difference betwixt nature and grace; the natural man may see his sins, and confess his sins, and judge himself for his sins; thus *Saul* did, and thus *Judas* did, but then they despaired in God, and were damned indeed; now the gracious man hath a conscience within, that represents to him his damned estate, but withal, it represents to him the free grace of God in Jesus Christ, and so he onely despairs in himself, and not in his God; now thus far good: come Christians! do we despair in our selves? do we fling off all our own hopes, and our own dependencies, hangings, holdings on duties, purposes, graces, performances? and do we go to God in Christ, and tell him, *We hang upon nothing but the mere mercy, the free grace of God in Christ; and therefore Lord pardon, Lord forgive for thy Names sake, promise sake, mercies sake, and for the Lord Jesus sake: O let free grace have his work; Lord glorifie thy Name, and glorifie the riches of thy grace in saving us: Why, this is the best hold in the World, though the World cannot abide it; surely if we thus judge our selves, we should not be judged.*

4. Christ at his coming will be glorified in his Saints; not onely in himself, but in his Saints also; whose glory as it comes from him, so it will redound to him: Oh let him now be glorified in us, let us now in some high way conform to the image of his glory, let us look on Christ till we are like Christ, not onely in grace, but in glory; and this glory as it comes from him, so let it redound to him. I will not say, that the Kingdom of Heaven and glory is in this life, I leave this opinion to the dreamers of this time, I mean to the Familists, Quakers, and such like; but this I say, that even in this life the Saints of God enjoy a begun and imperfect conformity to Christ's glory; and this is that I would now press upon us; let us so behold the glory of the Lord in the glass of the Gospel, *as that we may be changed into the same image from glory to glory; from a lesser measure to an higher measure of glory. The day is a coming that Christ will be glorified in himself, and he will be glorified in his Saints. O the glories that will then be accumulated and heaped upon Jesus Christ! come now, let us behold this glory of Christ till we are changed in some high measure into the same glory with Christ; Christ's glory rightly viewed is a changing glory: And herein the views of Christ surpass all creature-views, if we behold the Sun, we cannot possibly be changed into another Sun, but if with the eye of knowledge and faith we behold Jesus Christ, we shall be changed into the glorious image of Jesus Christ; if the Sun of righteousness cast forth his golden beams upon us, and we enjoy this light; why then, Who is she that looketh forth as the morning (as Aurora, the first birth of the day) fair as the Moon, clear as the Sun.* *2 Cor. 3. 18.*

I know this glorious change is but a growing change by degrees, from glory to glory; and yet who can deny but there is some conformity to Christ's glory, even in this life? do not these very Texts speak the self same thing? *These things have I spoken to you, that my joy might remain in you, and that your joy might be full. And these things write we unto you, that your joy may be full. And ask, and ye shall receive, that your joy may be full. And rejoyce with Jerusalem, and be glad with her all ye that love her, — that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the abundance of her glory. And the God of all hope fill you with all joy and peace in believing. Surely all joy, and peace, are synecdochically put for all other inchoations of glorification. But how is a Saint in this life filled with all joy? I answer, 1. In regard of the object, God and Christ. 2. In regard of the degrees; though not absolutely, yet so far forth, as the measure of joy is in this life attainable; I might instance in the joy of Mr. Peacock, Mrs. Brettergh, and of some Martyrs, who sung in the fires. 3. In regard of duration, rejoyce always, not onely in the calm of peace, but in the storm of violent opposition. A Saint may have his troubles, but these troubles can never totally or finally extinguish his joy, your joy no man taketh from you. He rejoyceth always.* *John 15. 11. 1 John 1. 4. John 16. 24. Isa. 66. 10, 11. Rom. 5. 13. Phil. 4. 4. John 16. 22.*

O that something of the glory of Christ might rest upon us! oh that having this glory of Christ in our thoughts, we could now feel a change from glory to glory! Is it so that the Lord Jesus will be glorified in all his Saints? and shall we have in-glorious souls; base and unworthy affections and conversations? or shall we content our selves with a little measure of grace? O be we holy, even as he is holy; let our conversations be heavenly, let us purifie our selves even as he is pure; let us resemble him in some high measure of grace. And lastly, let us glorifie him in bodies and spirits; all our glory is from him; and therefore let all our glory redound to him; let us now begin that Gospel-tune of the eternal song of free grace, which one day we shall more perfectly chant in glory; *Allelujah! and again Allelujah! and Amen Allelujah! salvation, and glory, and power, and praise, and thanksgiving, and obedience, be unto him that sits on the throne, the Lamb blessed for ever and ever, Amen.*

The Conclusion.

And now (my brethren) I have done the errand which Christ sent me on, I verily believe, I have now delivered this work of the everlasting Gospel, or of Christ's carrying on the great work of man's salvation, hath been somewhat long in speaking, but oh how long in acting! may I give you a short view of what I have said; and of what hath been acted from eternity, and will yet be acted to eternity; you may remember, that God in his eternity laid a plot or design to glorifie the riches of his grace in saving sinners; and to that purpose first he decreed a Christ. 2. Presently after the fall, he promised the Christ he had decreed. 3. In fulness of time he exhibited the Christ that he had promised; then it was that the same Christ took upon him our nature, and joyned it to his God-head to be one person; and in that person he was born, and lived, and died, and rose again, and ascended into Heaven; there now he hath been sitting, sending down the Holy Ghost, and interceding for his Saints for above one thousand six hundred years: And in this last work he will continue till the end of the World, and then he will come again to judge the World, and to receive his Saints to himself, that where he is, they may be with him, to see and enjoy him to all eternity. This is the epitome of all I have said; onely in every particular I have set down Christ's actings towards us, and our actings towards Christ; in various formes, and out-goings of his love he hath acted towards us; and in various formes, and out-goings of our souls we have been taught firly and suitably to act towards him.

Ephes. 2. 5.

Rom. 1. 5.

2 Tim. 1. 9.

Rom. 3. 24.

Rom. 6. 23.

Eph. 1. 7.

Eph. 2. 7.

Now in all these actings, How doth the free grace of God in Christ appear? *Ye are saved by grace*, saith the Apostle, *Eph. 2. 5.* the decree, the means, the end of our salvation is grace, and onely grace. The decree is grace, and therefore it is called *the election of grace*; the means are of grace, and therefore *we are called according to his grace*; and *we are justified freely by his grace*. And the end is of grace, for *eternal life is the gift of God*, both beginning, and progress, and execution is all of grace. This is *the riches of his grace*, the exceeding, the hyperbolical riches of his grace; the conclusion of all is this, God's free grace which was first designed, will at last be manifested, and eternally praised by Saints and Angels; the same free grace which from the beginning of the age of God, from everlasting drove on the saving plot, and sweet design of our salvation, will at last be glorified to purpose; when Heavens inhabitants will be ever digging into this golden-mine; ever rolling this soul-delighting and precious stone; ever beholding, viewing, enquiring, and searching into the excellency of this same Christ, and this free grace. Now all is done, shall I speak a word for Christ, or rather for our selves in relation to Christ; and so an end? if I had but one word more to speak in the World, it should be this; Oh let all our spirits be taken up with Christ! let us not busie our selves too much with toyes, or trifles, with ordinary and low things, but *look unto Jesus*. Surely Christ is enough to fill all our thoughts, desires, hopes, loves, joys, or whatever is within us, or without us; Christ alone comprehends all the circumference of all our happiness; Christ is the pearl hid in the large field of God's Word; Christ is the scope of all the Scriptures; all things and persons in the old World were Types of him; all the Prophets foretold him, all God's love runs through him, all the gifts and graces of the Spirit flow from him, the whole eye of God is upon him, and all his designs both in Heaven and Earth meet in him; the great design of God is this, *That he might gather together in one all things*

Eph. 1. 10.

things in Christ, both which are in heaven, and which are on earth, even in him. All things are summed up in one Jesus Christ; if we look on the creation, the whole world was made by Christ, if we look on providences, all things subsist in Christ, they have their being, and their well-being in him. Where may we find God but in Christ? where may we see God but in this essential and eternal glass? Christ is the face of God, the brightness of his glory, the express image of his Father's person; the Father is as it were all Sun, and all Pearl; and Jesus Christ is the substantial rayes, the eternal and essential irradiation of this Sun of glory: Christ out God as the seal doth the stamp; Christ reveals God, as the face of a man doth reveal the man; so Christ to Philip, *He that hath seen me, hath seen the Father*; q. d. I am as like the Father, as God is like himself; there is a perfect indivisible unity between the Father and me, I and the Father are one; one very God, he the begetter, and I the begotten; Christ is the substantial Rose that grew out of the Father from eternity; Christ is the essential wisdom of God; Christ is the substantial Word of God, the intellectual birth of the Lord's infinite understanding. Oh the worth of Christ! compare we other things with Christ, and they will bear no weight at all; cast into the ballance with him Angels, they are wise, but he is wisdom; cast into the ballance with him men, they are liars, lighter than vanity, but Christ is the Amen, the faithful witness; cast into the scales Kings, and all Kings, and all their glory, why he is King of Kings; cast into the scale millions of tallents-weight of glory; cast in two Worlds, and add to the weight, millions of Heavens of Heavens, and the ballance cannot down, the scales are unequal, Christ out-weighs all. Shall I yet come nearer home? what is Heaven but to be with Christ; what is life eternal but to believe in God, and in his Son Jesus Christ? where may we find peace with God, and reconciliation with God, but onely in Christ; God was in Christ reconciling the world unto himself? where may we find compassion, mercy, and gentleness to sinners, but onely in Christ? it is Christ that takes off infinite wrath, and satisfies justice, and so God is a most lovely, compassionate, desirable God in Jesus; all the goodness of God comes out of God through this golden pipe the Lord Jesus Christ: It is true, those essential attributes of love, grace, mercy, goodness, are onely in God, and they abide in God, yet the Mediator manifestation of love, grace, mercy, and goodness, is onely in Christ; Christ alone is the Treasury, Store-house, Magazine of the free goodness and mercy of the God-head. In him we are Elect, Adopted, Redeemed, Justified, Sanctified, Saved; he is the ladder, and every step of it betwixt Heaven and Earth; he is the way, the truth, and the life; he is honour, riches, beauty, health, peace, and salvation; he is a suitable and rich portion to every man's soul; that which some of the Jews observe of the Mannah, that it was in taste according to every man's palate, it is really true of Christ, that he is to the Soul whatsoever the soul would have him to be. All the spiritual blessings wherewith we are enriched, are in and by Christ: God hears our prayers by Christ; God forgives our iniquities through Christ; all we have, and all we expect to have, hangs onely on Christ; he is the golden hinge, upon which all our salvation turns.

Oh how should all hearts be taken with this Christ? Christians, turn your eyes upon the Lord; Look, and look again unto Jesus: Why stand ye gazing on the toys of this World, when such a Christ is offered to you in the Gospel? can the World dye for you? can the World reconcile you to the Father? can the World advance you to the Kingdom of Heaven? As Christ is all in all, so let him be the full and compleat subject of our desire, and hope, and faith, and love, and joy; let him be in your thoughts the first in the morning, and the last at night. Shall I speak one word more to thee that believest? Oh apply in particular all the transactions of Jesus Christ to thy very self; remember how he came out of his Father's bosom for thee, wept for thee, bled for thee, poured out his life for thee, is now risen for thee, gone to Heaven for thee, sits at God's right hand, and rules all the World for thee; makes intercession for thee, and at the end of the World will come again for thee, and receive thee to himself, to live with him for ever and ever. Surely if thus thou believest, and livest; thy life is comfortable, and thy death will be sweet; if there be any Heaven upon Earth, thou wilt find it in the practise, and exercise of this Gospel-duty, in *Looking unto Jesus*.

A Poem of Mr. George Herbert in his Temple.

Ʒ E S U.

JE S U is in my heart, his sacred Name
Is deeply carved there; but th' other week,
A great affliction broke the little frame,
Ev'n all to pieces; which I went to seek :
And first I found the corner, where was Ʒ,
After, where ES, and next where U was graved.
When I had got these parcels, instantly
I fate me down to spell them, and perceived,
That to my broken heart he was *I ease you,*
and to my whole is ƷESU.

F I N I S.

WAR WITH DEVILS.

BY

ISAAC AMBROSE, Minister
of the Gospel.

Revel. 12. 7.

*And there was War in Heaven, Michael and his Angels fought
against the Dragon; and the Dragon fought and his Angels.*



LONDON,

Printed for R. Chiswell, at the Rose and Crown, B. Tooke,
at the Ship in S. Paul's Church-yard. T. Sawbridge, at the
three Flower-de-luces in Little-Britain. 1682.

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TO
JESUS CHRIST,
THE
ETERNAL SON
OF
GOD,

The brightness of his Fathers Glory, the express Image of his Fathers person : the substantial Wisdom of God, and Power of God, & Word of God: the Way, the Truth, and the Life; the Golden Hinge on which mens Salvation turns; the Food, the Robe the Rock, the Refuge, the Strength, the Deliverer of his People; the real Protector, Physician, Shepherd, Saviour of all that trust in him; the true Light, true Vine, true Rock, true Fountain opened for sin and for uncleanness; the Water of Life, the Dew of Heaven, the chief Cornerstone, the Sun of Righteousness; the Glory of his People, the Desire of Nations, the Hope of Salvation, the consolation of *Israel*:

My Lord, and my God; my hiding place from the wind, and my covert from the tempest; my shadow, cloud defence & Tabernacle; my cleft of the Rock, & secret place of the stairs; my dearest Patron, and choicest Friend in all the World, (for all others, men or Angels are but instruments, and subordinate, if they'll act as such.) This worthless work, & last piece of Practical Divinity, with all I have, & all I am, do I submissively offer yield, consecrate, & dedicate. And Oh that I, & all I bring, may find acceptance with him, through his glorious merits! whose promise it is, not to despise the day of small things; and in no wise to cast out, or to shut the doors against them, whom his Father hath given Him.

TO THE
RIGHT HONOURABLE
Sir ORLANDO BRIDGMAN, Kt.
Lord Chief Justice of his Majesties Court

O F

Common Pleas

Right Honourable ;

2 Tim. 1. 6.

I Have known you from your childhood: and when I call to remembrance the unfeigned Faith. which dwelt first in your Grandmother *Lois*, and your mother *Eunice* (if I may so call her of Pious memory) and I am perswaded in you also *ab incunabilis*, I cannot but comfortably hope, that the same Seed of God sown in your heart by the Spirit so early, doth still remain, and abide in you to this very day, Many changes have you seen, and run through, in these few days of the years of your Pilgrimage, and yet I hear the same Faith, and Love, and Spirit of moderation continue with you as at the first, and increase in you daily like the Rivers drawing nearer to the Ocean. My heart rejoiceth in this good report, and I know not what more to beg of God for you, as truly necessary in this World, then that you may abound in these graces, of Faith in Christ, love to the Saints, and moderation towards all men. In attaining the first grace you look Heaven-wards; in the second on those that are heavenly; in the third on the divided interests of them, who should study and practise mutual forbearance, and condescension towards each other. Oh that in this last we had many more imitators of his Majesty that now is, or of you that walk in the steps of so gracious a Sovereign! It is observed that in the Primitive times, while the true Church was still known by its Faith, and Love, and Moderation, and sweetness of deportment towards all its members; that on the contrary the Arians, and Donatists, and such like, were still dividing, and separating, and rigorously imposing on others unnecessary things, If I may speak without offence to any, were it not happy with us, if all that agree in the Substantials and Essentials of Religion, would make it their main work to press Faith and Holiness, and allow a liberty to each other in indifferent things? were all as sensible of the advantage we give to the common enemy, (I mean the Papists) as I am, that live and reside amongst them, I suppose we should be more willing to unite our selves, and to bear the burthens of one another in love. It was a working meditation of St. Hierome, That whatever he did, he thought still he heard that sound of the Trumpet, Arise ye dead and come to Judgment; the same meditation is held forth to us, to perswade us to unity, or at least to moderation, Let your moderation be known to all men, the Lord is at hand; it were said that when he comes, he should find us finiting our fellow servants; Oh that rather we may cherish

Phil. 4. 5.
Matth 24. 49
Rom. 14. 17.

The Epistle Dedicatory.

cherish one another, and help one another to promote those essential Duties wherein the Kingdom of God especially consists, viz. righteousness, and peace, and joy in the Holy Ghost. These are the things, wherein you were trained, and wherein you profited, and which I hope, and desire you will promote to your dying day. O that that golden rule were written on the doors of all Christians hearts follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. *We have enemies enough to wrestle with, even against* ^{2 Tim 2 22,} *Principalities, Powers, Rulers of the darkness of this World, and Spiritual wickednesses in heavenlies; and we have many friends that wait upon us, and minister to us, and persuade us in their Spiritual and mysterious way to those essential Duties of Peace and Patience, Gentleness and Meekness; of both these you will read in the following Treatise; and they will lead you on to another Duty of looking unto Jesus, wherein if we spend all the time we can spare, for such a contemplation, we shall find work enough besides unnecessaries, to busie our minds and consciences upon; And surely blessed is that servant (let the world say* ^{Matth. 24. 46.} *what it will) whom his Lord, when he cometh, shall find so doing. I know you are full-handed with several high and necessary imployments, I resolve therefore to make no long Epistle, If you please to patronize the following Work of War with Devils, and Communion with Angels; both which I hope you will find consonant to holy Scriptures, I shall be yet more ingaged to acknowledge my self, and to remain,*

Your Honours

Humble, faithful Servant in Christ

ut olim, ut semper,

ISAAC AMBROSE.

To

To the Christian

R E A D E R.

AMongst the means, duties, ordinances, which once I discover in their right method, manner, and proceedings, I observe three Ordinances made little use of, though most necessary. The first is *War with Devils* held forth in *Ephes. 6. 12.* the second is *Ministration of and Communion with Angels*, held forth in *Heb. 1. 14.* the third is *Looking unto Jesus*, held forth in *Heb. 12. 2.* These three have some suitableness among themselves, and accordingly I have observed some suitableness in this Work: In themselves it is suitable that *War with Devils* should have encouragement from holy *Angels*, and yet that we should not stay there, or dwell on them, but look a little further, and rest on nothing on this side *Jesus Christ*. In the work, I have first enlarged by way of preface on each Duty; I see they are Ordinances little practised, or made use of, and therefore I thought a confirmation of each Duty, and a perswasion to it, as well as direction in it, was not altogether labour in vain: In the direction it self, I have followed each one from first to last; *War with Devils* begins with the beginning of our life, and continues to death: *Ministration of and Communion with Angels* begins at our beginning, and continues till the ending of this World, or Resurrection day: *Looking unto Jesus* begins with Eternity, and continues to Eternity; it minds what was before the World was; and minds what shall be, when time shall be no more. Now in that I have observed such a correspondencie in all these Ordinances, I thought it not amiss to joyn all these together; and though for the largeness they contain two volumes, yet to comprise them in one Work. Thou hast now my last Works of Practical Divinity that ever I mean to publish to the World; and if last words are wont to bear the greatest weight, and to make the deepest impression, much more let these last Practical lines, find some entertainment from thee, and acceptance of thee, for thy spiritual good. This (next to Gods glory) is my chiefest aim: and so I leave thee, and the Book together in Gods hands: may his spirit inspire good motions, whilst thou readeest my directions, and bring them to good issue: It is the Prayer of

Thy unworthy Friend, and

Servant in Christs Vineyard.

Isaac Ambrose.

The

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W A R

WITH

D E V I L S.

The First Book.

EPHES. 6. 12.

We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darknes of this World, against Spiritual Wickednesses in Heavenlies.

CHAP. I. SECT. I.

The Coherence, and division of the Words.

AMongst other exhortations, our Apostle gives in this, *Be strong in the Lord, and in the Power of his Might*: And to this end he propounds. 1. The Means, *put on the whole Armour of God*: And 2. The Motives, drawn from a Christian Fight and Combate; wherein is 1. The kind of Combate; called *Wrestling*, we *Wrestle*: 2. The Combatants themselves; to wit, Christians and Devils; we are the Defendants, and they are the Assailants: They, who are they? 1. Negatively, or Comparatively, *not flesh and blood*: 2. Affirmatively, or Positively, *Principalities, Powers, Rulers of the darknes of this World, and spiritual Wickednesses in (or about) Heavenlies*.

SECT. II.

Of the several Doctrines deduced from the words.

FROM every part we may deduce a several Doctrine; as 1. *our spiritual Combate is a wrestling*. 2. *All Gods People are to be in the Fight*. 3. *Our Enemies are more than Flesh and Blood*. 4. *They are mighty and malicious Enemies that war against us, even Principalities, Powers, Rulers, and spiritual Wickednesses*. My design is to insist on the first; only we shall begin with the three latter, and briefly say something of every one of them.

CHAP. II. SECT. I.

Of the first Doctrine to be handled.

ALL Gods People are to be in the Fight, *We wrestle*. This *we* is either Exclusive, or Inclusive: 1. Exclusive, not the Wicked: 2. Inclusive, but *we* that are Saints, and the People of God.

1. Not the wicked, they serve not in this War; instead of fighting the Lords Battels, they spend their time in Chambering and Wantonness, in Lusts and Uncleaness, in Carelesness and Idleness: they sleep in security, they make no resistance, for they

are altogether ignorant of Sathans assaults. Oh that mens eyes were opened ! Oh that such men would know they are none of the *We* in this Text ! they are not the Lords Soldiers, but the Devils Revelers ; and therefore they fight not against him, nor will he fight against them : for *they have made a Covenant with Death, and with Hell are they at agreement.*

2. All the Saints must be in this fight, *We* wrestle. I Paul, and you Ephesians, and all Gods people, from first to last. First for Paul himself, *I have fought a good fight ;* and then for Paul and others jointly ; *for though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.* Or, if we may bring in the example of Gods Saints in all ages ; Adam had his combats ; Job his temptations ; Moses, and Aaron, and Lot, and David, and all the Patriarchs, and all the Prophets had their several onsets : nor was it thus only before Christs time, but since his coming, Peter was winnowed ; Paul was buffeted ; the Hebrews endured a great fight of affliction ; and Timothy was encouraged by Paul, *Thou O man of God, fly these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness, fighting the good fight of Faith ;* but to what purpose should I instance ? never was there any member of Christs Church, who was not exercised with this Christian warfare : not Adam in innocency ; not the Apostles of Christ ; no, nor Christ himself, when he was upon Earth ; *Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil.*

SECT. II. Uses.

Use 1. **A**RE all Gods people to war with Devils ? then consider all of you what Religion will cost you : You that are strangers, know, that a Christian Soldier must endure hardness ; *Thou therefore endure hardness as a good Soldier of Jesus Christ.* Saints must be winnowed, and buffeted, and tried, and tempted ; sharp war, sudden violences, dreadful dangers, are the portion of Gods people ; *They must through much tribulation enter into the Kingdom of God :* They must proceed from one affliction to another, and out of one temptation into another : was it not Pauls case ? How was he *in labours more abundant, in stripes above measure, in prisons more frequent, in death oft, in perils of waters, in perils of Robbers, in perils by Countrymen, in perils by Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils amongst false Brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness ?* Certainly, Christianity is not so easie as many take it to be. I speak not these things to dismay any, but to awaken all, and to advise all to cast up their accounts, and to be resolved men.

Use 2. 2. Are we to fight with Devils ? then courage Christians ! you that are of the right stamp, of the number of this *We* : O be not you dejected because of the Enemy, but be you of good heart ! what, are you afraid of Sathans Fiery Darts ? know, they are but as the waves tossing the Ark, yet saving Noah : or as the Whale swallowing up, yet preserving Jonah : or as the Dragon pursuing the Woman, yet procuring her greater preservation : or as the File grating the Iron, yet making it clearer and brighter than before : or as the Mill grinding the Wheat, yet making it useful : or as the Coals heating perfume, yet making it thereby more odoriferous. You say this war is troublesome ; this indeed is Jacob's voice, for never an Esau complained thus : but do not you feel your spirits sharpened, your pride depressed, your flesh cooled, your old man destroyed, your new man renewed day by day ? tell me, are not you provoked to more earnest and ardent Prayers by this war ? do not you accustom your selves to more patience, as now experiencing the fragility and frowardness of your Natures ? are not Sathans temptations as thorns in your ways, to keep you from straying and running wrong ? O then be not you afraid : Come, enter into the lists, and fight valiantly : it is an honest war : Christ invites you to it, and he will lead you, and never leave you in it : what needs more ? *Be strong, and of a good courage.*

CHAP. III

Of the second Doctrine and Uses.

OUR Enemies are more than flesh and blood: *We wrestle*, but with whom?
 1. Negatively, *not with flesh and blood*: or rather comparatively, not only, or not so much with flesh and blood. By *flesh and blood* is either meant man, as having a bodily substance consisting of flesh and blood: or our bosom-corruptions, so often called in Scripture flesh; *the flesh lusteth against the spirit*, and sometimes flesh and blood; as *flesh and blood hath not revealed this*: and *flesh and blood cannot inherit the Kingdom of God*.

Gal. 5. 17.
 Matth. 16, 17.
 1 Cor. 15. 20.

1. If by *flesh and blood* be meant the former, it hints to us our weak and infirm Natures: q. d. our adversaries are not such as we are, they are not poor, weak, inconsiderable Enemies: when the Lord speaks our frail condition, he gives it the like expression, *my spirit shall not always strive with man, for that he also is flesh*; and the Prophet Isaiah hath the same expression concerning the Egyptians, *Now the Egyptians are men, and not God; and their Horses flesh, and not spirit*. In this sense the Apostle removes the usual militia, or more tolerable conflicts, q. d. We wrestle not so much with man, as with Devils; we wrestle not only, or chiefly with flesh and blood, weak, frail, foolish, visible, or mortal creatures, alas! what are they? the enemies that we fight with are more than flesh and blood, more envious, malicious, furious, dangerous, numerous, more subtil, powerful, every way fearful: and therefore in comparison we wrestle *not with flesh and blood*: we matter not man, we mean no such combatants.

Gen. 6. 3.
 Isa. 31. 31

Here then I must leave our martial men, whose war is with *flesh and blood*, and 'tis well if it be not only with *flesh and blood*, and nothing else. The Apostles question needs but application, *from whence come wars, and fightings among you? come they not hence, even of your lusts that war in your members?* q. d. you have wars and fightings among your selves, if they were only with foreign enemies, they were more tolerable; civil wars are ever worst, and whence are these? are they not of a base original and descent, of the lineage of lust? O the covetousness, pride and ambition that is amongst you! O the loathing, rejection and disobedience of the Gospel of Christ? O the dear and high esteem, advancement, and vile embracement of the interest of this present world! do not worldly private interests bear the sway? and what are these but lusts? and what are the effects of lusts, but wars and fightings amongst your selves? In way of application; Oh that I could not truly say, *we wrestle not against flesh and blood, but against Devils*? Or, oh that I could not truly say, *we wrestle not against Devils, but only against flesh and blood*: But my design is not to intermeddle with outward wars, it is a more inward and spiritual work I have in hand.

Use.

James 4. 1.

2. If by *flesh and blood* be meant the latter, viz. our bosom-corruptions, it hints to us our strong enemies, strong indeed, q. d. We have enemies within us; do we not feel how the flesh lusteth against the spirit? and are not these enemies as the Sons of Zerviah, too hard for us? but that is not all, for Satan who is yet stronger, strikes in with the flesh, and by this means we wrestle not only with flesh and blood, naked corruptions, but with Sathan in them; our flesh is strong, but when it is edged with Sathans policy, and backt by Sathans power, oh how strong is it then?

This enemy within us the Holy Ghost deciphers by many names; it is called *the old man*; *the old Adam*; *the earthly, carnal, natural man*; *the sin which is inherent, and dwelleth in us*: *the adjoining evil*: *the Law of the members*: *the lusts of the flesh which fight against the Soul*. By all which is signified our corruption of nature, derived from our first Parents, whereby we are made backward to all good, and prone to all evil. *Every man is tempted, when he is drawn away by his own concupiscence, and is enticed; and then when lust hath conceived, it bringeth forth sin, and sin when it is finished, it bringeth forth death*: The Apostle here intimates, that as Sathan is the Father, so flesh is the Mother of sin, which receiving Sathans temptations into a fruitful womb, it doth conceive, nourish, and bring forth sin; and when sin is born, like a deadly stinging Serpent, it brings forth death both to Body and Soul, unless the poyson thereof be took away by the precious Blood of Jesus Christ.

Jam. 1. 14, 15.

Use.

And what, my Brethren? are our enemies more than flesh and blood? Oh, the sad condition of men that provide not for this war? Christians! how doth it concern you to stand upon your guard, and to be in use of all means against flesh and blood? if a City were besieged with forrein forces, and they within knew that they harboured home-bred Traytors, would they not lay hands on them, and put them to death? My Brethren, your Souls are as Cities, besieged with all the power and policies of Devils, and you have within you home-bred Enemies, even your own *flesh and blood*, and these seek all occasions to betray your Souls into the Devils hands; is it not time then to mortifie the flesh, and lusts thereof? is it not time then to implore the aid and assistance of Gods Spirit, whereby you may be strengthened and enabled to stay those lusts, which war against the Soul: these are in some respects more dangerous and pernicious than Devils themselves; they are within your bosoms, and like secret Traytors, they open the City-Gates, yea, they disarm you of your weapons, and lay you naked to Sathans invasions and temptations: Probable it is, that Sathan could never vanquish you, unless the flesh and the lust thereof did betray you into his hands: probably this policy could never circumvent you, unless these secret Traytors did give him continual intelligence of all advantages. Sure I am, the Devil is but an outward cause of Sin, he cannot compel or force you to Sin, but your lusts help on; Oh, then how should you watch over your bosom-corruptions, and be in use of all means for the mortifying of this *flesh and blood*!

CHAP. IV. SECT. I.

Of the third Doctrine.

They are mighty and malicious enemies that war against us, even *Principalities, Powers, Rulers of the Darknes of this World, and spiritual wickednesses in Heavenlies*: Thus are they positively described. I shall a little search into the words, that we may understand, what puissant enemies we have against us.

Joh. 14. 30.
2 Cor. 4. 4.
Luke 4. 6, 7.

Psal. 24. 1.

Prov. 18. 15.
Rom. 13. 1.
Dan. 4. 12.

1. *Principalities*, they are not only Princes, but *Principalities*, in the abstract; it sets forth the eminency of their Government, above all the Princes in the World: other Princes rule in some parts, but Sathan rules over all the Earth: Hence sometimes he is called *Prince of the World*, and sometimes *the God of this World*; he could tell Jesus Christ, that *all the Kingdoms of the World, and the glory of them were delivered unto him, and to whomsoever he would he gave them*. I do not say that the Devil spake truth to Christ; for the World was not his either in possession or disposition; for possession, *the Earth is the Lords and all that therein is, the World, and all that dwell therein*; and for disposition, it is Gods Prerogative, and Peculiar, *By me Kings reign. All Powers that are, are ordained of God. He maketh low and he maketh high, it is the Most high, that beareth rule over the Kingdoms of Men*: Yet this we grant, that Sathan is truly called the Prince of the World as it is corrupted; when the World departed from God to his Adversary, God in Justice gave Sathan leave to prevail and rule in the Sons of Disobedience; and thus Devils are Princes, or in the abstract *Principalities* over all the Earth.

Ephes. 2. 2.

2. *Powers*. They are not only powerful, but *Powers* in the abstract: (*i. e.*) they are clothed and filled with a mighty Power, were Devils Princes only in their Style, and had no power, the title could not carry it; we little esteem of sounds, syllables, and words: have we not seen what the sword can do without a Title, and how empty the title is without the Sword? Well, but Devils have both; as they are *Principalities*, so they are *Powers*; they are *Princes of the Power*. What this power is, is past my telling, only if we look in the World, we may find it wonderful in several parts of it. As —

Job 1. 16.

1. For the Elementary part of the World, what Element is it, that he hath not power over? 1. Fire is the Element prepared for him; and he can (if let loose) send it down contrary to its nature from Heaven to Earth: thus one of the Messengers told Job, *The Fire of God is fallen from Heaven, and hath burnt up the Sheep and the Servants, and consumed them, and I only am escaped alone to tell thee*: it is called the Fire of God,

God, though caused by Satan: it was not God, but Satan that was the immediate kindler of it; and yet called the Fire of God, because of the strangeness of the Fire: it was a wonderful, great, and extraordinary Fire; some think it was a flash of Lightning, and it is more probable, because it is said to fall down from Heaven. *Satan can do mighty things, command much in that Magazine of Heaven, where the dreadful artillery, those fiery meteors, which make men tremble, are lodged and stored up.* For instance, he can discharge the great Ordnance of Heaven, Thunder and Lightning; and by his Art he can make them more terrible and dreadful than they are in nature.

2. The Air is his own element, wherein now he reigneth; he is Prince of the power of the air (i. e.) of the airy Dominion or Principedome. The Jews have a tradition, that all the space between the Earth and the Firmament is full of Troops of evil Spirits, their Chieftains having their residence in the Air. *Augustin and Hierome tell us, that this was the opinion of all the primitive Doctors: Now if there they are as Princes, and have Power, no wonder if they can violently move the air, and cause tempests and storms: thus another messenger told Job, There came a great wind from the Wilderness, and smote the four corners of the House, and it fell upon the Young men and they are dead.* Satan being left to his own dispose, can raise and enrage storms and tempests. *I believe (saith one) Satan cannot raise so much wind by his own Power, and at his own Pleasure, as will wave a feather; but when God saith, Go, and do such things, then he can raise wind enough to move Mountains, and raise the Foundations of the proudest and strongest Buildings.* Thus Job's Children were buried in the ruins of their House, by a Puff (as one calls it) of the Devils mouth.

3. The water is an Element commanded by him; he can trouble the Seas, and cause such Waves and Billows to arise, as shall swallow up Ships and men: he can make such surges as shall swell over banks: It is Mr. Gurnalls expression, *He can hurle the Sea into such a commotion, that the depths shall boil like a Pot, as if Heaven and Earth would meet.* I cannot but think the Devil was in that storm, when the waves beat into the Ship wherein Christ slept for being awoke, *He rebuked the wind and said unto the Sea, peace, be still.* word that sometimes he used to the Devil, *be mused Satan, thou stirrest these waves: had my disciples believed, as they should have done, thou hadst not done this; by Faith Satan avoids, and by Diffidence Satan re-enters and is full of rage.* 4. The Earth is an Element over which he rangeth; when the Lord asked him, *Whence comest thou Satan?* he answered from going to and fro in the Earth, and from walking up and down in it: Satan here speaks like a Prince that had gone about his Countries to view his Provinces, his Kingdoms, and Cities, *I come (saith he) from visiting my several places and Dominions: and though his intent be to devour men, yet in reference to this very element, he can cause Earth-quakes, throw down the strongest buildings, root up the best settled Trees, and move all things.*

2. For the sensible part of the World, he can enter into the bodies of Beasts, and act them at his pleasure: we have one notable instance of a Legion of Devils, entering into an heard of Swine, and the heard ran violently down a steep place into the Sea (they were about 2000.) and were choaked in the Sea: An easie thing it is with Satan to hurry up and down the bodies of Beasts, and make them with violence rush hither and thither: and they have no less power on the bodies of men; have they not possessed them, and made them lunatick, and so vexed them, that oftentimes they have fallen into the Fire, and oftentimes into the Water? Nay, have they not made some deaf, and dumb, disabling them, and tearing them, till they foamed, and gnashed with their teeth, and even pined away? or (if I may say more) have they not sometimes carried and hurried up and down even in the air, the bodies of men? I could instance in that Sacred body of Christ, whom the Devil took up into the Holy City, and set him on a Pinnacle of the Temple: and after took him up again into an exceeding high Mountain, and there shewed him all the Kingdoms of the World, and the glory of them. That Satan can transport the bodies of Witches, many Histories record: and that he can bewitch the bodies of Unbelievers none will deny: but here Scripture speaks of a power that the Devil had over Christs body, and elsewhere, of a like power that he had over the bodies of the Saints. Job is one instance, and the Daughter of that woman of Canaan, that was a Daughter of Abraham, may serve for another instance: and if the Lord should not restrain the malice and power of the Adversary, we might have as many instances as there are men and women in the World.

3. For the Souls of men, which we call the intellectual part of the World, he hath a great

a great power over them. 1. He can work on the understanding : he can penetrate into the fancy, which is the Organ of the internal senses, and move those phantasms he finds there; and by that means excite various thoughts in the understanding and persuade to this or that; do we not experience his power within us? do we not perceive evil thoughts injected into our minds against our wills? not that Sathan imports any new thing into our minds, which he found not in our fancies before : it is usually delivered in Schools, *That the Devil cannot put into the fancy new species of things, and such as the senses had never any knowledge of; as he cannot make a man born blind, to dream of colours, and their differences :* but he can make many compositions and deductions of those various phantasms he finds within, and accordingly move the understanding to this or that. 2. He can move the will ; I cannot say absolutely he can determine it : the bowing, bending, turning, and forming of the will efficaciously, is only proper to God, yet can the Devil act something as towards the will, and his acting carries a kind of power with it, though God only can determine it. The will may be said to be moved, or bowed, two ways, either inwardly or outwardly : the internal mover or agent, is either our own natural inclination, and propension to its object, God himself who is the Author of that natural inclination : now in this way, there is nothing can move the will, but God and our selves. The external mover or principle, is either the object propounded to the will, the understanding having apprehended it as good ; or the affections and concupiscence which reside in the sensitive appetite, for by them is the will often seduced, and drawn to consent : very passions can make that many things which are evil, may seem good to the will, and so incline it to imbrace them : Now this is certain, that Devils can propound an object ; and they can move and trouble, and affect our passions, they can stir up wrath, pride, covetousness, lusts in men ; and therefore externally they can move the will.

3. *Rulers of the Darknes of this World.* These words hold forth a proper seat of the Devils Empire ; he is not Lord over all, that is the incommunicable title of God, but a *Ruler of the Darknes of this World.* Where the time, and place, and subjects of his Empire are set down and limited.

1. The time when he rules, it is during the time of this world, immediately after Adams fall he began his rule, and while the World stands he will continue it without any change or alteration. Here is a difference betwixt the Devil, and any humane power; for these have but a short time: the same man that rules now will be dethroned within a few daies, or months, or years, by death, if not by treason : or suppose his line, or model of government continue longer, yet some observe that scarce any rule continues in one form above 600 years continuance : See Abraham's time from the promise of his Seed to the giving of the Law 430 years. See Israel's time from their going out of Egypt, to the building of the Temple, 480 years. See Davids time, from the Anointing of him King to the death of Zedekiah, 470 years. What say we to our own Kindome? Caesar's time betwixt his invasion, and the rule of Valentinian, 500 years. The Saxons time betwixt their Heptarchy, and Egberts Monarchy, 460 years. The Normans time betwixt their Conquest, and the Union of whole Britain, 536 years. On what unfirmness is majesty possest, that within a few years time, so much is altered? But the Devil hath a longer time, even so long as the World lasts, from the beginning to the end, until time shall be no more. Indeed when the frame of this World shall be taken down then shall the Devil be degraded, his Crown taken off, his Sword broken over his own head, and he himself become a close prisoner in Hell : In the mean he rules, and he will rule, during the time of this present World.

2. The place where he rules, it is here in this World below : he was a bright Angel in Heaven, and he sometimes ruled there ; but he would not keep in his own Chair of Estate, and therefore aspiring higher, he fell down into this neather World, and here now he rules. In the Air, and here about Earth the Devils have their mansions, and here they tempt, seduce, and do all the mischief they can to the Sons of men. I know it is our sadness, and trouble, that they are amongst us : *Wo, wo, wo to the inhabitants of the Earth in this respect !* and yet here is the joy of Saints, they have no power or rule in Heaven, whence they are fallen, and where the Saints happiness must for ever be : well may this make us long for Heaven, whiles we are on Earth : Soldiers in tedious and dangerous Voyages cannot but desire earnestly after Victory : Oh, (may we think) how welcome will triumph, and leading captivity captive be after war ! as the hopes of a safe Haven is to Mariners tossed up and down in troublesome Seas ; so is Heaven to Christ'ans,

fiants, whose life in this World is a warfare. O friends! look after Heaven, for on Earth is many a Snare, and many a Gin, and many a plot of Satan to undo your Souls, and to subject you to his Rule.

3. The subject, or persons whom he rules, they are *the darknesses of this world*. (i) Such as have no life of Grace, no light of Knowledge; for by *darkness* is meant such who are in darkness; and they are of two sorts: first, those who are in state of sin, called *the work of darkness*: secondly, those who are in state of ignorance, compared to darkness; *Ye were sometimes darknesses, but now are ye light in the Lord*. But I am Ephes. 5. 11. Ephes. 5. 8. discovering the Prince or Ruler, and not his Vassal: and therefore I shall pretermitt this title, and come to the next.

4. *Spiritual wickednesses*. They are not stiled wicked Spirits, or spiritual wicked ones; but in the abstract *Spiritual Wickednesses*. Oh, what Enemies are these! 1. They are Spirits, and not Bodies: if we had only to deal with flesh and blood, whether men or beasts, it were not so very much, though very terrible: but we wrestle: *not with flesh and blood, but with spiritual substances, with invisible Spirits*: An arm of flesh against poor fleshly Creatures were enough to startle us; Oh, what startling, frightening work have we had within these very few years? but how much more startling is an arm of Spirits, that can reach to Spirits? that know how to fight with us at all times, in all conditions, in all postures; whether we are alone, or in company, idle, or employed; sleeping, or waking? that can fight invisibly, when we cannot see them; for as their nature, so are their assaults, such as by the eyes of flesh and blood cannot be seen? 2. They are *wickednesses*, as by nature they are Spirits, so by their condition they are evil and malicious Spirits, *spiritual wickednesses*, or Spirits of wickedness, (i.) most monstrously wicked, and malicious Spirits. Some observe, that the Devil hath his name *ὁ πονηρός*, *the wicked one*, to denote his spiteful nature; he is not barely wicked, but maliciously wicked, he cannot endure that Souls of men should fare any better than himself; and therefore he makes it his trade, his delight, his main work to damn Souls. 3. Some yet go higher, saying, that these *spiritual wickednesses* are such, as provoke men to wickednesses of a spiritual nature; we wrestle (saith the Apostle) against whom? it is in the original *πρὸς τὰ πνευματικὰ τῆς πονηρίας*, (i.) *against the spirituals of wickedness*; as if these wicked Spirits should make it their great design, not only to beset us with gross and fleshly sins, but with sins spiritualized, or with spiritual wickednesses, such as unbelief, pride, hypocrisy, idolatry, blasphemy, &c. As black as Devils are, they can, if they will, appear as Angels of Light, and accordingly suit their temptations of the finest make.

But what is meant by the last word, *in Heavenliness*? I cannot say *Heavenly places*, but *Heavenly things*: as if the Apostle should say, the cause of this fight is not for Earthly things. it is an otherwise quarrel than is usual with us in our Battels: Devils will not fight for Lands, or Livings, for Riches, or Mines of Gold, but for *Heavenly things*; they would, if they could, bereave us of our God, our Saviour, Sanctifier, of all our hopes of Salvation, and Glory of Heaven.

SECT. II. *Uses.*

ARe Devils thus mighty and malicious? then mind this, consider what Enemies you must fight against! Methinks, a serious consideration of their power should raise up your hearts to bless that God that keeps you from them. Oh, the mighty advantage they have over you! should the Lord but give the Chain, what work would they make in the World? how would they rend the Heavens, shake the Earth, undo all Men and Women in the World in an instant? My Brethren, I would not have you dread them too much; and yet because they are such mighty malicious Enemies, I would not have you slight them too much: I tell you there is nothing in this inferior World able to stand before them, no Creature, no Man. The good Angels indeed can Match and Master Devils; but if God stop his Angels, and withdraw his hand, they would quickly over-run, unquiet, unsettle all the World. Oh! then maintain such apprehensions of their greatness, as that you may for ever bless that God, who binds up such Enemies, that they do not the mischief unto which their nature inclines them, and inables them.

Are Devils mighty and malicious? then let all tempted ones fly to God, and rely on his power; be they never so mighty, yet the Lord only is almighty; he hath all Devils

Use 1.

Use 2.

Ps. l. 91. 1.

Devils in a Chain, and he straightens or enlargeth it as he pleaseth : his power is not only in Heaven, but on Earth, and in Hell ; and here is the hope of Saints, here is their Tower of refuge : *He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty.* O then, that Gods people would in all danger haste to their fortrels ! that they would say of the Lord, *he is my refuge, and my fortress, my God, in Him will I trust.* But the uses of this nature we shall bring into the next point, and to that I hasten.

CHAP. V. SECT. I.

Of the main Doctrine intended.

OUR spiritual combate is a wrestling. *Ἔστιν ἡμῶν ἡ πάλη, there is a wrestling to us : or we wrestle. πάλη dicitur, quia corpus πάλλεται, id est, quatitur :* the Greek Word, according to the proper notation of it, signifieth such a strife as maketh the body of him that striveth to shake : and howsoever sometimes it is given to a strife of sport ; yet here it is used for a serious, and fierce fight and combate, so fierce as it may well make the Soul shake again.

But why is this combate called *a wrestling* ?

1. Because Satans fight is very close. This is the nature of wrestling, not to fight at a distance, but very near ; Satan is so near that he closeth with us ; yea, gets within us : he takes hold of the Heart within, the Soul within. Other wrestlers may catch at the Head, or Arms, or Thighs, or they may fold their Arms about the middle of the Body, and strive with it, but Satan is a Spirit, and enters into Spirits ; his wrestling is so close, that neither understanding, will, affections, nor any thing within can escape his fangs.

2. Because this fight is very violent ; wrestling is not an easie, lazy, idle combate : they that wrestle, do it with their might, and strength and utmost vigour. So deals Satan with us *he goes about as a roaring Lion*, he is very active to do mischief, he puts to his strength to devour our Souls : and accordingly must we deal with Satan, *finally my Brethren, be strong in the Lord* ; as we must take Heaven by violence, so we must escape Hell by violence ; Devils are not to be dallied withal ; we must quit our selves like men, resist unto blood.

3. Because this fight hath in it many wrenches, windings, wiles, and arts. The cunning Wrestler carries it not meerly with his strength, but with his feats, his eye is upon all advantages ; with a wrench, a turn, a trip, a sleight he gets the mastery : Satan in this respect is an eminent Wrestler ; he makes it his trade, and is well acquainted with all the mysteries of it : he hath thousands, and ten thousands of stratagems and wiles : he hath his *βόθρῳ & νοήματι* as the Apostle calls them, that is, his depths, his profound plots and contrivances, moulded by malice and subtilty in his own large understanding, furnished with the experience of our corruptions, and the success of his many temptations for some thousands of years, managed with all the crafts and policies of the most dark and hidden corners of Hell : he hath his *μεθοδολίας*, as they are called, *exquisite methods*. in the wily conveyance of his stratagems, in ordering his assaults, and spitting his fiery darts. And is it not our duty and prudence to be well skilled in his wiles, and to counter-work him in his crafts ? are we not therefore advised to *put on the whole armour of God, that we may be able to stand against the wiles of the Devil* ? As there is no standing without armour, so there is no fear of falling, if we are but armed and prepared for him : his wiles should make us wise unto salvation, that though he wrestle artificially with us, we may be able to stand.

4. Because in this combate each party hath usually his aids or seconds. It is thus both with Satan and us : First, he hath his aids ; these are led under the conduct of those two Captain-Generals the World and the Flesh : This World is the Devils Darling, and chief Champion : on the right hand it encounters us with prosperity, it casts before us the golden Apples of riches, and how prone we are to listen to these Syren-Songs, our experience tells us : on the left hand it tempts us by adversity, turning it's smiles into frowns, its allurements into threats, its offers of honours and riches, to proud menacings of poverty and ignominy : and how terrible these are in the eyes of flesh and

and blood, the best hearts can tell. The flesh is the Devils darling, by which we understand the corruption of Nature : it fighteth and lusteth against the Spirit, it rebels against the Law of our mind, and leadeth us captive to the Law of Sin : *The flesh lusteth against the Spirit, and the Spirit lusteth against the Flesh, and these are contrary the one to the other ; so that we cannot do the same things that we would :* both these are Satans aids. Secondly, we have our aids ; as first God takes our part, and he hath appointed his own Son as General of the Field, called *the Captain of our Salvation* ; whenever we wrestle, he stands by with a reserve (as it were) for our relief at a pinch ; and if we will but call upon him at our need, he will never leave us, fail us, nor forsake us. Secondly, the Angels take our part : *Behold Chariots of fire upon the Mountains round about Elisha* : Wrestlers are usually compassed with a ring, and such a ring have Saints, *the Angels of the Lord encamp round about them that fear him, and they deliver them.* Now what better aids, or seconds can we have than the Angels of God, and the God of Angels ? Surely, there are more for us than can be against us : Oh, the comfort of this !

Gal. 5. 17.

Rom. 7. 19.

Heb. 2. 10.

Psal. 34. 7.

SECT. II.

Use of Terror.

IS our spiritual Combate a Wrestling ? then wo to the Wicked, that never wrestle at all : Let them know, that they are not the Lords Soldiers, but the Devils Revelers, and therefore he fights not against them, because they are his friends, *When the strong armed man (Satan) keepeth his Palace, his goods are in Peace :* but when a stronger than he cometh to dispossess him, there will be many a ruse, and many a wrestle, and usually such a man will feel the Conflict. Now wo to them that are at ease in Sion : can we be Gods Servants, and not his Souldiers ? Is not Christs Church on Earth a truly militant Church ? in a warfare, as well as wayfare ? Oh, then what is their condition that are rid only by the Devil ! they will not grapple with Satan, they love to sleep in a whole skin, they crown themselves with pleasant Garlands of restful security, they imagine they may go to Heaven in a bed of down ; Oh, but what will be the end of these men ? the Devil hath already laid them on their backs, and there remains nothing more but to kick them out of their security into Hell.

Luke 11. 20.

Amos 6. 1.

SECT. III.

Use of encouragement.

IS our spiritual Combate a Wrestling ? then courage Christians ! from those Words, *be strong in the Lord, and in the power of his might,* * one rightly observes, that the Christian of all men needs courage ; *a cowardly Spirit is beneath the lowest duty of a Christian :* the fearful are in the forlorn of those that march for Hell, the violent and valiant are they which take Heaven by force ; except thou canst prove thy pedigree by an heroic Spirit, except thou wilt dare to be holy in spite of Men and Devils, never think that thou art begotten of God. Oh, how uncomely a sight is it a bold sinner, and a fearful Saint ! one resolved to be wicked, and a Christian wavering in his Holy course ! to see Hell keep the Field, impudently braving it with displayed banners of open profaness, and Saints to hide their colours for shame, or to run from them for fear, who should rather wrap themselves in them, and die upon the place.

Ephes. 6. 10.

* Gurnal's Christian armour.

Revel. 21. 8.

Take courage therefore, O ye Saints, and be strong. When Joshua was to march before Israel into Canaan, the Lord was fain to raise up his Spirit with redoubled words, *Be strong and of a good courage.* — Only be thou strong and very courageous. — Have not I commanded thee ? be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest. I say the same to you, who are to march through this Wilderness into that heavenly Canaan, Take courage, for the Lord your God is with you : what if Devils come behind, and trip up your heels ? Nay what if they fly in your faces, and grapple with you hand to hand ? any weak David may wrestle with Goliath, so long as the battle is the Lords, and that he

Josh. 1. 6, 7, 9.

come to the Field in the Name of the Lord of Hosts, the God of Israel. But motives I shall reserve for the next use.

SECT. IV.

Use of Exhortation, with Motives.

IS your spiritual Combat a wrestling? Come then, fall on the duty: here's a world of Devils ready to encounter: you may imagine (and really it is so) that they come swiftly, furiously, strongly, their arms spread wide, and their fangs are open, and if they can, they will fasten on the whole man; their aim is to throw body, soul, and all into Hell. What will you do now? Will you turn your backs and fly? shall the Devil conquer without a stroke? now God forbid! I beseech you stretch forth your arms, bid Devils defiance, resist them to your utmost, wrestle with all your might. Why, this is the duty I am pressing on you: Be serious, and wrestle, though all shake by it.

The Motives are several.

1. There is a necessity for it; either you must wrestle with him, or be taken captive by him; there is no middle course; and shall not necessity make you fight? it is said that necessity and despair will produce wonders, they would make cowards fight, and are you worse than Cowards?

Mark 4. 11.
Jam. 4. 7.

2. The Victory is certain, if you will but wrestle. When Christ hath made a valiant resistance, *the Devil gave way, and left him.* And to this purpose you have a promise, *resist the Devil and he will fly from you.* Sathan is a foiled adversary, Christ hath overcome him already, and so shall ye, if ye will but valiantly enter in Christs name into the lists.

3. The sweetness of Victory will abundantly recompence the trouble of your wrestling: usually we mistake in the traverses of our minds: we reckon upon the sweetness of sin, and the trouble of wrestling; but the right comparison is between the fruit of sin, and the fruits of Victory: you have often had experience what it is to be overcome, do you now make tryal how sweet victory will be in overcoming.

Ephc. 6. 10, 11.

Jam. 4. 7.
1 Pet. 5. 8.

4. The cause is just, your combat is lawful: God who is justice it self hath proclaimed it by his Heralds, *Finally my Brethren be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye might be able to stand against the assault of the Devil. Resist the Devil, and he will fly from you; be sober and watch, for your adversary the Devil is a roaring Lyon, walketh about, seeking whom he may devour, whom resist steadfast in the Faith.* There are two things, which make a war lawful and just, 1. The call of a just authority. 2. A just cause, now in this conflict is a concurrence of both.

1. You have a lawful authority calling you to fight, even God, who is the Authority Supreme. 2. Your cause is just, for Sathan assaulting any of the Children of God, is a meer Usurper, he hath no right over you, you are not his, but the Lords, by Creation, by Redemption, by special Dedication: you do but defend your own Souls, and the Territory and Dominion of God, and Jesus Christ in you, and over you, whose Dominion you are bound to preserve. Surely, you have good cause to wrestle, if you had none but this, because your cause is good.

5. You have already in Baptism taken a military Sacrament, and therein promised that you will continue Gods faithful Souldiers unto your lives end: What, my Brethren, take preps-money to serve in Gods wars against the Devil, and all his aids, and now to run away from your Colours! A sworn enemy to sin, and Satan, should never of all other turn his back; why you are sworn Enemies, and therefore stand to it, be of a good courage, resist unto blood.

1 Cor. 10. 13.

6. The Lord measures out your temptations, weigheth your strength, and will not suffer you to be tempted above that you are able; he giveth shoulders and fitteth the burthen. Is not this his promise? *There hath no temptation taken you, but such as is moderate, (or common to man) but God is faithful, who will not suffer you to be tempted above that you are able, but will with the temptation also make way to escape, that ye may be able to bear it.* Souls are apt to complain, *the Devil is strong, and temptation is strong, and I shall fall by the hand of Saul:* why, know now, that all these temptations are weighed

weighed and measured out by God himself, he saith to Satan as to the waves of the Sea, *Thus far shalt thou go, and no further*: Thus he said concerning Job; *Behold Satan, all that he hath is in thy power, only upon himself put not forth thy hand*: Satan had a mind to have gone further, he would have been upon Job himself, if God had not stopt and curbed him: Certainly, Satan would break all your backs, if he were let alone, but God will not suffer it; let Satan do his worst, you shall be able to bear it, for God hath set him bounds, and he will give you a proportionable strength. As a wise Physician does not give the same Physick to every person, but considers every ones ability; so the Lord orders Satan in tempting, that he cannot put the least dram into any temptation, but as it is measured out by the hand of God.

7. The Lord hath promised his presence with you in six dangers, and in seven: He goeth out with you into the Field, not only as a looker on, but to weaken the Enemies, and to supply you with new strength. 1. He weakens your Enemies, and upon this account partly it is said, *that we are more than Conquerors through Christ that loveth us*: because in and through Jesus Christ our Enemy is overcome before he strikes, and his blow is broken as he strikes. 2. He supplies you with new strength. I will not deny, but now and then you may have a foil, but if so, the Lord will raise you up again, *for though we fall, yet shall we not be cast down, because the Lord putteth under his hand, or, he upholdeth us with his hand.*

8. Your weapons are impenetrable: your armour is armour of proof, compleat armour, every way sufficient to defend and keep you harmless. This if you put it on, will make you able to stand against the wiles of the Devil, and to withstand in the evil day: and to quench all the fiery darts of the Wicked. If you say, what is this armour? the Apostle tells you of a girdle of truth; and a breast-plate of Righteousness, and shoes of the preparation of the Gospel of Peace; and a shield of Faith, and an Helmet of Salvation, and a sword of the Spirit, praying always with all Prayer, and supplication in the Spirit. The meaning is, that your armour is the Graces and Ordinances of Jesus Christ. Truth, and Righteousness, and Patience, and Faith, and Hope, and the Word, and Prayer, (under which by a Synecdoche all other Graces and Ordinances are comprehended) are your spiritual armour. I know that all the virtue of this armour depends wholly upon God alone: Our Faith, and Hope, and Love, and the Word, and Prayer, would all be broken to shivers at one stroke of temptation, if the Lord did not establish, and confirm them; and this is that which Christ tells Peter, *I have prayed for thee that thy Faith fail not*: but this armour by God's power hath been successful, and in the power of his might it ever will be successful: What is said of the Bow of Jonathan, and of the Sword of Saul; is truly said of this armour in this respect, *they never returned empty from the blood of the slain, and from the fat of the mighty*. Surely, never any harnessed with this armour of God, lost the field finally. Oh, what encouragement is this!

9. To put all out of question, the Lord hath made promises of life to those that wrestle, *he will give them to eat of the Tree of Life in the midst of Paradise*: He will give them of the Manna that is hid, and he will write their names in the Book of Life. Blessed is he that endureth temptation, for when he is tried he shall receive a Crown of Life, which the Lord hath promised to them that love him. We do not contend for Counters, but for Crowns, and those not temporal and corruptible, but eternal and incorruptible, even for a Crown of Life.

10. There will be a day of triumph to all that will but wrestle: if you ask when? I answer, 1. At the day of Judgment, then shall Christ your Captain stand upon the Earth, and you shall stand with him, glorying and triumphing to see your Enemies dead, or wounded before you. Indeed others that were faint and delicate, and would not wrestle, as they were led captives by Satan at his pleasure, so shall they be led in triumph by him into Hell: but for you that fight the Lords battels, the day is a coming when you shall march with Christ into Glory, and then shall you triumph all the way, and those Enemies that now assault you, shall lie dead (as it were) before you, and you shall see them again no more for ever. 2. In that Eternity, which follows after: no sooner shall Christ and his Saints enter into Heaven; but oh, the glorious astonishing triumphs that will be there! The Poet sung sweetly.

*There shall we conquer, have our Conquest crown'd
By hands of Seraphims, triumph't with the sound*

*Of Heavens loud Trumpet, warbled by the shrill
Celestial Quire, recorded with a quill
Plucked from the Pinion of an Angels Wing,
Confirm'd with joy by Heavens eternal King.*

O my Brethren where is now your courage? where is your Spirit? where is your Ambition? think not on mean things, but on Crowns, and Victories, and Glories: *Hold fast that which thou hast, that no man take thy Crown.*

Revel. 3. 11.

SECT. V.

Other sorts of Motives.

THat I may yet prevail with you to make you *Wrestlers*; Consider further.

1. God is on the side of all that wrestle. What art thou afraid of the Issue? Art thou indeed in Sathans hands? know then that Sathan is in Gods hands: If thou art but the Lords Souldier, he will not suffer himself to be so much disgraced as to suffer thee to be overcome by his mortal enemies: he hath armed thee with his own armour, and sent thee out to fight his battels; and therefore he will not have thee vanquished, being fortified with his strength: for so should his weapons be esteemed weak, and he himself be overcome in thee. When the Lord sent the Angel to encourage *Zachariah* concerning *Jerusalem*, the message was this; *I saith the Lord, will be unto her a wall of fire round about her.* Surely, *Jerusalem* must needs be impregnable that is thus walled about: the same promise is made to all the Saints, and therefore they must needs be all invincible; if your shelter were stones, these might be battered: were it walls of lead these might be melted: were it defence of waters these might be dried up: were it garrisons of mighty men, these might be scattered: were it engines of War, these might be defeated: were it trenches, these might be stopped: were it Bulwarks, these might be overthrown: but you are guarded with such a defence which cannot be demolished, to wit, with a wall of fire round about you. Balls of wild-fire are a terror and consumption to any Enemies: who could quench the fire of *Sodom*? or who shall quench the World, when it shall be on fire? Surely none: *Paradise* was kept with a fiery flaming Sword, and none could enter therinto, *Gen. 3. 24.* *Israel* was guided and protected by a fiery Pillar, and none could molest them in their march, *Exod. 13. 21.* What shall we say then, when the Lord our God is a wall of fire round about you, to consume your Enemies, and to succour you? Cheer up Christians! your God whose you are, and whom you serve, *to whom nothing is too hard, Gen. 18. 14. To whom nothing is impossible, Matth. 19. 16. To whom none is like among the Gods, glorious in Holiness, fearful in Praises, doing Wonders, Exod. 15. 11. Who removeth Mountains, shaketh the Earth, commandeth the Sun, sealeth the Stars, and thundereth marvelously with his Voice, even he is a Wall of fire round about you.* Oh, what encouragement is this.

2. *Jesus Christ* is your Captain; God hath made him General of the Field, and if you had none other to fight for you, yet He alone is mightier than all your Enemies: he hath already vanquished Sathan, yea he hath so bruised the Serpents head, that now he cannot overcome finally the least of his followers. Sathan was *the strong man, who possessed all in peace*; but our Saviour Christ, who is stronger than he, coming upon him *hath overcome him, and taken from him all his armour wherein he trusted, and divided his spoils.* Hence he is truly called our King, our Redeemer, our Head, our Captain; and will not you, the Subjects of this King, the Ransomed of this Redeemer, the Members of their Head, the Soldiers of this Captain, fight under his Standard? Why consider, if you wrestle, *Jesus Christ* stands by to bring you off with honour. Sure you need not doubt of help, who have Christ your Captain for your second: if Sathan be a roaring Lyon, Christ is the Lyon of the Tribe of *Judah*: If Sathan be an Accuser, Christ is an Advocate: He lived and died for you, and rather than you miscarry, he will live and die with you: for mercy and tenderness to his Soldiers, none like him; he knoweth what it is to be exposed to the rage of a cruel fiend, and therefore *he will succour those that are tempted.* Christs heart is intendered by his own Experience, ever since he grappled with Sathan; he is full of bowels to all them that are infeoffed by him; yea,

Luke 11. 21, 22.

Heb. 4. 15.

yea, Christ is so dear over them, that then especially he interceeds his Father, when he observes his People in temptations, q. d. *O Father, I pray, that this poor Man or Woman may not fall in time of temptation*: Thus he prayed for Peter, when he was on Earth, *I have prayed for thee that thy Faith fail not*: and thus he prays now for you in Heaven. No sooner he sees Sathan run in upon you, but he runs into the presence of God the Father, and spreads his blood and his satisfaction for your help. Oh, the love of the Lord Jesus Christ!

3. The Spirit of God will strengthen you against the power of the evil Spirit: This is that Spirit of Wisdom and Understanding, that Spirit of Counsel and Might; that Spirit that helpeth your infirmities; that kindleth and healeth your Hearts with love, and zeal, and other Graces; that comforts your consciences, and consumes your corruptions, and continues in you, sealing you to the day of Redemption; even He it is that strengthens you against the power of the Devil. But how doth the Spirit strengthen? I answer, 1. He teacheth you in, and by your temptations. Luther could say, that three things made a good Divine, Meditation, Prayer, and Temptation. And, indeed, when and where doth the Holy Spirit reveal himself more fully unto his People, than in the times of their temptations? it is said, that at Massah and Meribah, the waters of strife, and of temptation, there the Lord gave Israel all his statutes. 2. He bears up, and upholds your hearts with Grace, *My grace is sufficient for thee*, said the Lord to Paul; the Spirit of the Lord in your combats usually comes in with assisting Grace; or if that be not enough, he comes in also with accepting Grace: though thy Prayer be weak, and thy Faith low, yet saith the Spirit, *It is the time of temptation with my poor Servant; and therefore I will take the duty, though it be never so little*.

4. The good Angels wait upon you as a guard, have they not a charge from God to see to your safety? and is not one Angel stronger than all Devils? if a man were to pass by ship over a dangerous Sea, full of Rocks, Pirates, Robbers, would not Letters of safe conduct be his comfort? but if a great Navy should be sent to conduct him over, if the Admiral should call out all his men of War to see him safely arrived, how much more comfortable would this be? Even thus God deals with us, he sends his Angels, who willingly afford their ministry, because of their love to man, but in respect of Gods Word and charge. they are much more willing. O the strong Motives that we have to fight! God, and Christ, and his Spirit, and Angels, all take our part: What greater dignities? What better defence? What greater solace? What better safety than this? to be attended and guarded, not by men (which we count an honour and happiness) but by Angels, who pitch their Tents about the Saints? Methinks the Knowledge, Assurance, Remembrance, and Meditation of this should marvellously comfort and encourage the People of God.

5. The Spirits of the Just, made perfect with God, contribute their assistance: do they not pray for the Church in general? do they not mind the condition of those, who are yet militant here upon Earth? do they not stand upon the Walls of Heaven and call on you to march up the Hill after them, crying aloud, *fall on and the City will be yours, as now it is ours*? the same words that Paul spake living, he even speaks now dead, *Watch ye, stand fast in the Faith, quit your selves like men*. The printed Books, the living Examples of dead Saints, call on you still to be valorous: do they not really speak in Job's language, *Be of good courage for your Souls, and for the Glory of your God*.

6. Other Saints on Earth are in the same posture with your selves: they are all wrestling, they are all enduring a great fight of afflictions and temptations. Certainly you march in the midst of gallant Spirits: your fellow-Soldiers are every one the Son of a Prince, yea of the King of Kings, and Lord of Lords; and this is their way, to encourage you, and to be encouraged by you: there's not a watch you make, nor a stroke you strike, but it pleaseth them, and it refresheth them; as on the other side, there is not a negligence, nor a fail but it wounds them, and afflicts them.

7. The Devil himself is not altogether so terrible as he seems. Do you look on him in these particulars. —

1. He is but a Creature, though he be stiled a *Principality and Power*, yet his power is but a created power, he is potent, but not omnipotent; he is the strong man armed, but Jesus Christ is stronger than he; and though you cannot, yet the Lord Jesus can easily disarm him, and take away that wherein he trusteth.

2. He is a Creature under a Curse; this may take off much from that dreadful-

Luke 22. 32.

Isa. 11. 2.
Rom. 8. 26.

Psal. 34. 6.

1 Cor. 16. 13.

2 Sam. 10. 12.

Luke 17. 22.

nefs

- Gen. 3. 14. nefs which many look upon him with. *Cursed shalt thou be above all the Beasts of the Field.* O the incouragement, that all our Enemies (both that Field-Serpent and the old Serpent called the Devil) are under a Divine Curse. Surely Gods Curse is a weakening thing.
- Gen. 3. 15. 3. He is a wounded Creature. 1. Wounded by Christ, *he shall break thy Head, and thou shalt bruise his Heel.* The Lord Jesus breaks Satans Head, as he is our Head; he hath wounded him for us, and for our sakes. Here is comfort; Alas! Satan was too strong for us hand to hand, and therefore our Lord first enters the Lift, and gives him a wound, and then as *Joshua*, he bids us come, and tread on his neck. Thus when we read of Christs glorious acts, that he overcame Satan, *Matth.* 4. 11. Lead Captivity captive, *Ephes.* 4. 8. Spoiled Principalities and Powers, *Colos.* 2. 15. Made his Enemies his Foot-stool, *Matth.* 22. 44. Overcame those that War against him, *Revel.* 17. 14. We are to understand that all these acts were for our benefit; and that for us he combated with, and conquered all these Foes. 2. He is wounded by the Members of Christ. *Satan is fallen from Heaven like Lightning, and made subject to the Saints.* His weapons have been often battered and blunted, not only by Christ, but also by Christians. *I write unto you young men, because you have overcome the wicked one.* Others have been, and if we will but wrestle, we also shall be more than Conquerors *through Christ that loveth us.*
- Luke 10. 18, 19, 20. 4. He is a chained Creature. *The Angel that came down from Heaven had a great Chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him a thousand years.* In this Chain he is so confined, that he cannot stir until God slack his Chain: nor need we trouble our selves, because it is laid only for a thousand years; for indeed God hath ever kept him in Fetters since his Fall, either less or more, and he shall never shake them off again until Dooms-day: *He hath delivered him into Chains of darkness, to be reserved unto the Judgement of the great Day.* Oh, what incouragement is this! think of it Christians, Devils can do nothing without a Commission from your God: though they ruined *Job's* state, yet they had their power from God; and though they infested his Body with sad Diseases, yet they were fain to ask new leave from God; they could not so much as enter into Swine, but Christ must give them Authority, and bid them go. How should this animate us, that our greatest Enemy is subject to the power of our best and dearest Friend! Enough for Motives.
- 1 Joh. 2. 13, 14. 2 Pet. 2. 4. Jude 6. Revel. 20. 1, 2. Luke 8. 32.

SECT. VI.

Use of Doctrine.

IS our Spiritual Combate a Wrestling? then some directions how we are to manage this Spiritual Combate. This is that special use which I ever aim at in all practical points. Many are convinc'd of such and such a duty, that know but little how to go about it: Others indeed may abound in their own sense, and they may in their own experiences find out some Rules most proper for their own disposition. and most powerful for their own Reformation; and for my part, I shall gladly leave them to themselves; yet for such who are not better furnished, and yet desire some help how to manage wisely this great duty of *wrestling with Devils*, I shall prescribe for their use, and mine own (as the Lord shall enable) these following directions.

In our Spiritual Combate two things are necessary to be known. 1. Satans assaults. 2. Our repulses. His assaults I shall trace, according to the several periods of our life, wherein more especially he combates with us in such or such a kind: As in our Infancy he combates thus; and in our Youth, or time of Conversion, he combates thus; and in our riper years he combates thus; and in the end and period of our life he combates thus. Now herein lies our duty. 1. To be acquainted with his several methods at such times. 2. To repel him in such a manner, and by such means, as are most suitable to his methods, And, O that the Lord would help, and strengthen me in this work! O that he would present his Light and Truth, that I may discover to you these works of darkness, both for the avoiding and conquering of him, *who is reserved for everlasting chains under darkness, unto the judgment of the great Day.*

Jude 6.

WAR

W A R

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D E V I L S.

The Second Book.

CHAP. I. SECT. I.

Of the time when Devils begin their first Assaults.

THE first Period, wherein Satan first begins to assault the Elect, it is from their quickning in the Womb, and during their Infancy, till they become adult. Come then, and first learn we his methods; and secondly, practise we those duties that concern us in our wrestling with him in these respects.

1. For Satans first assaults; certain it is, that then he begins, when we begin first to live, and move, and have our being: are we not by nature in Satans power? is not the Devil then said to rule in us, when the Soul and Body do first meet, and are both defiled by sin? As it is said of the Dragon, that *he stood before the Woman which was ready to be delivered, to devour her Child as soon as it was born*: So may we say of every Child, as soon as it is quickned in the Womb, that the great Red Dragon, the Devil, stands ready to devour it. And upon this supposition, even in *Augustine's* time, there were Exorcisms used at the Baptisms of Infants, by which they signified that the Child was under the Power and Dominion of Satan: we use not this Ceremony now, though it be very ancient; we desire rather to content our selves with the simplicity of the Gospel in all the Institutions and Ordinances of Jesus Christ; but this discovers the ancient truth of Satans assaults, and Kingdom over Children by nature, even in the Womb. Behold, *I was shapen in iniquity, and in sin did my Mother conceive me*, saith David. 1. *I was shapen in iniquity*; in the very forming of the parts of his body; and disposing it for Animation there was sin, though not explicately and formally, yet initially, inchoatively, and imperfectly, because the body was in tendency to take up man. 2. *and in sin did my Mother conceive me*: It is in the Hebrew, *my Mother did warm me, or nourish me*: which relates not so much to the actual conception, as to the time that his Mother did bear, and warm him in the Womb. The inference from the Text is this, that so soon as that mass of the body is enlivened, and animated, so soon is original sin in a man; and when original sin, like a Leprosie, spreads it self over the whole man, the Devil also doth seize upon him as his own: So that as a man is said to dwell in his own house, it is his home; he may do there what he will, such a Right and Claim hath the Devil to a man by nature; he dwells in him, reigus in him, and leads him captive at his will.

But if thus it be with us, whilst we are in the Womb, is it not otherwise in our birth, and in our Infancy, till we become adult? I answer.

1. So long as we are in nature it is all one: no sooner are we born, but we are Atheists, Idolaters, Blasphemers, Sabbath-breakers, Murderers, Adulterers, Thieves, False-Witnesses, Covetous; not by actual transgression, but by an habitual disposition: as we are said to be men, because we have in us the Image of man, and seeds of humanity, though we never did any manly action, seeing nothing is wanting but growth and maturity: so by as good right we are called sinners of all kinds, because we have

Revel. 12. 4.

Psal. 51. 7.

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the nature and very image of sin, and the seeds of all corruption living in us in our very infancy: Which if we grow, will grow with us, and without preventing Grace will come to full ripeness, if we ever attain unto perfect age. In this respect how should Satan but dwell in us, move in us, reign in us; and at our very birth, and during our infancy, do with us, and domineer it in us, even as he pleaseth?

2. So long as we are in infancy, and not adult, supposing that we live to the age when we may enjoy use of means, appointed by God for Regeneration, Justification, Sanctification, it is very probable that we are in a state of nature, and Vassals of Satan, as we are in the Womb. A late Divine thus delivers himself, *I know no reason to conclude, that God should break his own ordinary road of bestowing Grace in Infancy, upon those that live to the use of means appointed to that end, and I suppose (excepting the case of John the Baptist, who yet may be looked upon as Privileged by an extraordinary account; to wit, that by a miraculous instinct he might bear witness to Christ, as his Fore-runner in the Womb, as well as in the Wilderness) it can hardly be asserted de facto,*

Mr. Ford in his practical use of Baptism.

† His opinion is that the instance of Jeremy being sanctified from the womb, is but only a setting him apart for his office. Jer. 1. 5.

concerning † any one that ever lived to perfect use of reason, that he was justified and sanctified from the Womb, or any period of infancy whatsoever; nor have we any Scripture-warrant to expect it: nay, it were against the very end for which God appoints the use of means, seeing by bestowing saving grace out of them, to those that live to enjoy them, God would in a sort make void his own Institutions; for what need of them, when the ends of them may be otherwise attained? I confess, grace is wrought in some very early, possibly in Child-hood, but ordinarily 'tis after they come under Catechizing. And if this be so, then Satan keeps his hold for this first period, (i.) from our first quickning in the Womb, and during our Infancy, till we become adult.

SECT. II.

Of the manner of Devils assailing at that time.

Luke 11. 21.

BUT how do the Devils assault, or tyrannize it in us at such a time? I answer, they do it quietly, and without resistance. *The strong armed man, Satan, quietly keeps the house, and the things that he possesseth are in peace.* Poor Creatures in this case are as Prisoners, content to be tyed in the Fetters of sin: and therefore to what purpose should Satan rage it in their Consciences? I know Satan is subtil, and more exactly watcheth them that are sprung of Godly Parents: he observeth from time to time how they bewail the sin of their Babes, and how they press God with a Covenant of Grace, and how they dedicate their Children to the Lord, and how they present them to God in that Ordinance of Baptism: and though for all this he holds his Claim, and leads them as Captives at his will; yet I verily believe, upon these Observations, he looks very enviously and maliciously upon such Children; as if it were not that God hedgeth them about with a Wall of holy and blessed Angels, he would do his utmost to cut off their lives in their polluted state of nature, and immediately hurry them to Hell, unto the Judgment of the great Day. Howsoever he matters not much, whilst he keeps possession: He knows well enough that till they are actually regenerated, he is their Lord; he needs not plant any of his strongest Batteries, main temptations against them yet; and therefore in that respect, as a Keeper of such Prisoners, he may sleep securely; he commands with ease, he keeps the house quiet, and all are obeyant to his will.

SECT. III.

Of the state of Infants dying at that time, either in the Womb, or in their Infancy.

IF this be so, then well may we say of our Infants dying at this time; *Oh, that they had never been conceived! Oh, that they had never come out of the Womb into the World!* not so neither; for amongst Infants, some are Elect, and some are not; and some are within a Covenant of Grace, and some are not.

1. Some Infants are Elect. *For the Children not being yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works, but of him that calleth, it was said, the Elder it shall serve the Younger; as it is written, Jacob have I loved, but Esau have I hated.* When Jacob was but an Infant in the Womb, he

he was Elect; and if *Jacob* had died in the Cradle, he had been saved. Hence Believing Parents may comfort their Souls concerning those Children that early die, in that they may be Elect, and by consequence eternally saved.

2. Some Infants are within a Covenant of Grace, and this speaks yet more encouragement. Indeed, we cannot look into the Book of Life, which is in Heaven, and thereby know that the names of our dying Infants are written there; yet may we look into the Covenant of Grace, and satisfy our selves as in the effect of their Election. Are not the Children of believing Parents the reputed Members of Jesus Christ? Is not the same Promise made to the Children that is made to the Parents, for receiving both as Members? *I am thy God, and the God of thy Seed*, said the Lord to *Abraham*; and *Gen. 17. 7.* the Promise is to you, and to your Children, and to all that are afar off, said *Peter* to the *Ast. 2. 39.* Jews. God is in Covenant with our Infants as soon as they are living in the Womb, and God is Sacramentally and solemnly ingaged to our Infants in Baptism, as soon almost as they are born into the World: nor doth it hinder, that such Infants were shapen in Iniquity, and conceived in Sin; for that is first which is Natural, and then that which is Spiritual: The Devil first reigns in them as his Subjects, and then the Lord passing by, and seeing them in their blood, he saith to them in their blood, live; yea, he saith to them in their blood, live, that time is as a time of Love, and therefore the Lord spreads his skirts over them, and covers their nakedness, and swears to them (in Baptism) and enters into a Covenant with them, and so they become his. *Ezc. 16. 6, 7, 8.*

But when is it that Infants dying in the Womb or in their Infancy, are entred into this Covenant of Grace? I answer.

1. Externally, the Infants of Church-Members are in Covenant so soon as they are quickened in the Womb.

2. Internally, they are in Covenant so soon as by the intervention of the Spirit they are wrought on savingly and effectually: now this may be either in the Womb; and so godly Parents may comfortably hope of all their Infants as die in the Womb, before they see this Worlds light; or after Birth, at any time, before they become adult: Only as we will not limit the Spirit, so we cannot but probably think, that the time of the Spirits Regeneration is ordinarily in this case, the very time of their Baptism. Thus a modern speaks: *Although God be not bound to his Ordinance of Baptism, so as to give Grace to all Elect Children at the instant of their Baptism, yet seeing Sacraments are not only bare Signs and Seals of the Covenant, but Conduits of the Grace of the Covenant, when, and in what manner God is pleased to dispence it; I know not why the Sacrament of Baptisme to some Elect Children, I mean to those that die in Infancy, may not be indeed the Lever of Regeneration, and they receive the Grace of Baptism with the sign: For no person can enter into the Kingdom of Heaven, except his Person be justified, and his Nature sanctified, and God useth to dispence these Graces in some Ordinance or other; and seeing such Infants live not to be capable of any other Ordinance, why should I not believe them Regenerated in Baptism? If this Opinion may be thought of any to favour the Papacy, that holds the Sacrament to be effectual, ex opere operato: He answers solidly, that his Opinion stands at a great distance from theirs; for that by their Doctrine they make no difference between Good and Bad, Elect or Non-Elect, in the participation of those Benefits: They hold that in Baptism all Infants that receive it are actually Regenerate, whereas he restrains the Efficacy of that Ordinance only to the Elect; and he admits not all of them neither, for he excludes those of the Elect that afterwards live to come under the means of Regeneration, only he supposeth a possibility and probability, that in some Elect Infants (*viz.* those that die in Infancy) the season of Gods doing that, which all Christians acknowledge, is done at one time or other before the separation of Soul and Body, (*sc.* their Renovation, Justification, and Sanctification) is rather the time of Baptism, than any other time.*

If any demand, how can Infants in the Womb, or in their Infancy be justified and sanctified? Is not Justification bestowed on believing? and is not Sanctification conveyed to us in the attendance upon the outward and ordinary means? The answer is; that God justifies them upon another account, and sanctifies them in another way, than those that are of Age: and for this my Author cites another's saying, *As in the bodily life, one Organ is the instrument of nourishment to the Child in the Womb, another when born; so in the conveyance of spiritual life, 'tis one way to a Child, another to one of years: For this is not the most universal Proposition of the Gospel [he that believeth shall be saved,] but this, [he that hath the Son hath life, and he that hath not the Son hath*

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not life :] now God gives his Son by the Spirit, and we receive him by Faith : but God can supply the want of that hand in a Child, by dropping into his mouth what he cannot receive with his hand, as I may say. All this I have said of Infants dying in the Womb, or in their infancy ; but as for such, whose life God prolongs till they come to years of age and discretion, I have already delivered my mind in the former Sections.

SECT. IV.

Of the Priviledges of Elect Infants living beyond that time, but for present under Satans Power.

WE see it may be well with Elect Infants dying in their Infancy ; but what say we of them who may live longer, and are for present under Satans power ? have they no Priviledge above those Children that are not Elect ?

I answer, Yes ; and I may instance in these particulars.

1. They have Gods love. *Jacob have I loved*, said God of *Jacob* before he was born : which must needs be astrue of *Jacob* when he was born ; There is in God a love of benevolence, and that is afforded to Elect Infants whilest yet carnal, and dead in sin : as a Woman lately conceiving loves her future fruit, so the Lord loves those whom he purpofeth for himself : Indeed, his love of complacency is not till their change and conversion, but his love of benevolence is from eternity.
2. They have a right to the Covenant of Fore-Fathers. This difference the Apostle *Rom. 11. 7, 28.* makes between Jews and Jews, *The Election have obtained it, and the Election are beloved for the Fathers sake.* I speak here of the Covenant of God with fore-Fathers, as it undergoes an abstracted consideration from the personal Covenant with us by Faith : Infants of believers are far from actual Faith, and yet they have this Priviledge, that the ancient Covenant betwixt God and their Fore-Fathers hath run (as it were) down in a line to them : and upon this account, Godly Fathers many times speak for their tender Babes, before they are able to speak for themselves ; they plead a Covenant entailed, and put it in suit for them, whiles they are not yet but as a span long ; as if every such a one should say, *Lord, here is a Child conceived in sin ; and born in sin ; the very guilt and pollution of his Nativity renders him obnoxious to eternal fire ; and yet thou hast said, I will be thy God, and the God of thy Seed ; and the Promise is to you, and to your Children ; and thou hast stiled thy self a God, shewing mercy unto thousands of Generations of them that love thee ; and thy Word is clear, that the Election is beloved for the Fathers sake : Now therefore be merciful to my poor Child that comes of such and such a race, even for the Covenant sake.*
3. They have a right to the inward part of Baptisme, as to regeneration, renovation, remission of Sins, &c. You will say, if Infants were then regenerated, they could not be under Satans power. I grant the improbability of their being actually regenerate until years of discretion, and yet by baptisme they have *jus ad rem*, a remote right to those initial Graces. Sacraments were never intended by God to exert their vertue only in, or during the administration. As in the Lords Supper, Christians by their experiences can testifie, that the benefit is most-what after the receiving of it : so in baptisme it may be many years after the receiving of it : For otherwise it would follow, that baptisme would be altogether a barren Sacrament all our lives long ; except only during the little time of its administration. Oh, what a blessed Priviledge is this ! the non-elect may indeed be baptized, and have the washing of water ; but the Elect sooner or later are baptized also with the Holy Ghost, and with Fire ; they have that initial Sacrament for the bestowing of initial graces upon them in the Lords own time.
4. They have the tutelage of Angels. *Are they not all ministring Spirits, sent forth to minister for them, who shall be heirs of Salvation ?* It is true, they are under Satans power ; Devils move in them, dwell in them, reign in them ; they keep the house of poor Infants souls, and they are in quiet and peaceable possession ; yet notwithstanding all this, the Holy Angels have a charge from God to see those infants, and to preserve them charily as chosen vessels (maugre the dominion of Satan) against the time he shall manifest himself unto them. But of this Priviledge more fully in another discourse.

SECT. V.

Of the Duty of Wrestling, that concerns Parents in this respect.

THE duties that concern us in our wrestling with Satan, as to his first assaults, are either Parents duties, or Childrens. 1. For the Parents, they are to perform some duties before, and some after their Childrens birth.

1. The duties before they are born are these.

1. Let the Parents be humbled for that sin which they transmit to their Children. Oh, how should this pierce their hearts, that in *Adam* all sinned, and by reason of that sin both they and theirs are all defiled. Good Lord (may they say) is not this lamentable, that we should derive sin from our Parents, and that we should convey the same sin to our Children! that we should make our little ones so soon as they live Vassals of Satan, and objects of Gods Wrath! Oh, the woe of this Sin! did we but rightly consider it, what is this original sin but in some sense all sin? and universal guilt? it makes the understanding guilty, the will guilty, the affections guilty, even guilt all over; there is no part of man, no not his Mind, nor his Conscience, but it is all over defiled with this Sin; this is the Sin, that is the Root and Fountain of all the actual Evils we commit every day: is not every one tempted, and drawn aside by his own Lust? Oh wretched Babes, whom we have begotten after this Image! how just were it now that God should turn you out of your Mothers Womb into Hell flames? and are we the Instruments of your damnation, except the mercy of God shall prevent it? O deplorable condition! O wretched men that we are! Here's matter of Humiliation.

2. Let Parents call to remembrance, and improve the free and gracious Covenant which God hath made with them and their Posterity; *I am thy God, and the God of thy Seed: for the promise is unto you, and to your Children:* It is true, that by Natural Generation the Children of Believing Parents are defiled with sin, and so under wrath; and yet they are holy by Covenant, and free acceptance: We see the Promise is not only to the Parents, but also to their Children: Oh, then that this promise may come into remembrance! Oh, that Parents would improve this promise, and make sure, [as much as in them lies] that their Children are indeed under the promise! But what can they do to make this hopefully sure? I answer,——

1. Let them make sure that they themselves are under the promise: If their Evidences are but clear, that they have an Interest in the Covenant of Grace, and that God is their God in Christ, then may they have a comfortable hope that God will be the God even of their Seed also.

2. Let them give themselves unto God by a renewed Covenant: Let them again resign up themselves in all things to be guided by his Word. Surely, they that would give their Children up unto God, must first give up themselves. As the Promise is made to the Faithful, so that Faith which truly acts in Dedication of Children to God, must first draw the Parties themselves to yield up their Souls and Bodies as a Living Sacrifice unto the same God.

3. Let them offer their Children up unto God by hearty prayer: Gods promise to accept our Children, calls for prayer on our part, that he would be pleased to make good his promise. Thus *David* reasoned, *Thou, O Lord of Hosts, God of Israel, hast revealed to thy Servant, saying, I will build thee an House; therefore hath thy Servant found in his heart to pray this prayer unto thee:* And so should every Parent say unto God, O Lord of Hosts, God of Israel, thou hast covenanted to be my God, and the God of my Seed; therefore am I bold to intreat thy Fatherly acceptance of my poor Infant: Hast thou not said, that *Children are an Heritage of the Lord, and that the fruit of the Womb is thy reward?* Oh, that this Child may be one of thy Heritage of the Society of Saints, and that thou wouldest be to it a God and Father in the Lord Jesus Christ; I press thee with thy promise, and I rely on thy promise; why Lord, I believe, help thou my unbelief.

2. The duties after they are born are these.——

1. Let the Parents give up their Children again to God. We read in Christs time, that some devout persons brought their Children to Christ, putting them into his hands and arms; and thus should Parents deal with their Children; no sooner they are born, and received by their Parents from God, but they should again by

Prayer and Thanksgiving be offered up to God. Parents should put them into his hands and cast them into his arms: *q. d. Blessed Lord, thou hast given us in mercy these tender Babes, and now we see them perfect in Limbs, and like thee in their Souls (for which we ever bless thy Name,) we desire now to throw them into the hands of thy Fatherly Providence, and to cast them into the arms of thy everlasting Mercy: own them, we humbly pray thee as thy Children in Jesus Christ.*

Mat. 7. 12.

Mat. 12. 38, 39.

2. Let Parents tender them to the Ordinance of Baptisme, that they may receive the sign and Seal of regeneration. But what needs this (say some Phanaticks) is not the promise it self sufficient? and cannot God make it good unto our Children without this Sacrament? I answer, yes, he can; but seeing God so far condescends to our weakness as to give us a sign and Seal for the confirmation of our Faith, in this case to slight it, to neglect it, to refuse it, what is it but to tempt God? This Sacrament is a sign ordained by God, and shall we refuse it? This was *Abaz* case, the Lord bids him ask a sign for the confirmation of his Faith in the promise, but he refuseth it as a thing needles; *I will not ask a sign, neither will I tempt the Lord: Nay Abaz, in not asking it at Gods command, therein thou didst tempt the Lord.* Indeed not to believe without a sign, were in some sense to tempt the Lord. *Master we would see a sign from thee,* said the Scribes and Pharisees to Christ, for which he calls them *an evil and adulterous Generation*; but where God affords a sign for the help of our infirmity, there to refuse it, is both presumption and rebellion. Nor is this Sacrament only a sign, but a seal; and howsoever the Promise may be made good without a seal, yet cannot we urge the Promise with the same evidence and ground of assurance, when the seal is added to the Promise, otherwise it must needs follow, that the Sacraments add nothing at all to the Covenant, in point of certainty and evidence. Away, away with these Heterodox Doctrines, and let all that fear God take heed of contemning, or neglecting this Ordinance of God. Christians! bring your Children to baptisme; and when you bring them, endeavour to affect your hearts with suitable dispositions to that action. As.

1. Have an high thankful esteem of the rich mercy of God in Christ to you and yours. Is it not an honour that God should make your issue the nursery of the visible Church, that Christianity through a Covenant of Grace should descend in your line, and become in a sort (as we may say,) hereditary. Surely, the truest nobility is to be made a Christian. *Theodosius* was more glad to be called a Christian, than to be the Emperour of the World. You would think it a great honour if you could but make your Children Heirs of the World, but what honour is this, that God makes them by Covenant and Seal, Heirs of Heaven? Oh, for an heart raised up, and enlarged in thankfulness for this.

2. Rejoice in the Lord, and again I say rejoice. Is there not cause? What is this day of baptisme, but the day of your Childrens espousals to Jesus Christ? Now they have his name put upon them, and he makes them a jointure beyond the abilities of all the Monarchs of the World. Now they are his † Souldiers; his Sons and Daughters by a Spirit of adoption sealed in baptisme. I remember when *Jacob* blessed the Sons of *Joseph*, *Ephraim*, and *Manasseh*, he blessed them thus, *Let my name be named upon them, and the names of my Father Abraham and Isaac*, Gen. 48. 16. He adopted them for his Sons, they must be two of the twelve Tribes of *Isaël*, to have an inheritance with them in the Land of *Canaan*, So when God puts his name upon your Children, he signifieth and assureth that they are his Sons: * *Ye are all the Children of God by Faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ.*

† *Quantum erat apud Romanos ne quis ad bellum prius accederet, quam iurasset omnia se fœneris fœderumque præceperat imperator, Juramentum hoc sub Augusto*

nominis Sacramenti venditabant. Idem vocabulum mutata & Ecclesia, suo baptismo applicatum voluit, ut ostenderet omnes & singulos, qui sacro fonte ablatis sunt, ipso facto conscribi in milites. D. Aronimus Taclica Sacra.

* Gal. 3. 16. 17.

SECT. VI.

Of the Duties that concern Children in this respect.

1. **F**Or the Children, or Parties themselves when grown.

1. Let them bewail their own original sin. Oh, that as this is the first sin, so it might be first taken notice of! Oh, that so soon as Children come to ripeness they would consider thus: Blessed Lord, how comes this to pass? the Psalmist tells me, I was *shapen in iniquity, and in sin hath my Mother conceived me:* Oh, I am a Child of Adam, the Sun or Daughter of a sinful brood: he was the rock whence I was hewn, and the hole of the pit whence I was digged, and who can bring a clean thing out of an unclean? not one. As soon as ever I lived I was polluted, and for that one sin if I had never sinned more, the Lord might justly have condemned my Soul long since to Hell, and am I yet alive? Why Lord, what a long reprieve have I enjoyed? How many years have I lived in a condemned condition? Oh, that I had been the Child of a Toad, or Serpent, or venomous Creature; for surely God doth not loath and abhor their young ones, they are not by nature objects of Gods wrath, neither doth Satan rule in them, nor are they exposed to eternal Torments, but thus is the sinful Off-spring of all mankind. Now I wonder not that Luther in the deeps, and troubles, and sorrows of his heart, because of this sin, cryed out so piteously, Oh, that I had never been a man? Now I wonder not that Paul beset with this original sin, was forc't to say, Oh, wretched man that I am, who shall deliver me from this body of death? In this, or the like manner should they bewail themselves. Many are apt to mourn for Actual sin, but few mourn for this sin, that first made the breach, and began the Controversy betwixt God and man. Surely the horrible nature of this first sin is not well understood; Christians, Let me tell you, next unto the sin against the Holy Ghost, and contempt of the Gospel, this is the greatest sin, that cries loudest in Gods ears for vengeance day and night against a World of men. Oh, then let Children grown take notice of this, and bewail this sin.

2. Let them urge the Covenant of God made to them in their Fathers. q. d. Lord, we are sinners from the womb, and yet by good providence we are sprung of a believing race: was there not a league of old betwixt thee, and our Fathers? and wilt thou not remember thy gracious promise to them and us? Should David do kindness to Mephibosheth for his Father Jonathan's sake, and are there no remnants of Love in thy breast towards the posterity of thy old dear friends? why remember, Lord, the unfeigned Faith that dwelt in our Grand-mother Lois, or in our Mother Eunice, or in some other of our godly Progenitors; and remember how often they acted their Faith upon that promise that thou wouldst be the God of them, and theirs: did they not press thee with thy promise on our behalf? Did they not pray to thee once and again to be good and gracious unto us their Children? Why dear Father, the God of our Fathers, and our God; wilt thou please to read over the Petitions which are yet on file in Heaven on our behalf: nay, wilt thou please to read over thy Answers to them, when as yet our bones were only written in thy Book! Oh, let it never be said that Children descended of such a Prayerful race are cast out of thy favour, or that the Prayers of that race should become unsuccessful unto us, on whose behalf they were put up. What though we were conceived and born in sin? and what though Satan doth claim and challenge us for his own? yet thou wast pleased to enter into a Covenant of grace, and thou hast stiled thy self to be the God of Abraham and his Seed: O now remember thy Word, and remember thy Promise, and remember the Covenant, and remember our Fathers in Covenant with thee for thy mercies sake.

3 Let them sue out the Grace and Benefit of their former Baptism: They had the outward washing before, but not the inward washing till now: why now let them press hard for this. Now Satan wrestles, and now should they wrestle (as we shall hear more particularly another time) now should every such a one cry to God, Come Lord Jesus, come quickly, O rescue thy Creature out of Satans slavery: See, he holds me fast in his Net, and Gins, and Snarers, and he will not let me go; he tells me, I am one of his Subjects, a Goat of his Fold; but Lord, dost thou not know that I have had thy Sheep-mark upon me from a Lamb? was not I born in thy Family? and did I not in Baptism put on Christ sacramentally? O that now I may put him on savingly: It is true, the Sacramental washing in water is not enough; and is it not high time for me

Psalm 51. 6.

Job 14. 4.

See these Meditations enlarged by Mr. Ford in his Infant Baptism.

now

Now to make out after Sacramental Grace to cleanse my filthy nature? Had I not need to apply my self to those promises, whereby I may be made partaker of a new nature? Lord, I come to the Fountain opened in the Gospel for sin, and for uncleanness: O sprinkle clean water upon me, regenerate me (as thou hast already with water, so) now with the spirit: bestow on me the inward and spiritual part of my Baptism, sanctifie me in pursuance of thy promise sealed therein by the Word, and present my Soul to thy self without spot or wrinkle, or any such thing.

4 Let them repent of their Apostasie, and breach of vows, since they were admitted into Covenant with God. This brings into their remembrance all their actual sins, and seasonably are they to be remembered, and repented of, when they mind conversion. The Spirits first work is to convince of sin: of sin original, and of sin actual, and amongst other aggravations of actual sins, this is a great and mighty aggravation, the breach of vows. But what vows were made by them whilst they were Infants? I answer, they vowed to be Gods and Christs; they vowed to forsake the World, and Flesh, and Devil, and to manage war against them all their dayes: they vowed to fight under the banner of Christ, and to be his Souldiers, and to maintain his cause, and to promote his Kingdom. For understanding whereof, we must take notice of a double vow: The first is a virtual vow, when we vow legally, though in our own persons we promise nothing. The second is a formal vow, when in express terms we take upon us any obligation: Infants, whilst infants, cannot vow formally, but they do virtually; their Fathers stand instead of themselves and Infants, and privately at their first quickning in the Womb, but solemnly at their Baptisme in the Church, they bind themselves, and their Seed to God in this manner. *Know all men by these presents, that J. A. do hereby oblige my self, and my Heirs, and posterity from me descending, to the great God of Heaven and Earth, in all the duties required in the Law and Gospel.* Now this vow is it that virtually was made by Infants: they could not do it in their own persons; and therefore by a gracious Prolepsis God accepts it on their behalf, thus made and signed, by their mediate, or immediate Parents. And have they not many and many a time broken these sacred vows? have they not as soon as they could learn to speak, begun to swear and lie? have they not very early forfeited their bonds, and entred into a contrary Covenant and confederacy with the Devil, and Death, and Hell, and their own lusts, and maintained a War rather with God, than Devils, with abundance of youthful heat and activity? Oh, then what remains, but that they should remember from whence they are fallen, and repent, and renew their Covenant with God in their own Persons, with all possible speed and seriousness. And thus much for our wrestling with Satan, or repelling Satan, as to his first assaults.

CHAP. II. SECT. I.

Of the Devils assaults in our Youth, or at the time of Conversion.

THE Second Period, wherein Satan assaults or combates with us, it is from our youth to our riper years; or especially from the beginning to the end of our Conversion. And in prosecution of this, first learn we some of those depths, and wiles, and methods of Satan in his assaults: and secondly practise we those duties that concern us in our wrestling with him in these respects.

1. For Satans assaults; then he begins his strongest batteries, or main temptations, when we are first entring into a renewed state: Now this is most usual in the days of our youth. So many of our worthies observe: One speaking of young people, saith, *Amongst them usually the stream of converting grace most runs.*—It may be in some; grace is wrought very early, even in Child-hood, but ordinarily 'tis after they come under catechising; and are more adult. Another thus: *Conversion doth not only belong to the old but to the young: yea commonly Conversion is sooner wrought upon the young sort of People, for they have not resisted the Grace of God so much, they have not provoked God to give them up to their own hearts, lusts, and desires, as many aged persons have: so then let young ones hearken to Sermons, let them attend to what the Ministers of God exhort, Remember thy Creator in the days of thy Youth; and it is good to bear the yoke in thy youth; it is good to feel the bitterness of sin betimes.* Another thus, *the Lord can convert and bring*

Mr. Ford in his
Infant-baptism
Bayes spiritu-
al refining.

Ecclef. 12. 1.
Iam. 3. 27.

bring home to himself at all times, in middle age, in old age, at the very last, as the Thief Vortier effected upon the Cross; yet the time of effectual calling is more ordinary in the time of youth. Some ^{Qual. 111g} have observed the time of effectual calling to be between the years of eighteen, and thirty most commonly.——And I believe that most Saints experience, that the Lord wrought upon them in their younger days.——Marriages are most in younger time; so are spiritual contracts in Jesus Christ: David was good when young, Daniel a young Prophet, Timothy a young Preacher, Samuel began with God betimes, Abijah good when a Child, so was Josiah. Another thus, Those who in their Infancy were considered as parts of their Parents, ^{Hammer's exertion of confirmation.} and so by virtue of their Parents membership enjoyed the Ordinance of Baptisme; whence once grown up to maturity and ripeness of years, they are to be looked upon and considered in themselves, and no longer as in their Parents, and therefore, as being in a capacity so to do, they ought now to take hold of the Covenant for themselves, and to render a personal account of their Faith. It pleaseth God that many do so even very betimes: which agrees with the former opinion, that some are regenerated after they come under Catechizing. It was the use of ^{Buxtorf. in Syn. c. 3.} 'the Jews (as Buxtorf reports) that so soon as their circumcised Children were able to speak, they taught them some select places of Scripture, and so proceeding on by degrees, at thirteen years of age they were called *filii precepti*, Sons of the Precept; and then they were to receive the Passover (as saith Mr. Weems) and to observe the ^{Syn. l. 1. c. 5. Sect. 4. Par. 1.} 613 Precepts, which comprehended in them the sum of the Mosaic Law, and Jewish Religion, and then they themselves were accounted guilty and liable to punishment both Divine and Humane, if they did transgress the Law, whereas before their faults were imputed to their Fathers, of whom the Punishment was exacted. The manner of the Jews, it seems was thus: *The Son being thirteen years compleat, the Father calls ten Jews to witness; saying, that his Son is now of age, hath been instructed in the Precepts, well learned their Customs, and can readily recite the benedictions and daily Prayers, and therefore he is willing to be henceforth free, and to shake off the Sins of his Son; after which he concludes with Prayer, beseeching God that his Son may grow up into many years and good works.* I hope I may say of Gentiles, as well as Jews, that Conversion is sometimes very early, even so early as at thirteen years of age, though it be not ordinary. And oh, how good is it for a man to bear the yoke in his youth, seeing it must be born at one time or other? the burthen of sin at that age will be the lighter, the flowing of heavenly affections will be the sweeter, the removal of Sin, in likelihood, will be sooner, at least the surer, God having engaged himself, that *they that seek him early shall find him.* ^{Prov. 8. 17.} Satan knows all this full well, and therefore he sets a stricter watch on youth; he observes all the motions, stirrings, actings of the Soul, and of Gods Spirit at such a time most narrowly: and if he spy any thing that may probably disturb him of his possession, he presently foames, and fumes, and prepares himself for battel, and now he is ready with all his fiery darts (his thousands of temptations) to throw them at him, that would throw down his Kingdom.

S E C T. II.

Of the Occasion of Satans first, and furious Assaults,

BUT what ailes Satan, that he begins thus to rage? it was but erewhile that he kept the house quietly, and possessed all in peace; and is he now disturbed? O yes; for now the Soul begins to consider: it was but lately that the man was at some Sermon, or read some Book, or observed some providence, or heard some pray: Some Gospel-news, or glad tidings is freshly come, that Jesus Christ is in the Field, sent of God on this very account, to rescue Souls from the Devils power; and to that end he hath made a Proclamation, that if any poor Sinner weary of the Devils Government, and heavy laden with the chains of his spiritual bondage, will but come and repair to Christ, he shall have protection from Gods Justice, the Devils wrath, and sins Dominion. This, or the like message hath perswaded the Soul to pause, to consider, to ponder, commune with it self, what it had best to do.

Consideration is the first step to repentance; the Prodigal first came to himself before he came to his Father; he considered with himself what a starving condition he was in; his husks were poor meat, and yet he had not enough of them neither, but at his Fathers House was bread enough, and to spare, and should he perish with hunger? It is usual with the Soul thus at first to consider with it self, *And am I a Satans Vassal,*
and

and under Satans power? and shall I continue in this state? is not the sweet Government of Christ a thousand times better than the Tyranny of Satan? and is not Christs Rewards a thousand thousand times better than the Devils Wages? What, is not Heaven better than Hell? And did I not promise to fight under Christs Banner against the World, Flesh, and Devil? How is it then that I have served him thus long? and that yet he leads me Captive at his will and pleasure? what if this night I should leave this World in this state? what would become of me to all Eternity? could I be content to lose God, and Christ, and the Joy above, and to dwell with Devils, and Reprobates, and all those Infernal Fiends below? Consider, O my Soul, and have sad thoughts on these weighty and everlasting Affairs; for as the Tree falleth, so it must lye for ever and ever. This, or the like consideration, is the Devils Alarm: now is he occasioned to bestir himself, or he sees he is gone; and therefore as a Gyant awoke out of sleep, he rouzeth and shakes himself, and besets the Soul with these several Temptations following.

S E C T. III.

Of the several immediate Assaults that Satan at first doth make.

HIS Assaults in this case are either immediate, or mediate; by himself, or *his*.
1. He assaults by himself, either by removing those pious thoughts tending to Holiness, or by injecting such impious thoughts as tend to Wickedness.

1. He endeavours to remove pious thoughts. q. d. *What do these strangers here? how come these Guests into my house and dwelling without my leave? are these fit companions for the Soul where I bear rule? away with them, shut them out of doors, for I cannot endure them in my Territories.*

Garnals Christian armour.

2. He injects impious thoughts instead of good, these are the Darts which he throws into the Soul at pleasure; and now is he most busie, lest the Soul want work to busie it self withal. By his good will, (saith one) the Soul should not have a thought of Heaven or hell from one end of the week to the other; and that he may have as few as may be, he keeps him full handed with work: the sinner grinds, and he is filling the hopper, that the Mill may not stand still: he is with the sinner as soon as he wakes, and fills his wretched Heart with some wicked thoughts; and all the day long he watcheth him, and injects more ill thoughts; and at night like a careful Taylor he locks him up again in his Chamber, with more bolts and fetters upon him, not suffering him to sleep as he lyes in his bed, till he hath done some mischief.

Before I proceed, I shall propound these Questions.

1. Whether Satan knows our thoughts? Whether Satan can shut the door that good thoughts may not enter? 3. Whether Satan can at pleasure inject sinful thoughts, and so set on the Soul to imbrace them, and to tamper with them?

1. Whether Satan knows our thoughts? I Answer; As thoughts are taken strictly, simply, or meerly for conceits, apprehensions, meditations, discussions, deliberations, which the understanding or mind in-and by it self, or by the help of fancy frames within it self, they are not known unto Satan: but as thoughts are taken largely, conjunctly, or as they are accompanied and waited on with the stirred up Images of the fancy, and passions of the body; so our thoughts, as well as words and actions, are known to Satan. Now I must confesse, few thoughts are in us, but they stir up the fancy, or some affection of fear, or joy, or grief, or some such like; and therefore in that respect we have very few thoughts but they are known to Satan. That Satan hath an insight into the fancy and the images therein, there is no doubt; and that Satan hath an insight into the passions, which are but the flowing and reflowing of Corporal Spirits, the most will grant; it must therefore needs follow, that howsoever the immediate acts, which are immanent in the Soul it self are utterly hidden from Satan, yet as those acts are do transire, and appear, and are put forth in the Body and Corporeal Organs, either outwardly in actions, or inwardly in the images of the fancy, or in the passions, so they may be discerned and known by Satan.

2. Whether Satan can shut the door, that good thoughts may not enter? I answer, in natural men, as yet unregenerate, he may shut the common gate of the fancy, that no good thoughts shall enter in that way; and the reason is, because the Devil hath the Key in his own hands of all the Rooms, next to the Privy Chamber; he rules there, and locks, or unlocks at his pleasure. For the better understanding of this

this, we must know that within man are several Rooms or Chambers; the fancy, the affections, the Heart or Soul, which consists of the understanding and will; the understanding is joyned to the fancy, as the next room to it: and the will is joyned to the affections as the next room to it; hence the fancy brings in to the understanding, and the affections bring in to the will: and on the other side, the understanding imprints much upon the fancy what it conceives, and the will imprints much upon the affections what it commands: Now for the outer rooms, as satan can discern them intuitively, so he can work upon them at his pleasure; in the fancy he can make such compositions, as the understanding may presently take off, and read what is written there; and in the sensitive passions such as love, hatred, anger, concupiscence, he can so move the humours and spirits in which they float, that the will is apt to choose and command accordingly as the passions are moved there; but for the most inner room or privy chamber, wherein we place the understanding and will, as Satan cannot intuitively or immediately discern it, so neither can he imperiously or efficaciously work upon it. Indeed (saith * a modern) to speak exactly, the Devil hath no efficient power over the rational part of a man, * Mr. Burges of original sin. he cannot change the will, he cannot alter the heart of a man, neither doth he know the thoughts of a man, so that the utmost he can do in tempting of a man to sin, is by swasion and suggestion only; but then how doth the Devil do this? even by working upon the imagination; Learned men make this his method, that he observeth the temper, and bodily constitution of a man, and thereupon suggests to his fancy, and injects his fiery darts therein, by which the mind and will come to be wrought upon: for it is Aristotle's rule, that Phantasmata movent intellectum sicut sensibilia sensum, that Phantasms and Imaginations move the understanding, as the objects of sense being present do presently move the sense; the Devil then though he have no imperious efficacy over the understanding and will, yet because he can stir and move the imagination, it follows that any sin in the imagination, though but in the outward works of the Soul, yet doth it quickly lay hold on all. Well then, if Satan be Lord of the outer works, and if through those doors and chambers every good thought must usually enter, before it comes into the privy chamber; if (as the schoolmen say) the understanding receives things by the mediation first of the external senses, then of the fancy, of which the memory is the treasure, so that all comes to us in ordinary, no way but that; how easily may we conclude, that Satan will bar, and lock, and shut those doors in men unregenerate, that no good thought shall enter in that way: Nor doth this at all trench on that prerogative of God, who is said alone to be the Heart-searcher, the understandings light, and wills determiner; for he knows either immediately how to speak to the soul, or he can countermand the Devil's power, and speak by the senses and fancy, maugre the malice of Satan, and all his power.

3. Whether Satan can at pleasure inject sinful thoughts, and set on the Soul to embrace them, or to tamper with them? I answer. As he hath a power to hinder good thoughts, so he hath a power to suggest evil thoughts. It is clearly and expressly said of Judas that the Devil put it into his heart to betray Christ: The Devil being a spirit had access to his Spirit, and so instilled his suggestions into him. As the Lord Christ did breath upon his Disciples, and so they received the Holy Ghost, and were filled with the Spirit; so Satan breaths filthy suggestions into the Spirits of wicked men, and fills them with all manner of wickedness, malice, unrighteousness, he fills them with the Spirit of Hell; Why hath Satan filled thine heart, said Peter to Ananias? Satan had filled his heart to lye to the Holy Ghost. I know the Devil tempts several ways: as sometimes he presents, and holds up an object, and so he dealt with Jesus Christ, representing the Worlds glory to him in a Map, or a Land-skip: and usually objects are first presented, which he causeth to dwell upon the fancy, till the heart be insnared: But sometimes, yea oftentimes the Devil tempts through the immision of thoughts, which he doth also by the help of the fancy, for otherwise how should the Devil tempt to despair, or to blasphemy, or to spiritual sins? or how should he blind the mind by carnal imaginations, and conceits, and obstinate prejudices against the Truth? And these thoughts once immitted, may be continued in a discourse, till at last the Soul both rampers with them, and yields unto them. I have done with these questions; and now we see how Satan assaults by himself.

John 13. 2.

Acts 5. 3.

S E C T. IV.

Of the several mediate Assaults that Satan at first doth make.

2. **H**E assaults mediately, and by his aids. He likes not that the Soul should have any thoughts of leaving him, or of coming to Christ: The very first Meditation gives all the Legions of Hell an alarm, as it were; they are as much troubled at it as Herod and Jerusalem were when they heard the news that Christ was born: and therefore they call in all their aids, and command them to stifle those holy thoughts and considerations.

These aids are either the World or Flesh.

1. By the World I understand impious, carnal, and unbelieving men, with all their baits and enticements unto vanity; and all their discouragements, afflictions and miseries, wherewith they hinder God's Children in travelling the path of righteousness, which leads to Heaven. This wicked World assaults us on both sides; on the right hand it offers us the bait of pleasure, honours, riches, that thereby it may allure us to swallow the hook of sin: it casts before us golden Apples, that by stooping down to gather them, we may be hindred in running the Christian race, and so lose the Goal and Garland of everlasting Glory. On the left hand it encounters us with Threats, Miseries, Afflictions, Poverty, Ignominy; all which being terrible in the eyes of flesh and blood, so far prevail with some, that they move them to make shipwrack of Faith, and a good Conscience.

Methinks I imagine the World speaking to the Soul in such a language as this: *What strangers are these that disturb our dwelling? have not we possess'd this heart so many years? and must we now be gone, and give up our room to Forreigners that invade? Come, take up other thoughts of the sweet and pleasure of This World; here Soul! We offer the wealth; or if that will not allure, thou shalt have honour; or if that will not prevail, thou shalt have pleasure.* As Balak dealt with Balaam, who first sent under-Messengers, and they not prevailing, he yet again sent Princes, more, and more honorable than they; and they came to Balaam; and said unto him, *Thus saith Balak the Son of Zippor, let nothing I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honour: so saith the World, Let nothing, I pray thee, divorce thee and me; for I will promote thee unto very great honour.* Or, if these allurements do not divert thy Soul, but still it considers; *Oh, what will become of me in the other world!* Then doth the World frown, and threaten, and boast of his great strength, then he marcheth against the Soul with all his Forces, sometimes hiding his Troops in the ambushments of worldly vanities; and sometimes drawing out his Forces in open view: *q. d. Come afflictions! and come persecutions! and set on this Soul by force and violence! will it needs run away from us in the wayes of Godliness? be you like briars in the way to hold it from going forwards; or be you like Thorns under its feet to vex and torment it, that it may be weary in its passage.* And, Oh, the vexations, griefs, fears, and torments, which the frowning World darts into the Soul at such a time!

Numb. 22. 16.

2. By the Flesh, I mean not the body and the flesh thereof, but that corruption of nature, which hath defiled the Body and Soul, being spread and mixt with every part of both, even as the Light is mixt with Darknes in the twilight, or dawning of the day; hereby we find our selves prone to all sin, and ready to entertain all temptations, which promise the satisfying the lusts of the Flesh. This enemy is called the old man, the old Adam; the earthly, carnal, natural man; the sin which is inherent, and dwelleth in us; the adjoining evil, the Law of the Members; the lusts of the Flesh which fight against the Soul. As Satan is the Father, so the Flesh is the Mother of sin, which receiving Satan's temptations into a fruitful womb, doth continue, nourish, and bring forth sin.

Now as this is another of Satan's aids, so methink I imagine the flesh bespeaking the Soul in this or the like kind, *What manner of communication is this which thou hast with my enemy? Are godly thoughts suitable to dwell with me? Or to sit down with me? Am not I thy self? Conceived, and Born, and brought up with thy self? And wilt thou now entertain an enemy, either to weaken, or destroy me? I cannot endure any thought*

tending

tending to the spiritual man: thou canst not but be sensible that we two cannot reign together and flourish together in the same Soul at once: If the Spirit live I dye, and if the Spirit thrive I perish: and am I not nearer to thee, and dearer to thee than the Spirit? Was not I with thee in the womb? and did I ever leave thee till this time? have not I studied to please thee with all the delights, and incomes, and pleasures of this world? and wilt thou now turn thy back upon the old man, thy ancient acquaintance? See here a legion of lusts attending on thee; Come, let us greet, and embrace, and throw out these pious thoughts that seem to disturb us in our dalliances. And thus we see how Satan assaults us by his aids.

S E C T. V.

Of the duties that concern us, in respect of the immediate Assaults.

FOR the duties in our wrestling with Satan as to these assaults, let Souls practise respectively. As——

1. To Satans immediate assaults use these repulses.

1. Give entertainments to pious thoughts, hear what they say, what if they are strangers to thy unregenerate heart (for so I may yet suppose thee) this hinders not, but thou should'st bid them welcome. It was the old Law, *Love ye therefore the strangers, for ye were strangers in the Land of Egypt.* And it is the Apostle's charge, *be not forgetful to entertain strangers, for thereby some have entertained Angels unawares.* Holy thoughts are precious things, and if not Angels (strictly so called) yet are they God's Messengers, and in that sense Angels sent from God: they are the immediate fruits and buds of an immortal nature; they come from God, and they tend to God: they never come but for good, nor do they dwell any where, but in the issue they give exceeding great rewards. Why! then cherish these motions of the Spirit, commune with them again and again; know the errand fully and thoroughly, on which they come from Heaven: their meaning is to bring up thy Soul from Earth to Heaven, and were it not pity to let them go before they have done the great business on which they come. Deut. 10. 19.
Heb. 13. 2.

2. Complain of Satan's shutting the doors against such thoughts: tell thy God that his enemy and thine has got the possession of thy Fancy and Affections, and of all the outer rooms that lead to the privy-Chamber of thy heart; and that he hath put his bars and bolts so strongly in, that thou canst not open to those strangers. Yea, cry out against Satan and thy self, *O the tyranny of Satan! and oh the loathsomeness of my own heart to entertain these holy thoughts! if they stand at the door and offer their service, do not I joy with Satan, and bid them be gone? or if they step in before I am aware, am not I weary, and willing with Satan to drive them out again? Why Lord I am not sufficient of my self, to think any thing as of my self, but my sufficiency is of thee, if I endeavour never so much to wind up my Soul to an holy Meditation, presently I find my fancy, or imagination, like the Peggs of an Instrument slip between my fingers as I am winding them up, and to fall down suddenly again. Oh woe is me, that my nature is thus vile, and that Satan is thus strong in me! Come Lord, and break open these doors, that thy Messengers may come in, and find due welcome; all my sufficiency is of thee, and thou art God all-sufficient; Why Lord if thou wilt, thou canst throw out Satan, and make room for these Harbingers, and forerunners of thy Majesty.* 2 Cor. 3. 1.

3. Stand and startle at those wicked thoughts, that come instead of the former good ones. Is Satan so busie with thee, that now he hath filled thy heart with proud, unclean, or distrustful thoughts? doth he now suggest, *That there is no God, that the world is for ever, that Riches are better than Grace, that the Pleasures of Sin are better than hopes of Heaven?* Oh shew thy abhorrency of them, and chide thy Soul sharply for so much as holding any conference with them: But in this repulse begin betimes, crush them early at the very first rising, or Satan will prevail. It is not to tell what a world of miseries man brings upon himself: by giving way to the first wicked thoughts. In the first place therefore, remember that Text, *Let the wicked man forsake his way, and the unrighteous man his thoughts.* Isa. 55. 7.

S E C T. VI.

Of the Duties that concern us, in respect of the mediate Assaults.

TO Satan's mediate assaults by the World, or Flesh, make use of these repulses.

2. As ———

1. To his assaults by the World, Consider ———

1 Joh. 2. 15. 1. It is the Lord's command that we should have no intimate, indeared amity, or correspondency with the world. *Love not the World, neither the things that are in the World, if any man love the World, the love of the Father is not in him.*

Math. 6. 24.

2. God and the World are at such enmity, that we cannot serve both. *No man can serve two Masters (that are opposite) for either he shall hate the one, and love the other, or else he shall love to the one, and despise the other; ye cannot serve God and Mammon.* The Apostle herein appeals to our consciences; *know ye not that the amity of the World is enmity with God? whosoever therefore will be a friend of the world, maketh himself the enemy of God.* It is a rousing question, *know ye not?* worldly men do not so much out of ignorance, as out of incogitancy; they do not consider: and what should they consider? That the amity of the World is enmity with God, that to please the World is to wage war against Heaven. *Oh, consider this ye that forget God.*

Jam. 4. 4.

3. In our Baptism we renounced the World, with all the vain pomps, and glorious vanities thereof; then we professed that we would courageously fight against them under Christ; and shall we run away from the Banner of Christ? shall we cast aside the Livery of Jesus Christ? Shall we backslide from our Religion in Truth and Power, and joyn in league with the profest enemies of God and Christ? what is this but to be worse, and more nefarious in the latter end, than we were in the beginning? *For if after we have escaped the pollutions of the world, through the knowledge of the Lord, and Saviour Jesus Christ, we are again intangled therein, and overcome, the latter end is worse than the beginning.*

2 Pet. 2. 20.

4. What is the World, but changeable, variable, deceitful, miserable? was there ever more experience of this Truth than at this time? Oh, what tumblings and tossings have been of late? how have men been deceived in their expectations and fruitions? fair shews have been represented to some, as they were to Christ, *when the Devil shewed him all the Kingdoms of the world, and the glory of them,* and how many have fallen down and worshipped? but are they not deceived? what matters the world gorgeous shews? It is in touch a feather, in sight a shadow, in weight a smoak, in trust a reed, in all deceitful. *Achitophel* for all his policy, *Haman* for all his sway, *Goliath* for all his strength, *Nebuchadnezzar* for all his pleasure; these worldlings that sucked in the sweets of this World, they found its deceit, and now feel its punishment. Wicked World! how dost thou undo men with a world of treacheries? it hates them that love it, deceives them that trust it; afflicts them that serve it, reproaches them that honour it, damns them that follow it. *Athanasius* tells of an Hermite to whom God should reveal the state of this World, *Et omnia viscosa, omnia operata tenebris, & obfessa laqueis, All hang'd full of nets and Devils fate by to watch them.* Go you over the whole world, behold Countries, view Provinces, look into Cities, harken at doors, see what is done in Halls, in Palaces, in private houses; are not the Devils snares in every corner? justice is sold, shame is lost, truth is wrested, right despised; what lying, what flandering, what deceiving is there? the innocent are condemned, the guilty delivered, the wicked advanced, the virtuous oppressed; pride, envy, perjury, vanity these bear sway.

Math. 4. 8.

Ah poor Soul! doth the world interpose to hinder thy consideration, or thought of change? doth it tell thee of Riches, Honours, Pleasures? say then with Christ, *what if a man gain the whole world, and lose his Soul?* or doth it tell thee of afflictions, persecutions, torments? say then with the Apostle, *That the afflictions of this life are not worthy of the Glory, which shall be revealed in us.* Or if all this will not stop the mouth of the world, consider again, and consider of these particulars; the commands of Christ, the enmity betwixt the world and Christ, thy promise, and vow, and first obligation to Christ; yea, consider of what the world is, either in it self, or to thy self; and then bid it be gone; *away world, for it is written, the time is short, and the fashion of this world passeth away.*

1 Cor. 7. 31.

2. To his assaults by the flesh, Consider——

1. It is the Lord's command that we should depose the flesh; *Let not sin reign in your mortal Bodies, that ye should obey it in the lusts thereof.* And put off the man, which is corrupt, according to the deceitful lusts. And mortifie your members which are upon Earth, as fornication, uncleanness, inordinate affection, evil concupiscence. Rom. 6. 11.
Ephes. 4. 22.
Colos. 3. 5.

2. The flesh is a worse enemy than the Devil himself; for never could the Devil hurt us, if this inbred enemy did not betray us: This is the root, the fountain, the origine of all other sin, when lust hath conceived, it bringeth forth sin. Hence we say, that suggestion could do nothing without lust: if there were no fire in our wood, never could Devils breath kindle any flame in our Souls.

3. We are to weaken the flesh, by abating the fuel of whatsoever may nourish or strengthen it: *Make not provision for the flesh to fulfil the lusts thereof.* As in a siege all means are used to stop the passages of sin, by which the enemy may be victualled, so must we stop those passages of sin, by which the flesh is strengthened. Now as the flesh is resident in all parts and powers of the Body and Soul: so must we in every respect keep back provision from every part; from the body delicacy, drunkenness, wantonness; from the fantasie, vain imaginations, pernicious errors: from the mind and will sinful cogitations, wicked deliberations; from the memory the remembrance of sinful pleasures, unless it be to repent of those that are past, and to flee from those that are present: from the heart unlawful lusts, wicked desires, unruly passions. I might thus instance in every part. Rom. 13. 14.

4. As we must weaken, so we must watch over the flesh: and the rather, because though we should get the better in many conflicts, yet still it is plotting and practising new and fresh Treasons. But what are those parts of the flesh we must especially watch? I answer. 1. The Sences; these are the gates of our Souls, and therefore they had need to be strongly guarded: *I made a Covenant with my eyes, why then should I think upon a maid? And turn away mine eyes from beholding vanity, and quicken thou me in thy way.* And put a knife to thy mouth, if thou be a man given to appetite. And I said, I will take heed to my ways, that I sin not with my tongue. And let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that may minister grace unto the hearers. Job. 31.
Psal. 119. 38.
Pro. 23. 2.
Psal. 39. 1.
Ephes. 4. 29.

2. The Heart; this of all parts is the most subtil and crafty, the Heart is deceitful, and desperately wicked above all things, who can know it? The counsel of the Wise is therefore good, *keep thy Heart with all diligence, for out of it are the issues of life.* Indeed the Heart is the chief Monarch in this little World of man, which rules and commands all other parts; It is the guide and Captain, which leads and directs them in all their courses, it is as the *primum mobile*, which moves all inferiour Spheres; or as the chief wheel in the clock, which sets all the rest of the wheels a going; it is the Spring and Fountain of all our thoughts, words and actions, which being defiled, defileth them, or being purified, communicates its purity unto them: as the heart directeth, the tongue speaketh, the hand worketh, the eye seeth, the foot walketh: *A good man out of the good Treasure of his Heart, bringeth forth that which is good; and an evil man out of the evil Treasure of his heart, bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh.* Jer. 17. 9.
Pro. 4. 23.
Luke 8. 45.

Ah, poor Soul! doth the flesh interpose to hinder thy consideration or thoughts of change? doth it tell thee of its nearness and dearness to thee, of its ancient acquaintance with thee even from the womb, of those many pleasures and incomes of delight it hath provided? tell it again of its ill neighbourhood, of its ancient feud, by so much the worse because more ancient; and for the pleasures and delights it speaks of, tell it that such baits have Hooks under them, the Harlots lips dropt honey in the greeting, and worm-wood in the parting: what is the end of such delights but death and damnation? *For if ye live after the flesh, ye shall dye:* and therefore say again, *Oh why should I satisfy my flesh, to endanger my Soul?* Or if these reasonings will not satisfy, consider seriously, and dwell upon these considerations, that God hath commanded thee to depose it; and that no enemy is so bad as that in thy bosome: that either thou must weaken it, and watch over it, or it will prevail, and lead thee to the Chambers of death, For, *when lust hath conceived, it bringeth forth sin, and sin being finished bringeth forth death.* Rom. 8. 13.
Jam. 1. 15.

Only one objection remains. Alas! saith the Soul, I am unregenerate, and though I hear a voice behind me, saying, *this is the way, walk in it,* yet I do want fear, and strength to walk therein; these are good rules of wrestling against the Devil, World and Flesh,

Flesh, but I cannot stir, nor move, nor meditate : I am not sufficient of my self to think, how then should I follow these rules ? you sing to a deaf man, you prescribe to a man dead in sins and trespasses.

Mr. Ford's
Spirit of Bon-
dage.

I answer, indeed I suppose no less : and yet if I speak not to a man spiritual, I do to one rational ; and as a meer rational man, thou may'st fix thy thoughts on this or that object electively, which is a posture of Soul, wherein the Lord may appear, and affect thy Heart. Come then, and peruse these directions, and reason thus, *Why should I not do thus as I am directed ? Heart, what hast thou to say, why thou should'st not follow this Counsel that is given thee ?* Again, it may be the Lord will come in, whilst thou art endeavouring after him : I will not say, that God is bound *ex congruo* to give grace to thy endeavours : In all the Word of God we find not one promise to any meerly natural, or moral act of ours ; Yet (as one observes) *God hath seldom been observed, if ever, to fail any in their expectations of grace from him, doing in the way of means, what they by the power of nature can, and what the Spirit of God moves them unto.* Hearken then to these rules, and obey : What if thy indeavours have no immediate influence upon grace, yet are a necessary way that God hath commanded every one to walk in, and they are as a means wherein God will dispence his grace to whom he pleaseth ; so that whosoever doth wilfully neglect the use of such means, he cannot promise to himself any conversion ; yea, he may certainly conclude, God will not convert him. In all the directions which may be hereafter to the unregenerate, I wish this may still be remembered.

CHAP. III. SECT. I.

Of the next Assaults that Satan makes against us.

See my first
things.

IF in the first assault Satan be foil'd, and the Soul be resolv'd to go on, the Holy Spirit usually comes in and works on the Soul these several steps. As 1. A sight of sin. 2. A sense of misery. 3. Sorrow for sin. 4. Seeking for comfort. 5. A sight of Christ. 6. Desire after Christ. 7. Relying on Christ. 8. Obedience to Christ. And accordingly Satan counter-works, and in every of these steps assaults the Soul either less or more, to keep it still in his hold : Oh, he is loath to leave, and therefore at every step he meets the Soul, and wrestles with it. I shall (as the Lord enables) first observe his assaults, and then inform the Soul of its several duties, in repelling of Satan respectively.

SECT. II.

Of Satan's Assault upon sight of sin.

NO sooner hath the Holy Ghost opened the eye of the Soul to see its sin, but presently Satan comes on with his fiery darts : Sometimes he makes sin little, *is it not a little one ?* and sometimes he makes sin great, *Oh, the greatness, and oh the numberfulness of thy sins !*

Shepherd's
Sound Believ-
er.

1. Sometimes he makes sin little, and herein he prevails with many Souls : they are loath to hear the worst of themselves, and therefore Satan helps them with Fig leaves to cover their nakedness. What ? is it not Satan's language that we hear in men ? Surely, *our sins are not so great, we are not so bad, we have some good, we have some hopes, if God be merciful, what matters it if we be sinful ?* Thus do men stifle and resist the first breathings of the Spirit of God. I believe (saith one) *that all the powers of Hell conspire together to blind mens eyes, and darken mens minds in this first work of Christ ;* Principiis obsta : *It is the policy of Satan to stop Christ in his entrance, in his first stroke upon the Soul.* No wonder then if he puts the wrong end of the prospective glass to the eye, that sin appears very little, if any thing at all.

2. Sometimes he makes sin great ; he draws a charge at length, he takes up all the bloody aggravations he can think of ; as partly in respect of the nature and quality of the sins themselves : and partly in respect of the circumstances, as being committed against knowledge, at such a time, in such a place, and by such a person, as that God is thereby most dishonoured, his Brethren most offended, &c. It is not to tell how the Devil can stretch out sin upon the Tenters of his temptations : yea, of a small drop with the blast of

of his suggestions, he can make a great bubble : and which is most to be admired, he can in this charge present himself as an Angel of Light ; he knows how to imitate those convictions of the Holy Spirit, whose office it is to convince of sin, and therefore many a time in his aggravations of sin, he comes in Gods Name : he observes well enough how the squares go between God and the Soul, and that the Spirit of God lays sin home, and close, q.d. *Oh thou wretch, what hast thou done ? what sins are these that cry up to Heaven against thee ?* So saith Satan, *Oh thou damned wretch, what a life hast thou lived upon the Earth ? What gross, and grievous, and bloody, and crying sins standest thou guilty of ?*

S E C T. III.

Of the Duties that concern us, in this respect.

THE duties in wrestling with Satan, must be suitable to his temptations : and therefore —

2. To that temptation, that sin, was but little, Consider —

1. That no sin is so little, but it is against a great God. *Against thee, thee only have I sinned, and done this evil in thy sight.* As all inditements in criminal pleas are styled against the King, his Crown, and Dignity : So are sins against God, a great God, be they in our esteem never so little. Psal. 51.4.

2. No sin is so little, but it deserves death and damnation. *The wages of sin is death :* Rom. 6.13. the wages of every sin, whether little or great sin : indeed great sins may have greater punishments, but the stipend or desert of every sin is formally death, be it never so little.

3. Every sin, whether little or great, is a strong and Soul-killing poyson. We may know this by that first sin that ever the Sun saw : no sooner was it committed, but presently it polluted mankind : All the Sons and Daughters of Adam that were ever since, or ever shall be to the Worlds end, have been, and will be infected by that very sin. And we find to this day, that any little sin doted on impenitently, like a lump of leaven, it fowers all the Soul, defiles the whole man, and every thing that proceeds from him : It doth not only unhallow his meat, drink, buying, selling, giving, lending, and other dealings in the world, but also turns all his spiritual services and duties, his praying, hearing, reading, meditating, &c. into abomination.

4. The less the sin, the greater our folly to commit it : for what is it to sin, but to lay, as it were in one scale of the ballance the Glory of God, the blood of Christ, the joys of Heaven, the loss of an immortal Soul ; and in the other some rotten pleasure, earthly pelf, worldly preferment, fleshly lust, sensual vanity, and to suffer this to outweigh all those, if Christ could say, *What is a man profited if he gains the whole world and lose his Soul ?* How much more may I say, what profit in this exchange, to lose a Soul for a pin, a point, a trifle, a vanity ; or confessedly for a small *punctilio peccadillo*, a very little sin ? Speak no more of sin as little, if we will prefer it before the great things of God, and Christ, and Heaven, and Souls of men. O prodigious madness !

2. To that temptation, that sin is great, or as Cain cried, *My iniquity is greater than can be forgiven.* Consider — Gen. 4.13.

1. The dew of grace hath ordinarily fallen upon most graceless Souls. What if thy sins be great ? was it not the case of many a Saint, whose sins were forgiven ? hast thou been an Idolater ? So was Abraham ; hast thou been an Adulterer ? So was David ; hast thou been a Blasphemer, So was Paul ; What needs more instances ? poor Soul, if thou couldst but peep into Heaven, thou shouldst find, there is *Rahab* the Harlot, there is *Manasseh* the Murderer, that made the streets of Jerusalem swim with blood ; there is *Mary Magdalen* that had seven Devils in her : A Man or Woman that hath many Devils may come where there is not one ; the most devilish, hellish creature may through the mercy of God be partaker of heaven ; lame, and halt and blind may come in there and yet still there is room.

2. It is as easie with God to forgive the greatest sin upon repentance, as the least sin. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners, of whom I am chief :* though Paul was the greatest sinner in the World, yet God could, and did forgive him. What, do thy sins cry up to Heaven ? yet is Gods mercy above the Heavens. indeed Gods mercy is infinite, for as God is an infinite God, 1 Tim. 1.16.

so every mercy of God is as infinite as himself : his attributes and his Essence are but one and the same : and therefore no wonder if it be all one with infinite mercy to forgive sins of the greatest size, as well as the least ; thy sin is but the sin of a finite creature, but God's mercy is the mercy of an infinite Creator ; thy greatest sins are but the sins of a man, but the least of Gods mercies is the mercy of God.

3. The Lord calleth all, even those sinners which are heavy laden with sins to come unto him, *Come unto me all ye that are weary, and heavy laden.* Is not this enough to rouse and raise up thy heart from sinking ? Remember what was said, to *Bartimeus* the blind man, sitting by the way-side at *Jericho* ; *be of good comfort, arise, he calleth thee.* So cheer up thy heavy heart with this sweet Balsom ; lift up thy hands which hang down and thy knees which are weak, and make strait steps with thy feet, even unto the Throne of Grace, *behold he calleth* : q.d. poor Soul ! thou that complaineest thy sin is great, Come hither, and I will ease thee of it : Let me bear thy cares, and thou shalt bear my comfort : Give me thy sins, and I will give thee my righteousness. Heavy hearts, whom this call of Christ cannot revive.

4. Thy sins indeed are great, and very great : and if ever the Holy Ghost do but open thy eyes, he will make thee see it : but yet they are not so great, as that therefore they cannot be forgiven ; that is not the voice of the Holy Spirit, but of him who is the Father of Lyes : If thy sins were a thousand-thousand times greater than they are, and if thou should'st add to them the sins of *Cain* and *Judas*, and all the reprobates in the world, doubtless there would be a great heap, yet lay this huge heap before infinite pardoning grace, and there will be no comparison ; what sayest thou ? that God either cannot, or will not pardon thee ? or that never such a sinner as thy self was pardoned ? Oh do not limit the Holy One of *Israel* ! have no low thoughts of God's love, which (saith the Apostle) *passeth all understanding.* Suppose the like sinner to thy self was never pardoned : Behold saith God, *I will do a new thing, now it shall spring forth, shall ye not know it ? I will make a way in the Wilderness, and rivers in the Desert, — to give drink to my people, my Chosen : This people have I formed for my self, they shall shew forth my praise.* It is the same with that promise, *he will abundantly pardon* ; or, *he will multiply to pardon*, q.d. I'll drop mercy with your sin, and spend all I have, rather than it should be said, my good is overcome of your evil.

But how may I know the false accusations of Satan, from the convictions of God's own Spirit ? for both tell me, my sins are great, and very great : I answer ; When they asperse God, and so charge the Soul, that withal they reflect on God's goodness, and mercy, and love, and the riches of his Grace, then are they not of the Holy Spirit, but of the evil Spirit. Oh mark this sign ! if thy sins are so represented to thee, as exceeding the greatness of God's mercy, and thou cryest with *Cain*, *My iniquity is greater than can be forgiven* ; here the Devil opens himself. One sweetly observes, *The holy Spirit is Christ's Spokesman to commend him to Souls, and to woo sinners to embrace the grace of the Gospel, and can such words drop from his sacred lips, as should break the match, and sink Christ's esteem in the thoughts of the creature ? you may easily know where this is minted ; when you hear one commend another for a wife, and a good man, and at last comes in with a But — that dasheth all ; you will think he is no friend to the man, but some sty enemy, that by seeming to commend, desires to disgrace the more. Thus when you find God represented to you, as merciful, gracious, but not to such great sinners ; to have power and strength, but not able to save such as you are, you may say, A-vant Satan, thy speech bewrayeth thee.*

Mr. Gurnall in
his Christian
Armour.

SECT. IV.

Of Satan's Assault upon sense of misery.

THE Holy Spirit that convinceth of sin, in the next place, works fear : or sense of misery. Thus *Paul* trembled, and the Goaler trembled. As when a man sees danger near and imminent, he naturally fears : so when the Spirit presents a man's danger, death and wrath even at the door, he begins then to fear, *Ye have not received* (saith the Apostle) *the spirit of bondage again to fear* : This plainly intimates, that once they had received it : The Spirit pursues souls whom he purposeth for Heaven with strong fears, till proud man falls down before God, crying, and saying, *Oh, I am undone ! Oh, that I had never been born ! &c.* Now in this case Satan steps in, and either allays these fears with worldly comforts, some counterfeit calm, or else he works further and deeper fears than the Holy Ghost himself alone intended.

For

Rom. 8. 15.

For the first; sometimes he allays these fears with worldly comforts, or some counterfeit calm. Of this I shall speak when I come to that other step of seeking for comfort. Satan hath his comforters, though the Lord knows they are miserable comforters all.

For the second; sometimes he aggravates fears, and to that purpose he tells men of God's Eternal Wrath, and of God's Eternal Rejection, and that God will never be merciful, and so he lays them lower, and casts them into a further fear and bondage than the Holy Ghost is cause of; yea devils now combine, and say as *David's* enemies said in his distress, *What? would these Souls escape our clutches? Come, let us now take them, for God hath forsaken them; let us now devour them, and swallow them up with fear and despair:* As God says, of those enemies of his Church, *I was but a little displeased and they helped forward the affliction:* So when the Spirit works fear, in order to conversion, Satan watcheth his opportunity, and puts on that fear to utter despair.

Zach. i. 15.

It is a question, how Satan can work this fear on the Conscience, which is usually attributed to God's Spirit? But the answer is given in thus. ———

1. *That Satan cannot immediately wound the conscience; for as no creature can shed abroad God's love, and cause a poor Soul to taste of the sweetness of it, so no creature can make impressions of God's wrath upon the conscience, but only God himself, or the Spirit of God immediately.* But ———

Dr. T. Goodwin in his Child of Light.

2. *Satan can do it upon the Conscience mediately, and that in these several respects.*

1. *When the Holy Ghost hath lashed and whipt the conscience, and made it tender, and fetcht off the skin, then Satan can fret it more and more, and so be still rubbing upon the sore by his horrid suggestions, and false fears cast in.*

2. *From renewing the remembrance of those terrors impressed by the Spirit, he can amaze the Soul afresh with fear of worse.*

3. *He can bring home all the threatnings that are thundred forth in the Word against hypocrites, and men unregenerate, and discharge them all with much violence and noyse upon the poor doubting Soul.*

4. *He can stir up the passions of fear, and grief, and trembling of Spirit; he is the Prince of the airy part of the little world in man, as well as of that elementary Region in the great world, and so can raise unnatural storms and vapours that shall darken reason, and cause such thunders and lightnings, as shall burn all into a black confusion, such as if Hell and the Soul would presently come together. And this he doth more than simply morally, (i.) by bare propounding such objects as shall move them (which men only can do) but further also physically: by stirring such humours in the Body which such passions do act and stir in; and when he hath thus distempered and disordered all in a man, and put a man to such dispositions of fears, then he comes with his suggestions, and speaks nothing but of wrath and terrors; and then looks as when a man's choler is up, every small thing provokes him, so now when fear is excited, every suggestion, every surmise, doth strike the Soul through and through with horrid fears: And thus though not immediately, yet through the means of these mists, and vapours, and fogs raised, which environ and darken this Sun, he works upon the Conscience.*

But what means Satan thus to fill the Conscience with fears? I answer, his end is especially double. 1. To bring the Soul to despair of Eternal Life. 2. To bring the body to some violent temporary death, in both which if he can prevail, then he makes sure to hurry the whole man into the torments of hell. We may imagine him to bespeak the Soul in his horrid hellish language: *Wouldst thou now, vile wretch, turn unto God, hoping to be received to grace and mercy? why assure thy self it is too late; are not thy sins in number numberless, and in their quality and nature most heinous and outrageous? and hast thou not continued in this thy rebellion a long, a very long time? Hast not Christ often called, and yet thou wouldst not come? Hast he not graciously offered and tendered himself to thee but thou saidst, he should not reign over thee? And hast thou not served me, and obeyed me all the days of my life? Now therefore the day of Salvation is gone, the acceptable time is past, and never, never can be recalled; thou mayst with Esau seek repentance with tears, but thou shalt never find it no more than Esau did. Moreover, add to the consideration of thy sins the remembrance of God's Justice, the terrible curse of the Law, the fearful torments of hell prepared for sinners, amongst which number thou art one of the chief: Come do not flatter thy self with*

F. G. hope

March. 27. 5:
Acts 1. 18.

hope of mercy, but rather expect those fearful judgments and endless torments which are due unto thee for thy rebellions. Thus Satan labours to bring a poor sinner to deep despair, and to fill his conscience with horror and fear, which if he can accomplish, he rests not there, but like a cruel coward, who can never be quiet till he see the death of his enemy, he then persuades him to seek some ease of his present torments, by imbruing his hands in his own blood, and putting himself to some violent death: This is sad, yet some are brought to this, the Lord knows, I will instance in none but *Cain* and *Judas*, of whom the former desperately blasphemed the mercy of God, and the other desperately laid violent hands on himself, *he hanged himself, and falling head-long, he burst asunder in the midst, and all his bowels gushed out.*

SECT. V.

Of the Duties that concern Souls in this case.

THe duties, or defeature, or Souls encounter in this case, must be suitable to Satan's assaults: and therefore —

1. To that of despair, consider: 1. As to sin. 2. As to God's Justice. 3. As to the Law. 4. As to Hell.

1. As to sin, consider; that no sin, though never so great, should be a cause to move thee to despair. What would Satan persuade thee, because thou hast been so great and prodigious a sinner, therefore to despair? Retort his argument upon himself, and tell him, that very thing by which he would persuade thee to despair, doth much more deter thee from despairing; for though thy sins be great, yet this is the greatest of all other sins; other sins bind thee over to wrath, but this sin gives fire to the threatening, and sets the Soul on flame with extreme horror; other sins wound the Law, and the Name of God through the sides of the Law, but this sin wounds the Gospel, in that it is not willing to have the wounds healed which former sins have made; other sins have wronged God the Father in trespassing against him, but this sin will not let Jesus Christ make satisfaction for the wrong that by his sins are done to the Father; other sins reflect on the Name, or Power, or Justice, or Holiness of God, but this sin fights against all his lovely Attributes of Goodness, Mercy, Love, and Grace, and Satan claps his hands to see all the glorious Attributes of God served alike, and divested of their honour; other sins, though great, are pardonable, if not mixed with this, but the least sin envenomed by this of despair, is wholly unpardonable. Hence we say that *Judas* sinned more, and more dishonoured God in despairing of his mercies, than in betraying of his Son; and *Cain* more grievously offended in saying, *My sin is greater than can be pardoned*, than by murdering his Brother. O tremble at despair! for this sin draws neerer to the sin of devils, and is of the complexion of the damned Souls in Hell.

Hof. 2. 19.

2. As to God's Justice, consider; thou art not to look only on Justice, but on Justice and Mercy, as meeting together, and killing each other. These two are long since reconciled, so that now God knows how to be just, and yet to save thy Soul. In that promise of God's betrothing himself to sinners, it runs thus, *I will betroth thee unto me in Righteousness, in Judgement, in Loving-kindness, and in Mercies*; he will do it in Justice and Mercy, he will be righteous and gracious. If Satan object, Can the Lord be just, and save such a sinner as thou art? Yes, may'it thou say, God tells me, that he will marry me in righteousness as well as mercy; that is to say, he will do it in Christ, whose great undertaking was to bring Justice to kiss Mercy, that there might not be a dissenting Attribute of God in his marrying of me. In this case, as I would wish sinners have an eye on God's Justice to keep them from presumption, so likewise to have an eye on God's Mercy to keep them from despair; or (which is all one) to think of Christ, who hath already paid the price for the pardon of sin; and therefore as it were against Mercy to damn, so it were against Justice to exact the debt of them for whom Christ hath paid it: What should we think of that man, who having a debt fully discharged by the Surety, should press upon the Principal for the payment of the same debt again? Surely it were a fearful dishonour to the righteous Judge of all the world, to conceive, that having received an exact and full satisfaction for all thy sins by the Hearts blood of his own dear Son, he should ever require them again at thy hands.

hands. If thou sayest, but hath Christ paid the debt for my sins? Yes, if thou wilt but accept of Christ on his own terms; come then poor soul, thou who art tossed with the waves of despair, think of Justice interwoven with mercy; or if Justice be it thou fearest, think of it as now thy friend in the Lord Jesus Christ, it is Justice that acquits thee, if thou but relyest on Christ, and who then shall condemn thee? who then shall lay any thing to thy charge?

3. As to the Law, look not upon that exact obedience which the Law requireth, for then Satan will attain his purpose, but go out of thy self, *Look upon Jesus*, and reject thy own righteousness, as altogether imperfect and insufficient. Alas! Who can exactly live up to the Law? the Law requires of us things that we cannot do; the Law accepts of nothing, but absolute perfection in all it requires: the Law looks that things should be done in a right manner, out of a right principle, and to a right end; yea, that all should be done in the perfection of degrees, to the uttermost that is required: Now if souls pore on this, and look only on this, no wonder if the Devil tempt them either to looseness or despair; the way is therefore to go out of thy self, and to rely upon the alone righteousness and obedience of Jesus Christ, as being in it self, all-sufficient for thy justification and salvation: Thou canst not perform the duties of obedience, which the Law requireth, but Christ hath done it, and God himself professeth that he is well-pleased with him, and as contented with him and his obedience for thee, as if done by thy self. Surely this is Gospel, the glad tidings: O what courage and comfort may it thou take at this news.

4. As to Hell, with which the devil frights thee; meditate that hell is thy desert, but heaven is God's gift; and though Satan may hold thee over hell, yet he cannot turn thee into hell; if the Lord will save thee, not all the devils in hell can possibly damn thee: And is hell a place to be expected, or rather to be avoided? Tell Satan to his face, that thou wilt not willingly be his companion in torments, and therefore thou wilt not so far gratify him, nor be so cruel to thy self, as to be led by him into that grisly gulph of despair, which is the very next door to hell; no, no, thou wilt rather hope and wait on God in a way of contentedness to be at his disposal; say, *If the Lord will have mercy on me, I shall live; or if the Lord will glorify his Power and Justice in condemning me, which I have deserved, I must dye, only I will hope and wait, and be contented still to be at the Lord's disposal, and not at Satan's; and therefore avaunt* 2 Cor. 4.3. *devils, be gone, I am of Paul's mind, we are troubled on every side, but not distressed; we are perplexed, but not in despair.*

One Objection here must be removed: The Soul now in fear, or sense of misery, is advised for the avoiding of despair, to look on Justice as its friend in Christ, and to look on Christ as having paid the prize for the pardon of its sin, and to rely on the obedience of Christ as all-sufficient for its salvation, and to hope, and wait, and to be content to be at God's disposal: Now how should the Soul do thus that is in a state of nature? all these are the props and peculiar works of believers, and not of the unregenerate; what can they do to be saved? or what can they do to resist Satan in order to conversion?

I answer —

1. Men, though unregenerate, may yet be in the use of means, duties, and Ordinances; and if ever the Spirit comes into the hearts of people, it is usually this way: Nay, I shall say more, that besides the rational acts of meditation, application, &c. which are common to men, the Spirit of God doth always in a general, but sometimes in a special way draw out those acts, so as may be most for God's glory, and our good. For example, it is in the power of Nature to go to Church, and to hear the Word; yet that I go at such a time (it may be against my own inclination) and that I observe the Word, and lay it up, and meditate on it more than others, this is the Spirit's special influence, by way of gifts, for in all this there may be no grace neither.

2. The men I am speaking to, I do not look upon as wholly unregenerate, nor as yet regenerate, they are just as Embryo's in the womb, before they have any perfect shape; neither are they as they were, nor as they must be, but imperfect creatures of God's Spirit, that will, if the womb miscarry not, be children of God. Now in this case I suppose thou may'st go further than a meer natural man; as for instance, thou may'st hope, and if thy hope be not the grace of hope, yet grace may be feminally in it, and may first appear by it. A Reverend Divine gives us the distinction of a gracious hope, and a rational or moral hope, whereby the Soul comes up to a firm assent of this Proposition, *though my case is sad, yet it is not desperate*: Now although Grace dige

Ob.

Ans.

End of the
Spirit of Con-

do not always attend or accompany this hope, yet the Spirit of God doth use it, as it doth all other preparatory works, to dispose the Soul for grace : Nay (saith my Author) I know not, but that if the soul follow this moral hope, with a constant use of all means and ordinances, and in them resolve to cast himself upon Christ, to be saved by him in his own way : I say, I know not but this hope may be the immediate ground, if not the Vehicle or Chariot of the very first act of justifying faith, wherefore let this hope produce waiting, and let this hope and waiting in the use of means produce endeavours, and resolutions to believe on Christ, and then to look on Justice as thy friend in Christ, and to look on Christ as having paid the price for the pardon of thy sin, and to relye on the obedience of Christ, as all-sufficient for thy salvation. Thus for the defeature of the first assault.

2. To that assault of self-murder, I almost tremble to name it, yet if Satan inject such thoughts, let the poor soul consider, this sin above other sins is against God, and Christ, and the Spirit, and thy neighbour, and thy own self.

1. Against God, in breaking his pure and perfect Law, *Thou shalt not kill*. If it be an horrible crying sin to kill another, if it stain the face of a whole kingdom with such a bloody brand, that it cannot be razed out, *but by the blood of him that shed it* ; surely it is much more execrable and villainous to kill a mans self, for not only God's Law, but his Majesty, Crown and Dignity, is struck at by this sin.

Numb: 35. 33.

2. Against Jesus Christ ; for hath he not bought thee with his dearest Heart-blood ? why then should'st thou murder another man's servant ? hath he not invited thee to come in, and close with him, and told thee, that the union should be neer, as neer might be betwixt thy Soul and him : why then should'st thou offer violence, maiming, deformity, to his Mystical Body ? If any sin be a crucifying of Christ, this must needs be one : Hearken then to the voice of Christ from heaven, *Soul, Soul, why persecutest thou me ? I am Jesus of Nazareth, whose image thou defacest, and whom thou killest*.

3. Against the Holy Spirit, whose office is to sanctifie us, to dwell in us, to reveal unto us the mercies of God, the merits of Christ, the power of the Word, the sweetness of the Promise ; to beget in us assurance, and hope and affiance, and patience and Christian fortitude : But thou that layest violent hands on thy self, contrary to all these holy operations, thou defilest thy self with thy own blood, thou ruinest the house and habitation of the Spirit, and thrusts him out of his lodging ; thou tramplest upon the truth of all those glorious discoveries of the Spirit of Grace, and for his promises of assurance, hope, patience, fortitude, thou neglectest, and rejectest them all. Oh what a sin is this !

4. Against thy Neighbour ; for hereby the Church is offended, the Land is defiled, thy friends, kindred, wife, children, parents, are grieved and ashamed ; yea, thy very name, house, posterity, are stained and branded ; or if all this be little in thy eyes, consider how the mouths of God's enemies are hereby opened, and the profession of Religion hereby vilified : Is it not usual for worldlings in this case to censure thy over-much studying of the Scriptures, hearing of the Word, praying and meditating, and other duties, as if they were the causes that should bring thee unhappily to this fearful end ? and is it a small matter to give occasion to wicked men to blaspheme God's truth, or to expose that Religion which thou professest to their slanders and calumniation ? Oh far be it from thee ! Now the good Lord prevent this ! *Let it not be told in Gath, nor published in the streets of Ashkelon, lest the Daughters of the Philistines rejoyce, and of the uncircumcised triumph*.

5. Against thy own self, by making thee guilty of a most horrible sin, and also obnoxious to most grievous punishments for sin, self-murder is a mishapen monster, compounded of many sins : As 1. of hellish pride, which suffers thee not to stoop under God's afflicting hand. 2. Of impatiency, whereby thou murmurest and repinest against God's providence. 3. Of despair, whereby thou castest away all hope of mercy, and miserably becomest thy own butcher and hang-man : But oh the fearful plagues that follow after this sin ! not only a temporary death, but immediately after death thou send'st thy soul bleeding to the dreadful Tribunal of the ever-living God, the most certain and sure revenger of all bloodshed ; and what follows this but damnation ? A sad business, to be so impatient of the heat of the Sun, as for ease to leap into the fire of hell ; I will not, I dare not thus judge of them, who through the abundance of melancholy are distracted of their wits, or who being terrified with Satans temptations, do run headlong into this sin, not knowing what to do ; but if thou art in thy right mind, and upon settled purpose, and willing

willing choice, and serious deliberation, shalt murder thy self, that thou may'st be freed from some miseries, losses, or disgraces which thou wilt not out-live, profess to thee in the Word of Christ, thy Soul is in danger of hell fire; and therefore thou hadst need to pray, *Lord, lead me not into temptation, but deliver me from evil.*

By this time we may discern the difference between the Holy Spirit, and the evil spirits workings, both bring into, and keep souls under bondage, only the bondage of the Holy Spirit is mitigated by the conjunction of hope, and works towards a deliverance, but the bondage of Satan excludes all hope, or possibility in the souls apprehension of ever being removed. Again, the bondage or fears of the holy Spirit are destinate for conversion, they are not penal only, but medicinal also; they are a sort of God's Rods, by which he brings men within the bonds of the Covenant, and makes them to enquire what they shall do to be saved; but the bondage, fears, and horrors, which Satan sets home on souls, are meerly for destruction, they are not medicinal, but only penal.

Yea, but my spirit of bondage is hellish and desperate; sometimes I am apt to blaspheme the mercy of God, as not able to pardon me, and out of desperate horror of spirit to chuse strangling, or any thing, that I might be but out of my present terrors, and know the worst of my condition: and is there, or can there be any thing of God's Spirit in such a dismal bondage as mine is?

Ob.

This is Mr. Ford's objection, and I have known it the real objection of many a soul; but he answers, — *No doubt these fearful suggestions and injections proceed from the Prince of Darkness emanative, they are minted in hell, for they bear his Image and superscription, but the Spirit of God hath an hand in them divers times dispositive, by way of disposal and management; and that the poor soul may clearly see, in that he hath not utterly left him to himself, but hath preserved him many and many a time from executing those horrid temptations, and gratifying Satan by self-destruction.* Come then, and bear up poor soul, think with thy self, if the Spirit of God would have given thee over to Satan, why not sooner? and if he have preserved thee hitherto, why may he not longer? whiles thou livest under means of grace, there is hope; he that is above ground, is in sight of heaven: See, and acknowledge the gracious conduct of the holy Spirit hitherto, and do not by too long adventuring to parle with Satan, drive the Holy Ghost from thee.

Answ.

* Ford, of the Spirit of Bondage.

S E C T. VI.

Of Satan's Assaults upon sorrow for sin.

THe next work of the Spirit is *sorrow for sin*, it is God's promise, *I will take away the stony heart out of your flesh, and I will give you an heart of flesh*, that is to say, a soft heart, a plyable heart, the Spirit of God works on the affections, and melts them into godly sorrow for sin, which is all one with *an heart of flesh* here promised. Ezek. 36. 26.

Now herein Satan counter-works, and either keeps the heart, as long as he can from mourning for sin, or if that will not be, then he labours might and main to keep the conscience continually upon the wrack: And I shall speak to both these.

1. Satan is exceedingly industrious to keep the heart resolutely stubborn and hard. Well he knows, that if once a poor soul bruised with the burden of sin, into tears of godly sorrow, and penitent softness, shall but fly into the Bosom of Christ Jesus bleeding upon the Cross, it will deprive him of all right and interest unto that Soul for ever, and therefore he labours to keep it as long as he can from mourning for sin; yea, such a stirrer he is against true sorrow, that indeed most know not what it means; or if the heart begins to be wrought upon by the Word, he raises all possible opposition against its yielding: And oh the loathsomeness of Souls to leave Satan's service! Oh the withstanding of the Word, Ministry, motions of the spirit, and all other means to lead Souls out of hell into the glorious liberty of the Sons of God! but above all, Oh the hardness of mens hearts! Oh the difficulty of Ministers duty to prick a stony heart to the quick, to make a rock to weep and tremble! either must God bare his own arm, and put to his own strength, power, and efficacy, or it will never be done.

2. And if indeed, God's merciful violence shall conquer Souls, and they begin to melt kindly under sin, then Satan labours on the other side, that such may be swallowed up

up

2 Cor. 2. 7.

up with over-much sorrow : Was not this the case of the incestuous Corinthian ? No question the sentence of Excommunication, and his delivering up to Satan, wrought deeply upon him, so that *Paul* was fain to write in his second Epistle, that they should release him of his censure, receive him into the Church, and minister a word of comfort to him, *lest he were swallowed up with overmuch sorrow*. This is another of Satan's depths ; when godly sorrow is once on foot in an afflicted Soul, very prone it is to feed still on tears : When the flood-gates of the heart are but once opened, it is Satan's desire that they should run for ever ; and in this case what a do is there, and what an hard matter is it to be perswaded of God's mercy, and to apply the promises ; Oh how the devil interposes with all his cruel policy, and cursed contradiction ! He then objects, and urges to the utmost, the hainousness of our sins, the littleness of our sorrow, together with the great disproportion betwixt our heinous sins and little sorrow, the number of our sins, and fewness of our tears.

S E C T. VII.

Of the duties that concern us in this respect.

THe duties of *wrestling* must still be sutable to Satan's assaults. So then—

1. To that assault of keeping the heart from mourning for sin. Consider—
1. Thy heart hath been the fountain whence all thy filthy thoughts, raging passions, wicked purposes, rotten speeches, rebellious actions have sprung and issued out, then great reason hast thou to make that heart of thine a fountain of godly sorrow, of penitent tears, of mourning and lamenting, of bleeding and bewailing over all thy sins.

2. if Christ Jesus open a fountain of his own dear warm hearts-blood for sins and for uncleanness ; Surely thou art a cursed wretch, and cruel enemy to thy Soul's comfort, if thou dost not endeavour to keep open in thy heart a counter-well (as it were) of weeping over him whom thou hast pierced, and for those sins which have put the Son of God to death ? What ? shall the precious heart of God's own Son fall asunder in his breast, like drops of water for thy sins ? and shall not thy sinful heart groan and sigh at all ? shall it not mourn and melt for the infinite abominations of thine own heart and life ?

Luke 6. 25.

Matt. 22. 13.

3. If that heart of thine be not wounded by the ministry of the Word, while it is called to day, it will and must hereafter be filled with that horror which would burst a thousand hearts to think upon it. This was Christ's threat, *Woe be to you that laugh now, for ye shall wail and weep* : There is a weeping of despair in hell ; *there shall be weeping and gnashing of teeth*. Either therefore now make thy heart the subject of godly sorrow, or as sure as thy heart is in thy body, it will hereafter become the object upon which the fierce wrath of God, and fiercest torments in hell shall be exercised and executed with extremity and everlastingness.

4. In case of outward troubles, as losses, crosses, disgraces, death of friends, or the like, thou canst take on extremely ; and is not sin more grievous than any of these ? If all outward miseries require one tear, the least sin of the Soul may justly challenge a whole torrent ; if the death of thy Friend, or of thy Son deserve a sigh, well may the death of thy soul challenge the last drop of thy dearest heart-blood.

Isai. 57. 25.

5. A truly broken heart gets a title, right, and interest to all the purchases of Christ's passion, all the promises of life, and all the pleasures in heaven ; yea in this way thou shalt bring down the great Majesty of heaven to dwell in thy heart, as in a Royal Throne, Chair of Estate, and Seat of Eternity ; *Thus saith the high and lofty one, that inhabiteth Eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of an humble and contrite spirit, to revive the spirits of the humble, and to revive the hearts of the contrite ones*.

Jer. 23. 29.

6. God hath appointed especial Sovereign means for the softning of hearts, if thou say'st what Sovereign means ? I answer : 1. The Word : *Is not my Word like a fire* (saith God) *and like an hammer that breaks the rock in pieces* ? An hammer it is that breaks, and thus doth the Law break our hearts, by shewing us the terrors thereof ; a fire it is that melts, and thus doth the Gospel melt our hearts, by revealing us to the mercy of God in Christ : *Oh, will a soul say, hath the great God of heaven and earth sent Christ into the world for me ? hath he left Angels (now Devils) and many thousands of men to chuse me ? whose heart will not melt that is warmed with this love of God ?* 2. Prayer

er; and to that purpose we have his wilhes and promises, which we may turn into prayer: O go to God, and put him in remembrance of that which he hath desired in his Word, *O that this people had such hearts, as wou'd fear me, and keep my Commandments always!* say unto the Lord, it is as easie with him to create such an heart in thee, as to wish thou hadst such an heart: put the Lord in mind of his promise, *I will take away their stony hearts, and I will give them hearts of flesh;* entreat him for the Lord Jesus sake to make good this Word to thee, cry to him, *Come Lord, and break this hard heart of mine, prick it, and lance it, and rather than I perish, let thy holy Spirit be a spirit of bondage to it, that I may be afflicted, and mourn, and weep for my sins.* Deut. 5. 29.
Ezek. 11. 19.

2. To that assault of swallowing up thy heart with over-much sorrow, this is more usual with God's people; many a soul hath many a time complained, *No heart so hard as mine, my sins are above ordinary, of a scarlet crimson dye, and my sorrow is very poor, and scant, in no proportion to my great and grievous provocations, and therefore as yet I cannot, dare not, will not meddle with any mercy, apply any promise, or be perswaded that Jesus Christ belongs unto me:* Oh that any should thus wilfully lye upon the rack of terror, and trouble of mind! Oh that any should lay himself thus open to Satan's horrible injections, and cruel temptations! Away, away with all exceptions, pretexts, scruples, standings out to receive Jesus Christ: And consider.

1. It is not the muchness of thy sorrow, but the truth of thy sorrow for sin, as sin, that God expects. The Devil tells thee of thy great sin, and little sorrow, and of the poor proportion betwixt these two; and the truth is, if an exact proportion of sorrow to the inherent nature and demerit of sin be looked at, there is none such to be found: Alas, what proportion is there betwixt finite and infinite? thy sorrow is finite, but thy least sin being against an infinite God it is therefore infinite: And suppose thy sorrow were infinite as thy sin, yet according to the tenour of the first Covenant it would not be acceptable, because there is no clause in the Covenant to give any hope of repentance; look therefore at the truth and sincerity of thy sorrow, for this is the proportion of the Gospel; heart-sorrow is Gospel-sorrow: When the Jews were pricked in their hearts, then Peter like a good Chyrurgeon, would not keep those bleeding Patients any longer in pain with their wounds open, but presently he clapt on the healing plaister of the Gospel, *believe on the Lord Jesus.* Weeping soul, doth thy heart, when thou art in secret weeping for thy sin, condemn thee? or doth it clear thee? if thy heart be false, I cannot help thee, no, nor the Gospel neither; but if thy heart be sincere, then be of good comfort, for certainly thou art not far from the Kingdom of heaven. Acts 2. 37.
Acts 2. 37.

2. Jesus Christ calls thee, is not that his voice, *Come unto me all ye that are weary and heavy laden, and I will give you rest.* Wade on a little with me in the unfolding of this so comfortable a Call, and be revived. First then here is to be considered, who calleth: Secondly, whom he calleth: Thirdly, why he calleth: Every of these contains in it Wine of comfort, and Oyl of Grace to glad the heart, and to chear up the heavy countenance of the sorrowful and sobbing soul, Matth. 11. 28.

1. Consider who calleth; Is it not the Womans Seed appointed to crush and bruise the Serpents head? Is it not that root of Jesse, that Son of David, that sweet Emanuel, that meek Messiah, that merciful Jesus, that sole and only Mediator, which in his own person hath concluded a peace, and made a full atonement between the Lord and thee: Is it not that Jesus Christ shadowed in the Law, foretold by the Prophets, and in the appointed time exhibited? Surely he it is, and none but he: Thou sayest, *thou art a sinner, a grievous sinner,* and he tells thee, *his name is Jesus, for he will save his people from their sins:* Oh! if souls would believe this, would not this dry up their tears? Thou sayst, thou seest him not, but thou hast his Word, and he is real in what he speaketh. Suppose then, that in the chamber where thou art crying after him, or in the Church where thou art waiting for him, he should appear; suppose that he whom thou hearest in his Word should appear, and visibly appear before thine eyes; opening his bosome, and bowels, and blood before thee, and calling unto thee to this purpose, *I entreat thee, and beseech thee, by all those tears I have shed for thee in the days of my flesh, by all those bitter agonies I have suffered for thee, by all those tender bowels which have been rolled together towards thee, come to me, embrace thou me, and lay thy weary weeping Soul in this blessed bosome of mine;* Who would not now come in? who would not rise out of the dust, and with chearful Spirit embrace the motion of his dear Redeemer? why he it is that calleth thee. Matth. 1. 21.

Luke 4. 18.

Isai. 54. 11.

Isai. 57. 15.

Psal. 126. 5, 6.

2. Consider whom he calleth : Is it not those who are weary and heavy laden ? Is it not those who are tyr'd and over-burthen'd with the weight of sin? Christ, and all Gospel-promises belong to them that mourn in *Sion* : *The Spirit of the Lord is upon me (saith Christ) because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken hearted, ---O thou afflicted, and tossed with tempests, that hast no comfort, behold I will lay thy stones with fair colours, and lay thy foundations with Saphires, &c.* The spiritual excellency of such a soul is declared by a similitude of a goodly, costly, stately structure, which the Lord would build for himself. Thus saith the high and lofty one that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place, with him also that is of an humble contrite spirit, to revive the spirits of the humble, and to revive the hearts of the contrite ones : He that hath heaven for his Throne, and earth for his footstool, hath yet another Throne on earth, even in the hearts of humble contrite sinners : *they that sow in tears, shall reap in joy ; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him : As sure as harvest follows seed time, will comfort follow mourning ;* for therefore Christ calls, that he may wipe away all tears from such as weep for sin ; Indeed sorrow for sin gives not the Soul an interest in Christ as any cause ; in strict speaking there is no other condition in the Covenant of Grace, but only believing in Christ ; yet because no man will come to a Saviour, but he must know what need he hath of a Saviour, therefore we must first be convinced of sin, and must be sensible of sin ; they only will attend to Christ's Call, who feel sin a burthen ; as if a man be under an heavy burthen in some dark night, and hears but the noise of the feet of one passing by, then he cries out for help ; so the soul under the heavy burthen of sin is glad to hear of any direction out of the Word of God to come to Christ, and therefore Christ only calls them who are thus qualified, *Come to me all ye that are weary and heavy laden.*

Psal. 11. 6, 7.

3. Consider why, or to what end he calleth ; Is it not to take possession of Christ and all his graces ? Is it not to come to a neer, and sweet, and everlasting fellowship with Christ himself ? Is it not to have his person, and to have his priviledges, rest, and peace, and reconciliation with his Majesty ? If Christ should say to thee, *Come into the garden, and there watch and pray with me, sorrow and suffer with me,* wouldst thou not count it an honour ? what is it then to say, *Come, and have rest ; Come, and I will ease thee of thy burthen of sin ; Come, and I will sprinkle thy Conscience with my blood, that thou shalt be able to give an answer to all the temptations of Satan ; thou shalt have thy pardon now, and at the great day of Judgement thy pardon shall be solemnized by men and Angels.* Ah poor Soul ! why weepest thou ? Is it not time to wipe thine Eyes with Mary, and to say *Rabboni* ? Surely if God gives thee but an heart to make this real to thy Soul, thou may'st depart in peace, and go away, and bless thy God, and say with the Psalmist, *O now my Soul return unto thy rest, for the Lord hath dealt very bountifully with thee.*

If yet thou say'st, when is my sorrow sufficient ? and when may I receive comfort in due season ? I answer —

1. When the Soul is weary of its bonds and fetters of sin, as much, or more than of the fetters of trouble ; when the chains of corruption are grievous as pangs of consciences ; when the soul hates Satan as a tempter, as much as a troubler, then is it ripe for comfort ; but when the cry is louder, *Oh my sorrow ! and oh my grief ! then oh my sin ! and oh my guilt !* When it follows God, and means with, *Oh give me comfort !* but never with, *Oh give me grace !* this Soul is not ripe for comfort.

2. When the Soul is contented, if God see it fit and needful for the Soul to be longer without comfort ; when a Soul can pray in sincerity, *Lord, if my rotten heart be not broken enough, break it more ; if my searched wounds be not thoroughly searched lance them, and search them more ; if there be any wickedness in me, search me Lord, and try me till thou find it out ; If I would be proud of thy favour, or if I would turn thy grace into wantonness, or get above Ordinances and duties of Religion, or proudly despise my brethren that are lower than I, let me fast longer from comfort ;* here is a Soul (if any) that is ripe for comfort ; but till a man come to this frame, it is a sign that he is not truly broken, and therefore comfort to such a one would be like raw meat, that would never digest with him, the Lord hath not yet gotten the Mastery over his will, and therefore no wonder if he lay more Irons yet upon him.

S E C T. VIII.

Of Satan's Assaults for seeking for comfort.

THe Soul sorrowing for sin, is now commanded to seek for comfort, and to that purpose it is the Lord's Message to his Ministers, *Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned.* Satan knowing this, and perceiving the Souls disposition to enquire after this, coyns comforts of his own devilings, and presents them to the Soul, q. d. *Come Soul, will nothing serve but comfort? Is this thy voice, some crumbs of comfort to a poor languishing Soul? O make me to hear joy and gladness, that the bones which God hath broken may rejoice; why then thou shalt have comfort; Loe at the door stands waiting on thee thy old Companions, joyn but with them, and they will drive away these dumps and melancholy fits: Dost thou not hear them say, Come on, let us enjoy the good things that are present, let us speedily use the creatures as in youth, let us fill our selves with costly wines and oynments; and let no shower of the spring pass by us; let us crown our selves with Rose-buds before they be withered, let none of us go without his part of our voluptuousness, let us leave tokens of joyfulness in every place, for this is our portion, and our lot is this.* Or if thou sayst, all these are carnal, and thy sorrow is spiritual, and there is no proportion betwixt these two; why then (saith Satan) go to the Word, and prayer, and other means, *kindle a fire, and compass thy self about with sparks, and then walk in the light of thy fire, and in the sparks which thou hast kindled; go thy ways to duties, and rest in duties, and never talk more of a principle of grace, or of love to God; fetch from Christ Jesus, as the Spring of all.* Thus Satan tempts, this is his method and malice in this case, he plots first to allay, and take away the smart which God hath made by outward mirth; but if he find the soul bleeds still, and will not be stanch'd, but only by the Blood of Christ, and that is it which it is busily enquiring after, then by way of diversion he bids such pray, and hear, and meditate, and confer, and joy in them, and rest in them: He cares not where they have comfort, so it be on this side Jesus Christ; well he knows, that a reaching out of the Soul towards that merciful hand of Christ, holden out to help it up, is the next and immediate act, by which a man is quite and for ever pull'd out of Satan's power, and put into the Paradise of grace; and therefore here now he bestirs himself, and to the Soul that cries after ease and comfort, he offers comforts, of these several sorts, carnal and spiritual, outward mirths, and resting on means of grace,

S E C T. IX.

Of the Souls wrestling with Satan, as to these Assaults.

TO these two assaults we must use suitable repulses. To the first then of wicked companions, and their temptations, consider of these particulars,

1. It is not so much a companion, a friend, a loose company of men, as the devil in and by them that tempts thee to carnal comforts. When Christ began to shew to his Disciples how that he must go into Jerusalem, and suffer many things of the Elders, and Chief Priests and Scribes; then Peter took him aside, and would needs comfort him, *Mat 16, 21, 22,* with, *Be it far from thee Lord, this shall not be unto thee: But he turned and said unto Peter, Get thee behind me Satan, thou art an offence unto me, thou savourest not the things of God, but those that be of men.* Peter in his dissimulation was an instrument of Satan and set on work by Satan, and therefore Christ calls him Satan; no less are they that bring carnal comforts to spiritual sores.

2. In seeking comfort, it is no way of God to advise with carnal and unregenerate friends: Alas they think thou art mad, they know not what trouble for sin means, why then shouldst thou discover thy disease to such who are no Physicians; when God wrought wonderfully from heaven in the conversion of Paul, it is said, *Gal. 1. 16.* that he obeyed God immediately, and never consulted with flesh and blood. Thus do thou; Doth God by his Ministry convince thee of thy sinful ways, of becoming a new man, of coming to him for ease and refreshing? give up thy self to this call immediately, and consult not with flesh and blood.

3. there is no suitableness of what they offer to the healing of thy sorrowful and sin-sick Soul : What idle companions can quiet thy conscience, forgive thy sin, support thy Spirit, or fill thee with spiritual joy ? Alas ! all their joys are but like the crackling of thorns under a pot ; *Vanity, vanity of vanities, all is vanity.* — *I said of laughter, it is mad, and of joy, what doth it ?* There is no more agreement betwixt carnal mirth and a spiritual sore, than betwixt light and darkness : Away then, de-
 Ecclef. 2. 1, 2. Numb. 16. 26. *part from the tents of these wicked men, and touch nothing of theirs, lest thou be consumed in all their sin.*

4. It was the Apostle's advice to them, who upon the prick of the heart enquired for cure, *save your selves from this crooked Generation.* And this he did very earnestly, for
 Acts 2. 40. *with many words did he testify and exhort, saying, saving your selves from them.* He insisted much on it, and seriously charged, adjured, entreated them, as knowing it to be a business of very great importance in what company such young beginners lighted ; surely this concerns thee as much as him, Oh that when such temptations are abroad, thou wouldst think as if thou heardst that question put to thee, *Why seek ye the living among the dead ?* what living-lasting joys can be found with them that are dead in sins ? Oh save thy self from them.

Luke 24. 3.

To the second assault of going to duties, and resting on duties for ease and comfort, consider —

1, This is a *seeking for righteousness, as it were, by the works of the Law*, not directly, but as it were, it sets up one thing for another ; *being ignorant of the righteousness of God, we establish our own righteousness and are not subject to the righteousness of God.*
 Rom. 9. 31. Rom. 10. 3.

Hof. 5. 13.

2. Duties may pacify conscience for a time, but certainly it will not hold : *Then Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb, yet could they not heal him, nor cure him of his wound.* It is natural to men to rest in duties, so it was at first, Adam and all his posterity was to be saved by doing ; *Do this, and live :* And hence all to this day seek in like manner to be saved by doing, but if this were sufficient, what need of a Saviour ? If we rest on duties, or on any thing on this side Christ we shall find them as weak as the Assyrian, or as Jareb, they cannot heal us, they will not cure us of our wounds.

3. Duties must be used, but carnally applauded and glorified in, they will undo Souls. Duties are to Satan as the Ark of God was to the *Philistines* : he trembles to see a Soul diligent in the use of duties, but when the creature confides in them and rests on them, he hath his design. This was Bernard's temptation, when being assisted in duty, he could stroke his own head with *bone fecisti* Bernarde : O Bernard ! *this was gallantly done, now cheer up thy self.* Many a poor Soul would have comfort, and knows not whither to go for it but to prayer, hearing, reading, &c, and that done, he goes away, and strokes himself, *Surely I shall do well now, I shall be able to wrestle with Devils :* This is the very way to miscarry. One speaks it out boldly, but truly ; *Many souls do not only perish praying and repenting, but they perish by their praying and repenting, whilst they carnally trust, and comfort themselves in them.* I desire to be rightly understood in this point, some because they must not rely on duties, let go their duties because their comfort ought to be all, in Christ, therefore they imagine a Christ talked of ; and not desired, loved, believed in, or prayed to, will solidly comfort : Oh take heed of Satan's deceits either way ! what ? is thy Soul sad, and seeks to be comforted ? go to Christ, but go to him in a way of duty, not resting on the duty but only on him ; hear a Sermon to bring thee to Christ, fast and pray, and get a full tide of affections in them to carry thee to the Lord Jesus Christ ; in thus doing Satan will vanish, and depart from thee, at least for a season, as he did from Christ, the Captain of thy Souls Salvation.

S E C T. X.

Of Satan's Assaults upon a sight of Christ.

THE Soul now understanding that there is no solid suitable comfort on this side Christ, begins therefore to look out for Christ : *Come (say Converts) let us return unto the Lord, for he hath broken us, and he will heal us ; he hath smitten us, and he will bind us up : after two days he will revive us, in the third day he will raise us up, and we shall live in his sight ; then shall we know, if we follow on to know the Lord,*
 Hof. 5. 1, 2, 3. *his*

his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth : Well (saith Satan) if it be thus, if nothing but Jesus Christ will serve the turn, if a sight of Christ be the next thing looked after, then take a view of Christ in his beauties, graces, sweetnesses ; acquaint thy self with the history of Christ from first to last ; learn him in his natures, person, incarnation, offices, indowments ; for his Natures he is God and man, *ὁ θεὸς ὁ ἐκ τῆς πατρὸς γεννητός* God manifested in the flesh ; for his Person, he is the second Person in the Trinity, in which Person both the Natures are united ; for his Incarnation, he was *Conceived of the Holy Ghost, Born of the Virgin Mary* ; for his Office, he is a King, a Priest, and a Prophet ; and for his Endowments, he received the Spirit without measure, in him are hid all the treasures of wisdom and knowledge, in which respect he is said to be *fairer than all the Children of men* . Why all this (saith Satan) I am willing thou shouldst learn, study, and gain as much of the speculative, rational knowledge of Christ as possibly thou canst ; lanch out (if thou wilt) into the deep questions and controversies of three Persons in one Nature, and of two Natures in one Person ; consult all School-men in their hot disputes, and new opinions, there thou mayst hear enough of the sound of his Name : Oh the temptations of Satan, when he hears sinners complain ! *What ? no remedy for a sin-sick Soul : is there no Balm in Gilead, no Physician there ?* And when the answer is given no, there is no other name under heaven, whereby possibly thou canst be saved, but only Jesus Christ : *Why then let me see Christ* (saith the Soul) *give me a view of Jesus, or I dye, I am undone, I perish everlastingly* : Hereupon steps in Satan, saying, Come, thou shalt have a view of Christ, I am no enemy to a general, notional, historical, speculative knowledge of Jesus Christ, only content thy self with Christ as an object of Knowledge, and not of Faith. And thus Satan deals with Souls, as we do with Surveyors of Lands, that take an exact compass of our grounds or lands, of which they shall never enjoy a foot ; and many are taken in this snare : There is much talking of Christ, many luxuriate into a Theoretical Knowledge, a meer brain-knowledge of Christ, that have no right nor title to Christ, nor ever look asfer it, and so they miscarry.

S E C T. XI.

Of the Souls wrestling with Satan as to this Assault.

TO this assault you must use these repulses. —

1. Labour so to know Christ, as to have your hearts taken up with the practical admiration of the Glory of Christ above all glories in the World, that is true knowledge, which stirs up affections in the heart, and the effects thereof in your life ; and the first affection that is stirred up in the hearts of men at the sight of Christ, it is a wondering and admiring at the glories, splendours, and excellencies that are in Christ, *his Name shall be called Wonderful* : You have seen many wonders abroad, you have seen the heavens, and the earth, at which you many times wonder ; but when God darts light into your Spirits, to cause you to see the beauties of Jesus Christ, all other wonders will cease, and give way to this great wonder : As the stars, though they be glorious Creatures in themselves, yet when the Sun arises, all their glory is eclipsed, so though God hath many wonders in the world, yet when the Sun of righteousness riseth, all other works of God are darkned with the glory of him. Certainly that Soul knows not God nor Christ savingly, that knows him not practically as the wonder of the world, and so cries out, *Oh the height, and depth, and breadth, and length of the glory of God in Jesus Christ !*

Isai. 5. 6.

2. Labour so to know Christ, as to have a practical and experimental knowledge of Christ in his influences, and not meerly a notional. Alas ! Christ is but a meer notion, and imagination to most people in the world ; how few know Jesus Christ by way of influence, and power, and fellowship with him ? It is said of them that fear his name, that *Christ the Son of righteousness will arise with healing in his wings, and they shall go forth, and grow up as the calves of the stall* : This clears it up, that as the Sun by an influence into the earth doth quicken and enliven the earth, and makes all the seeds and roots hidden in the earth to revive, and put themselves forth to sprout and flourish ; so there is an influence going forth from the Son of righteousness into the Souls of men, to make them of dead to become living, and of barren to become

Malac. 4. 2.

Phil. 3. 10.

fruitful ; and this is called the power of Christ, *that I may know him, and the power of his Resurrection, (i.) that I may know Christ, and be made partaker of the good things flowing from Christ ; this is the voice of one that would savingly know Christ ; Oh that I may know him as a Prophet instructing me, as a Priest sanctifying me, and as a King reigning spiritually in me ? Oh that I may know the power of his Resurrection in the vivification of my Soul, in the abolition of my sin, in the acquisition of righteousness, and in the restoring of me to the assured hope of future glory !* The Devil is no great enemy to an historical knowledge of the Prophetical, Priestly, and Kingly Offices of Christ, or of the Resurrection of Christ, of which *Paul* speaks Synecdochically ; but to the holy virtue and power which comes from Christ in any of these particulars, he is a deadly enemy ; it is your duty therefore so to know Christ, as that you may feel the heavenly influences of what ever you know of Christ : For instance, it is one part of the cry, *O that I may know Christ as a Prophet instructing me !* How is that ? why Christ in his Prophetical Office teacheth the heart concerning himself, which none can do but only Jesus Christ. I will not deny but men or Angels may present truths, and convince the understanding, but they cannot so make known a truth, as to gain the heart by it, or to transform the heart into the very image of that truth ; only Jesus Christ in the administration of the Prophetical Office teaches and prevails with the heart when he comes with truths. We see many people come to Sermons, and there Christ is opened clearly and distinctly, and thereupon they get some notional, speculative brain-knowledge of Jesus Christ, but they are not changed, their hearts are not over-powered. At another time the same persons may come to a Sermon, when Christ is named only by the By, and then their hearts are mightily wrought upon, and they go away saying, *Verily God is in this place ; why now Christ speaks to the heart, and before man speaks only to the ear.* 2. It is another part of the cry, *Oh that I may know the power of the Resurrection of Christ !* How is that ? why there is a virtue flowing from the Resurrection of Christ from the grave, to the Resurrection of the Souls of men from the death of sin : *As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.* And this influence of Christ is called, *The exceeding greatness of his power* : It is exceeding great power that by the Resurrection of Christ, an holy and gracious change should be wrought in the Souls of men, from death to life, from bondage to liberty, from uncleanness to holiness, and from the power of Satan unto God. Oh that thus you would labour to know Christ in a powerful, practical, and experimental knowledge.

Rom. 6. 4.

Ephes. 1. 19.

3. Labour so to know Christ, as to make him the object of your faith, and not merely as the object of your knowledge : Many study Christ, but herein they act only as Students, and not as believers : Oh be acquainted with this Mystery of Grace ! the very setting of Christ before the Soul as the full object of justifying Faith, hath a mighty power to draw out Faith upon Jesus Christ ; as the setting of a temptation before a man, hath a power to draw out his corruptions, so the setting of Christ in his glory and excellency, in his active and passive obedience, in what he is, and what he came into the world for, as an object of Faith, it hath a mighty power both to draw out Faith where it is, and to cause or procure Faith where it is not : Christ is not only an object for you to work upon when you have Faith, but such an object, as being set before the Soul, hath a quickning power to cause Faith : It may be your complaint, *Christ is a glorious object indeed, he is the chiefest of ten thousands, but alas, I am dead in sin, and I want a faculty to see him savingly in all his glories.* Why now set Christ before you as the object of Faith, and sooner or later, if you belong to him, you will feel his influences ; he is not only an object of Faith for the Soul to work upon, when it can see but such an object, as the very setting of it before the Soul, hath a quickning power to work life in the Soul, to cause the eye to see him, and to cause the heart to make after him, though it were never so dead.

4. Labour so to know Christ, as he is your righteousness, both to expiate former iniquities ; and to yield obedience to the Law for your justification. This is the Spirits second conviction of all whom he purposeth for Salvation : First he convinceth them of sin, and secondly he convinceth them of righteousness ; but of what, or whose righteousness ? Surely not of their own. Alas ! souls in this case usually look upon themselves first as sinners, obnoxious to the Law of God, and the curse thereof, and therefore never able to expiate sin. Secondly, as creatures made to a supernatural end, and therefore bound to answer the whole mind of God in the obedience required

required at their hands; now it being discovered to them, that both these are beyond the compass of their own endeavours, there is no other way, but to look to Jesus Christ as their righteousness, the Spirit therefore convinceth them of Christ's righteousness: And indeed it is Christ, and only Christ, who first expiates former iniquities, he satisfies for sin, and procures the remission of sins, *In his blood we have redemption, the forgiveness of sins:* Ephes. i. 7. And secondly, he fulfills all righteousness, he performs all the obedience which justly might have been required of us, *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.* Rom. 5. 10. His death reconciles us, and his life saves us; his passive obedience, and the actual obedience which he yielded to the whole Law of God, is that righteousness whereby we are reconciled and saved. Oh, that you would labour to know Christ thus, as he is God your righteousness, and so act your Faith on him.

S E C T. XII.

Of Satan's Assaults upon desires after Christ.

THE Holy Ghost that hath brought on the Soul thus far, in the next place, begins to breed in the heart some desires after Christ, and indeed, how should it be otherwise? the frequent discourses of Christ, and of the mercies of God in Christ to poor sinners, are so suitable and savory, that the Soul begins to taste some sweetness in hearing of them, and this sweetness stirs up some passionate desires; *Oh that Christ were mine! Oh that I had my share in the passion and purity of the Lord Jesus Christ! Oh I thirst, I faint, I languish, I long for one drop of mercy, as the Hart panteth after the water-brooks, so my Soul panteth after thee, my Lord, and my God: Oh that my poor trembling Soul were now received into the blessed bleeding arms of Jesus Christ!*

Satan that hears this, understands well enough that now the Soul is not far from the Kingdome of God, it is even upon the quickning, and therefore he pyles this season, therefore he bestirs himself with all the policy and power of hell to cause it to miscarry, *q.d. Come my Angels, come devils, and bestir your selves, it may be these desires are only flashy, it may be these pantings are nothing but a pang; have not the desires of many been like lightning soon in, and soon out, too violent to hold? or like the wind, which how strongly soever it seems to blow one way at present, yet soon after is found in the quite contrary point: A man may be drunk with passion and affection as really as with wine; and as it is ordinary for a man to make a bargain when he is in his cups, which he repents of so soon as he is sober again; so it is ordinary for sinners, who make choice of Christ and his ways in a Sermon (while their affections have been elevated above their ordinary pitch by some moving discourse) to repent of all they have done a while after: How many have come from a Sermon with a full gale of desires, but when the impression of the Word (which heated their affections) was but once worn off, then they came to themselves again, and were as far from any such desires after Christ, as ever they were before? Sudden desires seldom ripen into a deliberate choice; rash and hasty wishes do but seldom settle into a permanent resolution to renounce sin and self, and to cast the Soul wholly on Jesus Christ; Come then, and blow on these desires, blast them in the bud, that they never bear fruit, nor come to maturity of faith.* Thus Satan calls on his Legions, and they arm themselves against the Soul, now panting and breathing after Jesus Christ.

S E C T. XIII.

Of the Souls wrestling with Satan, as to this Assault.

THE duties therefore that now concern you, are these.——
1. Content not your selves with some sudden pangs of affection, but labour to preserve those impressions, which the Spirit at any time makes on your Souls. This is the Caveat of the Apostle, *therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, or run out, as leaking vessels.* It may be at present your desires are strong, earnest, eager, vehement, extreme thirstings, as the parched earth, for refreshing showers, or as the hunted Hart for the water-brooks; surely this is well, and herein you difference your desires from lazy, cold, heartless, indifferent desires: But oh take heed now lest this prove but as the early dew, none of which is to be seen at Noon.

But

Quest.
Answ.

But what should I do to preserve these impressions ?

I answer : 1. If thou hast got this heat in a Sermon, or any other publick Ordinances, betake thy self to thy Closet, and there labour to take the advantage of thy present frame, for the more effectual pouring out of thy Soul to God. Oh beg of God ! that now he will not leave thee short of Faith, which begins in desires, but that he will cherish these beginnings, and remember his promise, for he hath said, that *he will not quench the smoking flax, nor break the bruised reed until he bring forth Judgment unto Victory.*
 2. If thou hast got this heat in prayer, or any other private or secret duty, hold out in that duty begun, and joyn therewithal a waiting on God in the use of publick means : The Spouse that sought Jesus Christ by night on her bed, would not rest there, but now her desire was up, she would up too, and go to the publick Assemblies, *I will rise now, and go about the City in the streets, and in the broad ways I will seek him whom my Soul loveth.* The Soul that would preserve her desires, will go from duty to duty, from publick to private, and from private to publick, and never faint : *What* (saith the Soul) *is Christ whom I breath after to be found in publick ? why then to those publick Assemblies let me go.* As the Hart panteth after the water-brooks, so my Soul panteth after thee, O God, my soul thirsteth for God, for the living God ; Oh when shall I come and appear before God ! — O God, thou art my God, early will I seek thee, my Soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land where no water is, to see thy power, and thy Glory, as I have seen thee in the Sanctuary.

Mat. 12, 20:

Cant. 3, 2.

Psal. 42. 1, 2.

Psal. 63. 1, 2.

2. Try your desires by the Touch-stone of God's Word, that you may not be baffled out of them, as if they were spurious. But what are those signs, or marks, by which I may try, and be assured that my desires are right ? I answer. —

1. Every true desire is ever joyned with an hearty willingness, and unfeigned resolution to sell all for Christ, to part with all sin, to bid adieu for ever to thy darling delight : It is not an ordinary wish of a natural appetite, like Balaam's ; we have many that desire to be happy, but are unwilling to be holy, they would gladly be saved, but are loath to be sanctified : Now if thou desirest truly, thou wilt live according, and willingly part with any sin for Christ : *what ? is not Christ better than sin, wilt thou say ? O that I may sin no more.*

2. True desire is ever quickned and enlivened with a continued and conscionable use of the means, and it draws from them, by little and little, spiritual strength and vigour ; it is not an idle, ignorant, unexercised desire ; it were very vain and absurd, to hear a man talk of his desire to live, and yet would neither eat, nor drink, nor sleep, nor exercise himself : It is as fruitless and foolish for any one to pretend to a desire of Grace and Salvation, and yet he will not prize and ply the Word, Prayer, Meditation, Conferences, and all the means and Ordinances appointed and sanctified by God, desires themselves will quickly vanish, if they be not nourished in the use of means. Take heed then of living above Ordinances, if thou lovest thy Soul, or wouldst have any part in Jesus Christ,

3. True desire is ever constant, and importunately greedy after supply and satisfaction, it is not begot by the tempest of some present extremity and then quite vanishing away, when the storm of terror and temptation is over ; this is it that the devil looks at, he observes how many in a fit could be content to leap out of their skin to get heaven and to keep out of hell, but after this is over, they cannot away with crossing their nature, fighting against lusts, wrestling against Satan, labouring for the righteousness of God, and of Jesus Christ, above all things, and therefore their wishings and wouldings come to nothing. Come then, and try thy desire by this mark, which utterly confounds Satan, if thy desire takes root in a truly humbled heart, and never determines, nor expires, till thou hast what thou desirest after : If thou cryest, *Oh give me Christ, or I will never be satisfied ! my Soul is restless, and it shall be be restless, till I have Christ in my arms, and hand of Faith :* Surely this is a good sign, and thou mayst build upon it, and at last thou shalt see, he will fulfil the desire of them that breath thus after him.

SECT. XIV.

Of Satan's Assaults upon relying on Christ.

THe holy Spirit that leads on the Soul by steps, begins now to work in the Soul a relying on Christ : and this is that act of Faith to which Justification is usually promised ;

promised, it is called an affiance, dependance, adherence, reliance, or if there be any word that expresth the act of an humbled Soul, whereby it casteth and reposeh it self upon the promise of God in Christ, for the obtaining remission of sins, and everlasting life, that is it which now the Spirit works in the Soul of whom he purposeth to save. I would have this well understood and felt; this is that hinge on which the doors of heaven do turn: In this act, the poor Soul inlightned, and affrighted with the Sense, and sight of its sin, and misery for sin, and having a sight of Christ, which breeds in it some desires after Christ, it throws it self into Christ's Arms, grasping fast about him, and hiding it self in the clefts of this rock, crying and saying, *my Lord, and my God, O save me or I sink; O hold me fast, or I perish for ever.* By this act we are accepted for just before God, for the sake and sufferings of Jesus Christ.

Now when the devil perceives this, he sees himself gone, and the Soul in safety out of his power, only he will not cease to tempt and trouble; and to that purpose, if he can not prevail against the *esse* of a Christian, he wrestles against the *bene esse*; if he cannot keep off the hand of Faith, from laying hold on Christ, yet will he trouble the head and heart of a Christian with cloudy vapors, and misgiving thoughts. But first sometimes he keeps off the hand of Faith, darkning the Soul with a deep melancholly, that it cannot see and remember the promise; or if it be remembered, yet he scares the Soul from off the promise, q. d. *What do you meddle with the promise; it does not belong unto you, you have sinned so and so, and therefore the threatnings, and not the promise belongs unto you.* Secondly, sometimes he breeds in the Soul a jealous and suspicious frame, that it will not believe that it doth believe. And hence we hear these cries, *Alas! I cannot think that I do really rest, and rely on Christ; or if sometimes I be in such a frame, yet at some other times I cleave again to a sensual good, more than to a spiritual promise, or to an heavenly Christ: Oh I do not fully and constantly cling unto the bleeding wounds of Jesus, I am up and down, I rest not continually on the freeness of his love, and merit of his passion, and truth of his Promise, as upon a rock of Eternity; And is this to rely on Jesus Christ? Oh the depths of Satan!* 1. He designs to keep the Soul from believing, but if he cannot keep the Edifice of Faith from being built in the Soul, yet he will keep it (if possible) from standing sure: *Simon, Simon, (saith Christ) Satan hath desired to winnow thee like wheat, but I have prayed for thee, that thy Faith fail not.* The word *winnow* signifies to shake up and down, as with a fan the wheat is used. Look how he dealt with Job, because Satan had no power over his life, he executed his power to the utmost upon the comforts of his Life: So he deals with the Soul of a Christian, if he have no power over the life of Faith, then he will execute his power to the utmost, that the Soul may never come to have the comfortable Sense of Faith; and when he brings his Rams to batter his comforts, no wonder if the poor mud-wall of a Christian shakes up and down.

SECT XV.

Of the Souls wrestling with Satan, as to this Assault.

For the bearing off these blows in time of temptation, let us consider them apart:

And first, to that of Satan's endeavouring to sunder or sever the Soul from the promise, and to keep it off from Faith, do you take this course. —

1. Do you gather in promises, that you may have them at hand: I shall instance in such as these, — *let him that is athirst come, and whosoever will, let him take of the water of Life freely. — Come unto me all ye that labour, and are heavy laden, and I will ease you. — If any man thirst, let him come unto me and drink. — These things are written, that ye might believe, and that believing, ye might have life through his Name. — Believe on the Lord Jesus Christ, and thou shalt be saved.*

Revel. 22. 17.

Matt. 11. 28.

John 7. 37.

John 20. 31.

Acts 16. 31.

Isai. 54. 17.

2. Take possession of the promises, and value them as your own: the Prophet recording a promise in *Isai. 54. 17.* adds thus. *This is the Heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.* If you look into God's Book, and find any promise of Christ, or of Christ your righteousness, or of Christ offering himself for your righteousness, you should make it your own, for it is your Heritage: O lay hold on those promises, and say, *This is mine, it is a part of my Heritage, and I am to live upon it.*

3. If

3. If Satan stave you off, saying *Hands off, the threatenings, and not the promise belongs unto you; tell Satan again, that when you went on in a way of sin, he could tell you otherwise, viz. that the promise, and not the threatening belonged to you; but now it is not with you as it was then, now all sin is to you as a burthen, and now every promise is to you as a world of gold, and therefore Satan, didst thou tell me that the promise did belong to me then? surely now, much more: Avoid Satan, for it is written, Come to me, ye that are weary and heavy laden with sin.*

4. Remember that the same Lord Jesus that invites you, commands you to believe, and to rely upon him, and therefore apply the promise to your selves, *This is the Commandment, that we should believe on the Name of his Son Jesus Christ.* Luther was a man that laboured under great temptations, and being once sorely tempted, and the tears trickling down his cheeks, *My friend (saith he) came unto me, and said, O my Son, why dost thou mourn? dost thou not know that God hath commanded thee to believe? When (says Luther) I heard that word [Command] it prevailed more with my heart than all that was said, or thought on before: So lay I now unto thee, doth not Satan come in with this temptation, and tell thee The promise belongs not to thee? Answer, Ay, but the Lord hath commanded me to believe; and therefore it is my duty to believe; and because I cannot believe, unless I apply the promise to my self, therefore I may conclude that the promise doth belong unto me.* Thus for the first temptation.

2. For the other, that your relying on Christ is not constant: True faith (saith Satan) is ever alike strong and stedfast; but thy faith is but a wavering, inconstant, flitting faith. Consider —

1. It is a fallacy, and no truth, that faith in the exercise or sense, is ever alike strong and stedfast. The experience of all Saints can tell you, that faith hath its flowings and ebbings, full and wane: Sometimes a Christian is on the wing, and then he saith, I think if the devil laid hold on me, yet I could trust in God for heaven; as Job could sometimes say, *If the Lord slay me, yet will I trust in him:* but we know that was not Job's temper always: sometimes I think, that if God would take me away in a massacre, I should yield my blood without a repining word; another time, I so doubt my interest in Christ, that I do not know how I should die upon my bed, unless with crying, *Lord, take me not away with the wicked.* David sometimes would not be afraid of his Soul going out of his Body, if ten thousand swords were ready to cut out a passage; *I will not be afraid of ten thousand of people, that have set themselves against me round about:* at another time he cries, complaining and shrieking, *O spare me, that I may recover strength before I go hence, and be no more.* Faith may be so interrupted, that the pulse of it cannot always beat alike, and yet while there is life, the pulse of Faith beats, though sometimes more faintly and deadly, than at other times.

2. Faith, that in the exercise or sense is not ever alike strong and stedfast, yet in the Habit or Essence is ever true, and truly relies upon Jesus Christ: Sense in a Christian, may not only have a mist cast before its eyes, but (as saith a modern) may have its eyes put out. Christians are mis-judging creatures, and too ready upon Satan's temptations to suspect their own happiness; they may call their Faith presumption, as well as some call their presumption Faith: the hypocrite calls his dross gold, and his alchymy silver, and the suspecting Christian is as ready on the other hand to call his gold brass, and his silver lead: Christ may be saying in heaven, concerning such a one, *Thou art saved, thou art saved,* whilst he may be crying on earth, *O I am damned, I am damned:* The Angels may be in heaven rejoicing over him whom we see here mourning over his own Soul for sin, and will not be comforted; It may be thou sayest, *I do not believe, I do not rely on Jesus Christ;* But let me ask, Could there be such an hungry and thirsting after Christ, if thou didst not believe on Christ? Could there be such a care to please Christ, and a fear of offending Christ in thy whole life and conversation, if thou didst not rely upon him for Eternal Life and salvation? Could there be such a willingness in thee to part with all for Christ, if thou didst not rely upon him as thy Portion, and thy All in All? Surely this is impossible, content thy self; if thou hast not the Sense, yet thou hast the Habit, and not only the Habit, but the act of Faith also in some measure, at some times, though it seem very weak.

S E C T. XVI.

Of Satans assaults upon obedience to Christ.

THe last act of the Spirit, as to conversion, is to work in the Soul an obedience to Christ: True faith cannot be without works; the Soul that truly takes Christ as a Saviour, to free him from the misery of sin, is willing also to take him as a Lord, Husband, and King, to serve, love, honour, and obey him: And to this purpose the spirit now works in such a one, a willingness to spend the remainder of his life in endeavouring after mortification of sin, conquests over corruptions, sanctification, purity, new obedience, ability to do, or suffer any thing for Jesus Christ; and this is that which we ordinarily intend, by saying, *Saving faith to be operative*: That faith which brings forth nothing of holiness, what is it but a dead faith? *As the body without the spirit is dead, so faith without works is dead also.* Jam. 2, 26.

Satan that observes this, begets scruples in the soul, as to that point of working faith; and either fills the heart with an opinion, that works are unnecessary, or makes the soul conceit, that the faith it hath, is not a working, but an idle, lazy, fruitless and barren faith. I shall speak to both these.

1. In some Satan works strongly, that works are not needful, and therefore to what purpose should they work? naked Christ and a naked Faith is enough for them: Christ as a Priest and Saviour is Gospel-news; let them hear such, and only such Sermons as hold forth free love, free justification, free grace, without any mixture of the works of the Law, to what purpose (say they) is this living faith, or working faith, or power of faith, evidenced in strictness of walking? Christ hath redeemed us, and Christ requires no other condition but only this, *Believe, and be saved*; and why then should we vex and torment our selves by imbracing mortification, newness of life, &c.

2. In others (whom I rather mind) Satan suggests, that their faith is not a working faith, and therefore no true faith: Convinct they are, that faith and grace, where ever it is, cannot be idle; faith hath its work, and therefore it is called, *The work of Faith with power*: But alas, they cannot find any thing in their souls that looks like the powerful work of faith: Satan tells them, that if they do any good it is but from natural or moral principles, and not from this quickning power of faith, it is not the obedience of faith, as the Apostle calls it. 2 Thes. 1, 11. Rom. 16, 26

S E C T. XVII.

Of our wrestling with Satan as to these assaults.

IN repelling these assaults, let us avoid both extreams. And first, to that of denying works, Consider

1. That a naked faith is no faith, that only is true faith which *worketh by love*. Gal. 5, 6. This was the saying of John Huss, *Where good works appear not without, faith is not within*. There is a natural connexion of faith and works, and therefore of necessity both must be in the same subject though both appear not in the same Court: Faith that imbraceth Christ is obediential, and fruitful in all good works; and hence we say, that faith hath two notable acts, first to apprehend and lay hold on Christ; and secondly to purifie and cleanse the heart: O, let no man separate those things which God hath joyned together; as Christ is made to us *righteousness and sanctification*, so they that by faith receive the righteousness of Christ, must be also sanctified by Christ; *whosoever is in Christ, is a new creature*. 1 Cor. 1, 30. 2 Cor. 5, 17.

2. That good works are necessary by command of God, for this is the will of God, *even your sanctification*. Hence the Law of God still remaineth as a rule and Directory; and Paul profelleth, that he *delighteth in the Law of God in his inward man*. And how often do we read of this Command of God in his Word? *Charge them that are rich in the World—that they do good, that they be rich in good works, ready to distribute, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life.*—For we are his workmanship, created in Christ Jesus unto good works, Rom. 7, 22. 1 Tim. 16, 17. Eph. 2, 10. 18, 19.

Ephes. 2. 10. works, which God hath before ordained, that we should walk in them. A multitude of such passages may we find in Scripture.

3. That to hold forth Christ only as a Saviour, and not as a Prince, faith, and not works, it is not right and full Gospel-preaching: This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, must be careful to maintain good works; these things are good and profitable unto men. Oh how unfaithful are they in their sayings that deny that, which Paul would have Titus to affirm constantly? Surely this is true Gospel preaching, He gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works; these things speak and exhort. Paul to Titus, and Peter to the Jews, speak one and the same thing, The God of our Fathers hath raised up Jesus, to be not only a Saviour, but a Prince, not only to give remission of sins, but also repentance to Israel. Away, away with that temptation, that works are unnecessary.

2. To that complaint, that the soul cannot find the powerful work of faith in it. See them at large in Collins Cordials. [All these works of mine (saith the soul) are but natural, or moral; or if I have any faith it is the idlest, laziest, loosest faith that ever Christians had.] Give me leave to turn up these directions.

1. Clear up the eyes of thy understanding, and judge aright: Some works may be only the effects of natural or moral causes, but other works, respecting the principles and circumstances of them, cannot proceed from any but a true faith: For instance, an unfeigned hatred of every false way, a doing of duty in pure obedience to the command of God, and in pure respect to the glory of God: These are such effects of faith, as no hypocrite in the world either hath, or can have. An hypocrite may leave the Commission of some sins, or he may hate some enormities of life, but he cannot, as David did, hate every false way. An hypocrite may fast, and pray, and mourn, as the Pharisee, and Ahab did, but he cannot do thus meely out of obedience to God and for the glory of God: Come then, clear up thy eyes, and see if there be no more ingredients in thy actions, then what an hypocrite may have.

2. Set thy faith on work, on the powerful works of faith, and so put all out of question. As 1. Cause thy soul every day in solemn manner to act that first work of faith, of panting, breathing, desiring after Christ, of trusting, resting, relying on Christ for life, and for Salvation. 2. Act that next work of faith, of depending on Christ for holiness and sanctification; draw virtue out of Christ his death for the mortification of thy sins, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; and draw virtue out of Christ his Resurrection, for a quickning power from the death of sin to the life of holiness, that as thou art dead with Christ, and buried with Christ, so thou mayest also rise with Christ through the faith of the operation of God who hath also raised him from the dead. 3. Be much in prayer, meditation, reading, hearing the Word, &c. yea, lay out thy gifts, graces, time, strength, riches, interest to thy Masters use; think which way thou mayst do most to promote the Gospel, to save souls as Christ bad Peter, When thou art converted, strengthen thy brethren. Why thus wouldest thou do in sincerity and truth, thou wouldest put all out of question, that thy faith were not a dead faith, but a living, working, justifying, soul-saving faith.

3. Despise not the day of small things, the breathings of faith are as much true faith as its full voice, when it saith, My beloved is mine and I am his.

4. State thy condition, and see if thou dost not find such a temper of spirit as faith useth to suit the soul with in such a condition: Faith hath his change of rayments for gracious souls; sometimes it acts the soul in joy and rejoicing, sometimes only in adherence and waiting: Thou sayst thou canst not find in thy soul such a perswasion of Gods love, such an holy rejoicing in God, as the Scripture expresseth, to be effects of true faith; why, it may be it is a day of darkness in thy soul, and therefore examine the other way: Is not thy heart wrought into a fit temper to wait upon him who hides his face from thee, and to seek him who seems to have forsaken thee, and to cling unto him that seems as if he would kill thee? This is true tryal: First, state thy condition, and look for faiths answerable workings to thy condition, as it is stated. And thus much of our wrestling with Satan, as to his assaults in our youth, or the time of our Conversion, or second period.

I cannot say, but Satan in his time hath many more assaults then I have numbered,
or

or possibly can number: As the spirits workings are various, so are Satans counter-workings; the spirit humbles some much, and comforts others as much: Some, it may be, had a false and counterfeit work before a true one, and others were never illightned until savingly; and this variety affords rise and occasion for several temptations: *I was never thus humbled, says one, nor I thus comforted, says another; I had some workings and illightnings heretofore, says a third, and I was deceived then, and I may be so now also: And I had a sudden violent work indeed, says a fourth, which came in like a spring-tide, but now the tide is fallen, and my first love is abated.* Thus every several way of working lies open to several exceptions, and hath its several temptations; but the remedy is, that Souls should look to the main, and for the manner and measure of the work in every part and piece of it, to leave it to the good pleasure of the spirit, who is a free Agent, and must not be limited by our reasonings. I fear I have been too tedious in this period, and therefore I shall add no more.

CHAP. IV. SECT. I.

Of the Devils assaults in our manhood or riper years.

THE third period, wherein Satan assaults or combats with us, it is from our manhood, or riper years, until our death or dying moment: And in prosecution of this, as of the former; first learn we some of those depths, or wiles of Satan against us; and secondly, practise we those duties that concern us in our wrestling with him in these respects.

1. For his assaults in this period, I shall reduce them into this method; viz. they are either persecutions, temptations, or diabolical injections: So * one of our Worthies divided his fiery darts, his persecutions are by the world, his temptations are by the flesh, his injections are only and immediately by himself.

* *Satane tela, dum certis ea cancellis includere molior, visa sunt mihi reduci posse ad persecutiones, tentationes, & injectiones diabolicas. D. Arrowinith Ta-lica Sacra.*

SECT. II.

Of Satans persecutions by the world.

His persecutions are by the world, so Christ tells the Church of Smyrna, *The devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days:* The devil should do it; but how should the devil do it, but by the aid of his instrument the world? He is the God of this world, he rules in the hearts of wicked men, he directs their thoughts, wills, and affections, and so he moves them, and carries them to persecute the children of God, and to cast them into prison.

This is ordinary after Conversion; no sooner is the change wrought, and the man brought truly home to Christ, but by this time is he become the drunkards song, *tabernacle talk to those that sit in the gate, musick to great men at their feasts, a by-word to the children of fools, more vile than the earth.* Now it is that the seed of the Serpent discovers it self, the devil, and his angels and his sons combine to lay a load of lying imputations, unworthy usages, and any kind of persecutions upon his Saints. In this case the wicked are as pressers and the godly are as Olives and grapes; And what can they expect from such men, but to be pressed and squeezed till the blood come out? But why is it that the wicked should be thus enraged against the godly? have they done them any wrong? do they wish them any evil? or would they not be glad to do them good, as to their eternal welfare? No question of all this; but ungodly men are compelled by Satan to do what they do; the old Serpent hates God, and the holiness of God, which shines in his Saints, with deadly hatred; he knows that he himself is cast out of heaven, and therefore he envies and vexes at the salvation of any. And as thus it is with Satan, so ungodly men (that are Satans tools and instruments whereby he works) have sucked up the old Serpents poyson, and they swell with it: and by it they are enraged against all godliness also, that as it is said of Tygers, they enter into a rage upon the scent of fragrant spices; so ungodly men, without any other reason are in a rage at the blessed favour of godliness, wheresoever it is: *An unjust man is an* Pro. 29. 27. *abomination to the just, and he that is upright in the way, is an abomination to the wicked*

Bolton in his
discourse of
true happi-
ness.

I know not any that fear God, but in some measure or other, they have felt this assault. Blessed Mr. Bolton could say, *If Satan meet with a man, that by the grace of God is already entred into a state of regeneracy, then he stands like a great Red Dragon in the way, and casts out of his mouth floods of persecution, vexations and oppositions; that so he may overwhelm and crush him before he come to any growth or strength in Christ; and to this end he sets on foot and fire too, and whets with keen Razors many lewd and prophane tongues, to scoff, disgrace, and discourage him in his narrow, but blessed passage to immortality: But how do they do it? why either by reproaches, slanders, exprobration of his former life, or by odious names of hypocrite, singularist, Puritan, a fellow of Irregular conscience, and stirring humour, of a factious and contradictory spirit, and such like. Nor is it thus only at first entrance, but ever after, for so he goes on. Every faithful Christian knows by good experience, that as he shall stir in a good cause, stand against the corruptions of the place where he lives, or discharge his calling with conscience and faithfulness, that presently he shall have the spirit of prophaneness to fly in his face with brutish and implacable malice and insolency. So true is that of the Apostle at Antioch, at Iconium, at Lystra, I endured persecutions; yea, and all that will live godly in Christ Jesus, shall suffer persecution.*

2Tim. 3. 11, 12.

SECT. III.

Of our wrestling with Satan as to this assault.

IN repelling these assaults, consider we the kinds of persecution wherewith Satan assaults; it is either in word, or in deed.

1. If it be only in word, as taunts, jeers, reproaches, then practise these rules.——

1. Take heed that we be not hindred in our way, or break off our profession of Religion because of reproach; what though there be filth cast in the way, shall we decline our way? though Clouds do arise and darken the light of the Sun, does the Sun cease in its course because it is darkned? No, no, it goes on still, and anon it breaks forth; so should we go on and say, *I knew this way would be cloudy, I entred into it upon these terms to be willing to suffer reproaches; this is God's ordinary way towards his people, and I expect yet greater tryals than these.*

† Luther in
Psa. 122.

*For my part, I think the Ministers of the Gospel would want one of the badges of honor belonging to their office, were they not thus reproachfully used. It is part of the state which belongs to the true Ministers of the Gospel, to be followed by such black mouthed Lacquies, who by their virulent speeches are so far their friends as to keep them from that curse, *to be unto you when all men speak well of you. Stillingslet* in his *Ironi-
cism.*

2. Consider, how is God and Christ reproached daily? how is the Majesty, Sovereignty, and Authority of God contemned in the world? how are the dreadful threatnings of God & the Revelation of Gods wrath scorned in the world? this made † Luther to say, *No man is able to bear so much contempt as Christ bears daily; and Bolton to say, If any meek spirit should sit but one hour in the Throne of God Almighty, and should look down upon the earth as God doth continually, he undoubtedly in the next hour would set all the World on fire and not suffer his wrath to be pacified or the fire to be quenched; be thou then for ever ashamed to take on, or to break patience for every trivial provocation. Oh what be our names to Gods name? or what are the reproaches of a creature, to the reproaches dishonour and villifying of God?*

3. Consider the great mercy of God in concealing the secret sins of our thoughts; there are none so innocent, but if God should turn the inside out-wards, and discover all the filth and baseness within the heart to the world, certainly it would make them ashamed of the society of men. Now if God conceal these, well may this quiet our hearts, when troubled for any reproach: It is a great work of nature to keep the filth of the body, when it is in a man, from being unfavoury to others, so it is a great mercy of God to keep the filth of the soul, though it be unfavoury to God, from that unfavouriness that it might be to men.

4. Consider what honour God hath put, and will put upon us, besides the honour of reproach it self: Hath not the Lord been pleased to bring us into the honourable estate of sons and daughters? Hath he not put his glory upon our souls, and honour'd us by that near relation we have to Christ? Hath he not honour'd us in the hearts of his Saints, men of precious spirits, who know much of Gods mind, who are able to judge wherein true excellency consists? when Doeg reproached David with devouring base words in Sauls Court, yet David blessed himself in this, *But I am like a green Olive tree in the house of my God, Psa. 52. 8. q. d. Doeg flourisheth in the Court, and my name may be blasted there, but in the house of my God my name is precious, I am there as a green Olive tree.* Besides what honour hath the Lord provided for us

in

in that other world of souls? If a man were going to be crowned, and some as he goes along contemns him, and vilifies him, what cares he for that? He knows that within a few days he shall be honoured by those that now reproach him; if we believe there are such things to come, that we shall sit with Christ, & judge the Angels & judge the reproachers, why should we be troubled at what they say? it will not be long but they shall be forced to call us, *The blessed of the Lord, and the blessings of the whole world:* it will not be long but Christ will bring forth our righteousnesses as the light, and set all straight, which slanderous tongues have now made crooked.

5. Make our moan unto God, and lay our case before him. Thus when *Rabshekah* reviled God, and the people of God, *Hezekiah* spread the letter before God and made his moan there: This was the practise of *Job* and *David*: *My friends scorn me* (saith *Job*) *but mine eyes power out tears unto God—And hold not thy peace, O God of my praise* (saith *David*) *for the mouth of the wicked, and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue, they have compassed me about with words of hatred, they are my adversaries,—but I give my self unto prayer, q.d.* For my part, I go for help to my God; others have evil tongues to help them, and run to this and that witness to seek help for themselves, but *I give my self unto prayer, I cry unto the Lord, and he shall send from heaven, and save me from the reproach of him that would swallow me up Selah.*

6. Return good for evil, as occasion and providence offers it self: *Being reviled, we bless* (saith *Paul*) *being persecuted, we suffer it, being defamed, we entreat.* Thus if we can pray for our reproachers, and desire good for them, and be willing to take notice of any good in them, and be ready to offer any offices of love, and respect, and kindness unto them, and so heap coals of fire upon them, there is a great sign of grace, and we have made a good progress in Gods way: It was Christs own Command to his Apostles, *Bless them that curse you; pray for them that despitefully use you, that ye may be the children of your Father:* Why, were they not children before? Yes, but this declares it; now God owns them for his children: And certainly if we behave our selves thus we may have the comfort of this, that our reproaches come to us as to Gods people, we are the children of God.

7. If our persecutions be in deed, as to imprisonment, loss of goods, exile, or death, then practise those rules I have elsewhere laid down, viz. in *self-denial*, and *Saints sufferings*.

SECT. IV.

Of Satans temptations by the flesh.

Satans next assaults we call temptations, which are by the flesh, our own lusts, or concupiscence; not but that Satan can tempt us by himself, and so can we; he can tempt us, and we not joyn with him; and we can tempt our selves, and Satan not joyn with us; but most times our temptations are mixt, he and we concur, and make one act of tempting; and herein either Satan begins to us, and we pledge him, or we begin to him, and he joyns with us; when we by discontent or other inward motion, expose our selves to temptation, then we begin to him; but when Satan doth make the offer, by moving the fancy with thoughts within, or by proposing some object without, then doth he begin to us: These ways are ordinary, and it is but rare that the devil will not interpose. Hence *Paul* speaking to the married, he bids them *not to be long assunder, but to come together again, lest Satan tempt them for their incontinency:* Why? was there not flesh and blood in them, corrupt affections, and natural concupiscence, enough to dispose them to lusts and to make them incontinent? Yes, but they *wrestled not against flesh and blood, but against Principalities and Powers:* The devil puts in, even in those very things wherein flesh and blood doth assail us also; as we have temptations within, so the devil without sharpens those temptations, and gives them points, and makes them taking, and mingles and joyns himself with the temptation.

SECT

S E C T. V.

Of Temptations, in respect of our natural dispositions.

NOW these temptations are infinite, and past my recounting; yet that I may reduce them into some method, they have either a respect to our natural dispositions, or to our outward conditions, or to our spiritual estates.

First, Satan hath an eye to our dispositions; he observes to what sins we are most inclined by our nature, temper, and bodily constitution, and to those he inclines us, thrusting us, as it were down the hill, where we are apt to run headlong of our own accord: For example, if he find a man ambitiously affected, then he covers his hook with the bait of honours; or if he find a man addicted to voluptuousness, then he covers it with the bait of pleasures; or if he find a man given to covetousness, then he lays for him a golden net, or he makes a breach in his heart with a golden bullet.

In this case it is the Christians best skill, as soon as may be, to observe his own nature, temper, and disposition, and to find out what sin he is most prone to; I may call it his bosom sin, his beloved sin, his darling pleasure, his minion delight; certainly this is Satans strongest hold, his Tower of greatest confidence, and security: Oh how it sticks and cleaves to the soul! Oh what a deal of ado must the best Saints have with Satan and this sin, before it be killed!

In some this sin is worldliness, wantonness, pride, passion, in others it may be drunkenness, gluttony, gaming, scurril jesting, obstinate insatiableness in allowed recreations, or the like. I cannot speak to every of these, for so would the work swell under hand, yet to some I dare not but speak, and oh that it may be with fruit and profit, both to others, and my own soul!

S E C T. VI.

Of Satans temptations to worldliness.

SOME fouts the devil tempts to worldliness, he sees them prone to it, and he sets it on, and drives it forwards: But how does he that? I answer: 1. He sometimes sets the very images and representations of the worlds glory before mens eyes, and so he tempts them: Thus I am sure he dealt with Christ, *he shewed him all the Kingdoms of the world, and the glory of them (i.)* He offered the images sensibly and actually, after a wonderful and strange manner, making those images to appear to his senses. This is not ordinary, but this, no question, is in Satans power: If a man by this art can represent to the senses in a glass, any person or thing, by which he that sees not the thing it self, discerneth a notable image of it; how much more may we think that Satan by his art can represent to the sense the images of things not present?

2. He sometimes sets the very world it self, or the things of the world before mens eyes, and so he tempts them. Thus he set the Babylonish garment in the eye of *Achan*, and *Naboth's* vineyard in the eye of *Ahab*, and *Bathsheba* the wife of *Uriah* in the eye of *David*; and then according to the proverb, *He comes to the Sea by the river*, to the heart by the eye; and indeed, what poyson is there almost that he doth not convey into our souls by this very passage? our eyes are his Spokesmen to our hearts; first we see, and then we covet and desire the world, and hereupon covetousness is called by the Apostle, *the lusts of the eyes*. 3. He sometimes, and most usually works upon the imagination, affections, and consequently upon the will: And indeed an easie thing it is for him to move them all, when they are so willing to receive his suggestions, and of themselves urge the soul to yield to his temptations: This made the Apostle say, *They that will be rich, fall into temptations and snares,—for the desire of money is the root of all evil.* Satan sees before hand, there's a man resolved that he will be rich; and therefore Satan needs not strive against the stream, let him but use the tyde of such a mans will, and he may carry him swiftly into a Sea of sin: *They that will be rich fall* (without pulling, even as the stone that descends naturally downwards) *into temptations and snares.*

Mat. 4. 8.

1 Joh. 2. 16.

1 Tim. 6. 5, 10.

S E C T. VII.

Of wrestling with Satan to overcome this sin.

NOW if this be thy darling sin, then wrestle thus—

1. Consider, worldliness is extremely fertile of ill; what frauds, what deceptions, what perjuries, what cruelties, what hatreds, what murders, what villainies have been exercised for the nourishing of this lust? other sins have their aggravations, but this is the most earthly of all other, and in some respects the most unworthy a man; why, a man hath a soul, which is a sparkle of heaven, and for him to employ it in no other service but merely to be an earth-worm, to creep in and upon the ground, this must needs be a very great evil.

2. Consider, worldliness is attended with manifold sorrows: As 1. It is full of cares. 2. It is full of snares; *grains are in gold, bird-lime in silver*, saith an Ancient.

3. It is full of labours, men toil all day, and they cannot rest by night; the fear of loosing pierceth as much as the pain of getting, and there is no end of their travel. Mat. 4. 8.

4. It is full of trouble of conscience, and flashes of hell fire: It may be the devil for a while may conceal these griefs; it is said, that he shewed Christ the Kingdoms of the world, and the glory of them; only the glory, he shewed the pleasure but not the punishment; he shewed the gain, but not the pain; now we knowing this craft, must labour in these temptations to see that which the devil hides, and to apprehend the fearful after-claps: Oh let us labour to see *Jael's* nail, as well as her milk, the Bees sting, as well as her honey; the Snakes poyson, as well as her beauty and embraces; the speech of *Abner* is true of the world, *Knowest thou not that it will be bitterness in the latter end?* Oh let this be considered seriously. 2 Sam. 2. 26.

3. Consider, *A mans life stands not in the abundance of the things that he possesseth*. A mans life (i. e.) the good, and happiness, and comfort of his life, is not in riches; but in God that fills them: And hence we say, that the true enjoyment of riches is the portion of Gods people, and not of the wicked; they may have them, but they do not truly enjoy them; the devil encourageth them to crack the nut, but God takes away the kernel, and gives it to them that are godly before them: Is not this the meaning of the Preacher, *God giveth to a man good in his sight, Wisdom and knowledge, and joy, but to the sinner he giveth travel?* He gives to the godly wisdom to pursue riches, and to go right ways for the attainment of them; he gives them also knowledge how to improve them, and joy, or the comfort of them; but to the sinner he gives travel, to gather and heap up, but not for his comfort; the wicked dig the mines, they plough the ground, but the Saints enjoy, they only reap and gather: And is not this the meaning of the Apostle, *Godliness with contentment is great gain?* These two, godliness and contentment, make up riches; thou talkest of gain, but art thou content? and art thou godly? there is the gain, there lies the happiness: in this sense, *the little that a righteous man hath, is better than the riches of many wicked.* The solid comfort of all outward things, is the Saints peculiar, because of his nearness unto God; never tell me of this great man, and the other noble man, for indeed that which men are, they are unto God, their true value is according to the proportion of their nearness, not to riches, nor to Princes, nor to the great things of this world, but to God. Luke, 12. 15. Eccl. 2. 26.

4. Consider that of the Apostle, *No man that warreth intangleth himself with the affairs of this life.* Now, what are we but warriors against Principalities, Power, Rulers, of the darkness of this world, and spiritual wickednesses? How then do we intangle ourselves with the affairs of this life? It is true, we may use the world as if not; but to be intangled with it, is dangerous and pernicious: As rivers that slide in the Ocean, touch the Coasts and shore by which they run, but they stay not there, so must our souls in their return to heaven, only touch the earth as we pass along, but not stay there for fear of intanglements. *Luther* tells us, that when the Pope sent some Cardinals to him, to intangle him with the promise of great wealth and honour, turning himself to God, he speedily said, *Se nolle sic satiari ab eo; that God should not put him off with these low things.* Oh that all souldiers under Christs Banner were but of this mind! for then might they say, *The snare is broken, and we are delivered;* or then might they do, as the silly bird which mounts aloft towards heaven, when she seeth any danger of being caught, and thereby she frustrates the Fowlers hope: 1 Tim. 6. 6. Psa. 37. 16.

Sursum

Sursum corda, lift up your hearts, mount on the wings of faith and love, have your conversations in heaven, be much in meditation of those surpassing joys, so will you frustrate Satans hopes, and escape the worlds intanglements or snares.

Ecclef. 1. 2.

Dr. Arrow-
smiths Chain.

Jerem. 9. 23.

Pro. 30. 31.

Psa. 147. 10.

Pro. 20. 1.

Mat. 6. 19.

Heb. 1. 6.

1 Cor. 6. 13.

Heb. 13. 5.

Revel. 3. 21

Revel. 21. 7.

Mat. 19. 29.

Jude. 24

Psal. 119. 36.

Can. 2. 14.

Revel. 21. 20.

5. Consider the words of the Preacher, *Vanity of vanities all is vanity*: How? *all is vanity*: yes, *all*, and some? I know not any thing in the world, but thou mayst write *vanity* on it: Bethink thy self, O deluded world (saith one) and write over all thy School doors, *Let not the wise man glory in his wisdom*; and over all thy Court-gates, *Let not the mighty man glory in his might*; and over all thy exchanges and banks, *Let not the rich man glory in his riches*; yea, write upon thy looking glasses that of Bathsheba, *Favour is deceitful, and beauty is vain*; upon thy Mews and Artillery-yards, that of the Psalmist, *God delighteth not in the strength of an Horse, he taketh no pleasure in the legs of a man*; upon thy Taverns that of Solomon, *Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise*; upon thy Magazines and Wardrobes, that of our Saviour, *Lay not up for your selves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal*; upon thy Counting houses that of Habakkuk, *Woe to him that increaseth in that which is not his, how long? and to him that ladeth himself with thick clay*; upon thy Banqueting-houses, that of the Apostle, *Meats for the belly and the belly for meats, but God will destroy both it and them*. O the vanity of the world, and all things in it! Will a man hearken to Satan, and give his soul to the devil for vanity, emptiness, nothing at all? God forbid.

6. Consider the counsel and promise of God himself, *Let your conversation be without covetousness, and be content with such things as you have, for he hath said, I will never, never, never, never, never, leave thee nor forsake thee*: The word in the original is so often repeated; and if one promise be enough to stay thine heart, shall not five promises in one? But heark again, *To him that overcometh will I grant to sit with me in my Throne, even as I have overcome, and sit with my Father in his Throne*. One serious thought of sitting in the Throne with Jesus Christ, were enough (through grace) to wean a soul from worldly-mindedness: *He that overcomes shall inherit all things, and I will be his God, and he shall be my Son*. Let the world be as nothing, and thou shalt have all things; sit loose to thy Relations here, and Christ will be instead of all Relations; *Whoso forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake, shall receive an hundred fold, and shall inherit everlasting life*.

7. Act thy faith upon those promises, Heb. 13. 5. Revel. 3. 21. Revel. 21. 7. Mat. 19. 29. O the fulness and freeness of these precious promises! How shouldst thou want, that by the promise hast a command (as I may say) of Gods own purse? Let him that is without God in the world, shift and shank by his wits, but do thou live by thy faith in reference to these promises.

8. Commend thy self to God in prayer, that he may keep thee faultless before the presence of his glory; that he may incline thine heart unto his testimonies, and not to covetousness; that he may prepare thy soul, and speed his work, and hasten his coming, *Make haste my beloved, and be thou like to a Roe, or to a young Hart upon the mountains of spices*: *He that testifieth these things, saith, surely I come quickly, Amen, even so come Lord Jesu*.

9. Look up to heaven, and grow more and more weary of the world: A man that would alwaies live here, is like a Scullion that loveth to lye among the pots; in those blessed mansions above thou shalt have pure company, and be out of the reach and danger of temptations; there is no devil in heaven, they were cast out long since, and we are to fill up their vacant rooms and places: The devil when he was not fit for heaven, he was cast into the world, a fit place for misery, sin, and torment; and now this is the devils walk, *he compasseth the earth to and fro*: Oh who would be in love with a place of bondage, with Satans diocefs! Oh who in this pilgrimage, would not often look upwards and heaven-wards, and mind his home?

10. Go before-hand into that world to come, mind thy Eternity, into which thou must enter, the Lord knows how soon: It is a wonderful thing, that men of reason, that are here to day, and in endless joy or misery to morrow, should ever forget, or should not ever remember such unexpressible concerns: Come shake off thy worldly-mindedness, and instead thereof get this into thy mind, and dwell upon it, within a few days and nights thy soul will either be in heaven or hell, and if in heaven, thou'lt little care for the world then, and why should thy care of

of it be too excessive now? or if in hell, the world will leave thee for its pleasure, then only thy sinful care and minding of it, will vex and torment thee everlastingly: O realise this, as if now thou wert entering into that other world of souls! Certainly thou standest at the door, thou art daily dying, and even stepping in, there is but a thin veil of flesh betwixt thee and that amazing light, that eternal gulf, and shall not this wean thee from thy worldliness?

11. Think over thy beginning, and thy ending. 1. For thy beginning, it was of nothing: Methinks I am considering what and where thou wast some few years ago, what and where thou wast when thy father was born, or when he was a child; if I lay aside an odd trifle of days, if I take away a short course of running time, no man or woman now living was alive, and then creeping things though they could but creep, did live, and rejoyce in a comfortable being; and other little creatures had wings, and were able to fly readily here, there, and here again, upwards and downwards; and thou (who now goest with such a grace, and lookest so full eyed, and buildest such *Babels* in thy imagination) hadst then no kind of being; these Churches, these Towns, these Kingdoms, this heap of Kingdoms, the world, were as now we see them, but thou for thy part wast not so much as heard of, and all because thou wast not; the very same Sun that rises and sets did shine, now red, now pale upon the world, it ran its days journey, and constantly kept its time; such birds of the same colours did sing, and hop from branch to branch, and fly from tree to tree, as now they do; beasts and fishes in the same diversity of shapes followed their several instincts of nature, the winds blew cold and warm, and warm and cold again; men and women, such as thou art, did as thou dost, and all this while thou wast not: O wonderful! a little while before yesterday thou knewest not that there was a world, that there were Angels, that there was a God; thou hadst no knowledge, no being, which is the foundation and ground of knowledge: O think of this beginning! 2. For thy ending, it will be worse then nothing, if thou continuest a worldling still: Methinks I see thee lying on thy sick bed, or on thy deaths bed: Oh how pale and wan thou art! thou hadst a fresh and youthful colour the other day: Alas how much art thou changed from the gallant man thou wast? how thy breath labours, how every joynr shakes for excess of pain, how every vein trembles, thy eyes fix constantly upon one thing, as if there thou sawest the dreadful sentence of Eternity: Oh how little now do all thy profits, and incomes of the world pleasure thee! such rich purchase, the favour of such a Noble man, such and such a merry meeting, what do they help thee in this agony? thy friends are present, yet of themselves they are miserable comforters, humane power stands amazed and cannot help thee, and for thy self, thou art so dulled and overclouded with the pangs of death, that thou canst not raise from the fog of thy body one clean thought towards God or heaven: See, see, thou art going, thou stands upon the threshold, death looks in at yonder corner, and aims at thy heart, there flew the arrow, and now here's a change indeed, thy soul is gone, but it could not be seen. *Verily, verily, here is the mind that hath wisdom*, to improve this meditation, so as to avoid the devils temptation to worldliness, or worldly-mindedness.

SECT. VIII.

Of Satans temptations to wantonness, or fleshly lusts.

IT is Satan which tempts men for their incontinency, and incontinency is in the Apostles stile, a turning aside after Satan, a near correspondency and communion there is betwixt these two, the devil and fleshly lusts; and hence as he is called, *the unclean spirit*, so are they called *unclean lusts*, or uncleanness in self in the abstract, *Rom. 1. 24. Ephes. 4. 10. 2 Pet. 2. 10.* Some call these lusts the devils Captain, that smite at the soul especially, *Dearely beloved, I beseech you as strangers and Pilgrims abstain from fleshly lusts, which war against the soul.*

But how doth Satan stir up these lusts in men? I answer. —

1. He observes the temperature and complexion of such and such a man, and if it be sanguine, he takes the advantage thereof, and accordingly tempts him to lust, incontinency, and all voluptuous pleasures of the flesh. Hence the Apostle was much afraid of his body, as probably being of such a temperature, *I keep under my body and bring*

1 Cor. 7. 5.
1 Tim. 5. 15.

Mat. 10. 1.
Ephes. 5. 5.

1 Pet. 2. 11.

Quest.
Answ.

1 Cor. 9. 27. it unto subjection, lest that by any means when I have preached unto others, I myself should be a cast-away. It is an allusion to Wrestlers, who fought for Masteries, when one did beat the other black and blew about the face; so was he fain to wrestle with his body to keep under his body, and to bring his body by mortifying of his carnal lusts, into subjection: He names not his fighting with the world and the devil though these be potent enemies, but with the body only, because they could not easily hurt us, if this domestical enemy, and home-bred adversary, did not betray us; lusts lie in the body like fire in the flint, and any temptation will draw them out. This Satan marks in the first place, that he may suitably fit his temptations to the temperature and disposition of the body.

2. Sometimes he sets before such a one a taking object; he presents or holds up a sight or spectacle suitable to his temper. Thus when David walked upon the roof of the Kings house, he saw a woman washing her self, and the woman was very beautiful to look upon, and David sent, and enquired after the woman. I make no question but Satan had an hand in this: Many a time such a wanton object is cast into the way by Satans sleight, and he needs do no more to overcome a lascivious mind, if he but say, See yonder is a naked breast, a naked arm, a naked neck, and if such signs hang at the door, you may guess what immodesty is within: This he knows is taking, and thus he overcomes thousands of men, by stirring up their lusts even through their eyes.

3. Satan deals with a man a degree further, he not only presents such and such an object, but he casts in, and injects the motion, he stirs and moves the imagination (surely that is the devils room wherein he doth often appear) he works upon the imagination many an impression, and many a suggestion to this and that base lust; in this respect we may all cry out, O wretched men that we are, who shall deliver us from this body of death! or from these carnal lusts, which are a death to us, or which threaten our spiritual death: A man while unblameable in his life, may yet have his imagination like a cage of unclean birds, and so in his soul become guilty before God. The Apostle Peter speaks of some, who had eyes full of adultery (it is in the original, full of the adulterers) and that ceased not from sin: The meaning is, that imagination set their eyes continually upon the Adulterers, so that they ceased not from sin, even while she was absent; they might be restrained from the actions of sin, and yet their hearts burned inwardly with lusts: And that is the meaning of the Prophet, They have made ready their hearts like an oven; that as the oven heated is ready to bake any thing put therein, so was the heart of those wicked men prepared for any kind of naughtiness, it lay in their heart and imagination day and night: O the perpetual constant workings of Satan upon the imagination! We say of other parts of the Soul (as of the will and mind,) that they are only subject to sin while we are awake; but the fancy or imagination, is many times very sinful in the night-time: How many polluted and wicked dreams do men fall into at such a time, at which they tremble, and abhor themselves, when once awaked?

4. Satan can do somewhat more than inject and suggest such thoughts, for he can mightily irritate and provoke; he can stir up the heart to be willing to give entertainment to such a lust: As Satan stood up and provoked David to number Israel, so I believe he stood up and provoked David to lye with Bathsheba; he did not only present the object, and move the imagination, but he provoked David, he never let him alone but followed him, and solicited him to it. It is true he could not force David to do evil, the will is never forced by Satan, nor can it be, he uses no compulsion beyond a moral persuasion well set on, he hath no imperious efficacy over the will, yet he can strongly stir the imagination, and that exceedingly provokes the will, that it gives consent: And indeed, if the soul be naturally destitute of grace, it cannot withstand the suggestion and provocations of Satan, but anon it yields: And this is the manner of Satans stirring up fleshly lusts in the minds and spirits of the sons of men.

SECT. IX.

Of wrestling with Satan to overcome this sin.

IF this be thy darling sin; if by the constitution and grain of thy body, or by sinister education or otherwise, thy mind and heart run much this way, then wrestle thus.

1. Avoid

1. Avoid all occasions of lusts. The Jewish Doctors thus charged their Novices, *That by no means they should feed their eyes with staring on the generation of beasts for fear of provocations.* It is our wisdom to check the beginning of temptations, to cast away the very first fancy of lust with indignation: Surely if we give liberty, and fall to parley and talk with lusts, they will gain more and more upon us, and then be harder to resist. He walks more evenly that flyeth from temptations, and keeps at a distance from that which would insnare him, then he that suffers the bait to be near him, and at hand. *Dauids* woful experience may tell what it is to give way to a wandring lustful eye; and *Josephs* resolution may tell what an advantage it is to fly away, and not stand a parley with temptations. in this case, he wrestles best with the devil, that turns his back on the temptation: *Fly youthful lusts,* saith *Paul* to *Timothy*; he calls on him, not only to avoid, nor only to run, but to fly from, ^{2 Tim. 2. 2.} or to make all post haste away from them. *Come not near the door of her house.* It ^{Pro. 5. 8.} was the speech of one, who though sick, yet would not have the temptation come nigh him: saying *Auferte ignem, adhuc enim paleas habeo: Take away the fire, for I have yet chaff within me.*

2. Set a guard on the outward senses. *He that looketh on a woman to lust after* ^{Mar. 5. 28.} *her* (saith *Christ*) *hath committed adultery with her already in his heart.* There are stories of Heathens, that they would not look upon excellent beauties, lest they should have been insnared: *I made a Covenant with my eyes* (saith *Job*) *Why then should I look* ^{Iob 31. 1.} *upon a Maid?* The eye must be guarded; nor is that all. Take heed also of lending thy ears to filthy talk, rotten speeches, wanton discourses, ribald songs; it was the Apostles charge, *But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh Saints; neither filibinefs, nor foolish talking, nor jesting,* ^{Eph. 5. 3, 4.} *which are not convenient; and let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers.* ^{Eph. 4. 29, 30.} Mark here, how filthy speech is called corrupt, or rotten communication, like Carrion in a ditch, which should cause all that pass by to stop their noses. Oh that any should delight to speak or hear such things! What (say some) may we not jest and be merry, without all this ado? But we answer, Have you no honest mirth than this? will you feed upon that which is Carrion, and corrupt? will you make merry with that which God condemneth, and threatneth to shut you out of his Kingdom for? have you nothing but filthiness, and the service of the devil, and the wrath of God to play with, and to make merry withal? Idle talk is the devils Minstrelsie, and prepareth people to actual whoredomes, for thoughts and words are but preparatives to deeds. The same may we say of unchast touchings, lascivious behaviours, lustful smilings, &c. why, all these must be avoided; a sparkle if it lye maketh a great fire; a little leaven doth run through the whole lump.

3. Act all thy affections of desire, and love, and joy, on Jesus Christ: Is not he thy Bridegroom? hath not he married thee to himself in holiness? and wilt thou espouse thy self to the devil his enemy, by the meditation of filthy and base lusts? Oh what indignity is this to Jesus Christ? if there be any thing of Christ in thee turn the stream of thy desires and lustings in a spiritual manner towards him, it is he is thy husband, whose comeliness should be always in thy eye, and whose beauty should for ever inflame thy heart, whose loves should draw out thy affections strongly, and whose converse should fill thy mind and enlarge it altogether; here is one that should lead thee captive, body and soul. Now for this excellent one to be out-bid by so base and harlotary love, for Jesus Christ to be cast off, as if not fair, or worthy enough for a polluted creature, how should it but be deep in the Heart of God, ^{1 Cor. 6. 19.} and of Jesus Christ? Hark how the Apostle questions, *Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.*

4. Avoid idleness, for that is the proper soyl for these filthy weeds to grow in: Fancies of sinful lusts seldom offer themselves, where the Soul is busied in some innocent or virtuous employment. A man that diligently follows his particular calling, hath something else to mind, but if he gives himself up to idleness, then *Satan* is busie with a bait: As a standing pool, not having any course of running, groweth filthy of it self, and full of Toads, and noysome vermine, so the heart, that is not taken up in some good and honest calling, is a fit place for the devil wherein to breed, and to ingender lusts: What was the reason why the *Sodomites* grew so fil-

thy and unclean, but because having the most fruitful and abundant Country in the world, they grew rich, and gave themselves to nothing else but to ease and delight? their nature was no worse then others, but their idleness did so corrupt their hearts, as the devil had liberty to cast in, and they had leisure to put on all monstrous and unclean desires.

Cor. 9. 27.

5. *Keep under thy body, and bring it into subjection; subdue thy flesh to the obedience and discipline of the Spirit of God:* My meaning is not to fasten any thing of will-worship on thee, such as scourges, hair-cloaths, pilgrimages, vows of willing beggery, and perpetual continency: The keeping under of thy body, is a business of another nature, and consists in the mortifying of lusts, and in the exercises of piety; and yet this I grant, that intemperance and delicacy in meat and drink, is herein forbidden; the more the fewer, the greater is the flame; the body, must be so dieted, as that the nimbleness and readiness requisite to a spiritual combat may still be maintained: This was Paul's care, lest that when he had preached to others, he himself should have been a cast-away: A Cast-away; what's that? not a Reprobate, as if he were uncertain of his Election, but reprobable or unapproved: It is a Metaphor taken from those who proved Masteries, and hath regard to those times, when there were certain Colledges or Academies (like our Artillery gardens) for exercise of Arms, where the Novices that submitted not themselves to the rigour of their discipline, or were found tardy in their tryals, or of purse or unwieldy bodies, were cashiered or reprov'd by their Masters: in this respect Paul kept his bodie under, lest he should have been reprobable, or unapproved, as those were that poorly and faintly wrestled, or ran for the prize.

6. Be in the use of holy Ordinances. What Ordinances?—

Ephes. 6. 17.

1. The Word, whether read, or heard, or meditated on. Paul calls it, *the Sword of the Spirit*: When Christ had his combat with Satan, he made no use of his Authority to command him away, but of the Word, *thou it is written*. Meer reason was never appointed by God to drive away Satan, but run we to the Word; and that will do it: *I have suffered* (said Luther) *many great Passions, but so soon as I lay hold on any piece of Scripture, and staid my self upon it, as upon my chief Anchor-hold, straightway my temptations vanished*. Hence we are commanded to search the Scriptures, as men search in Mines for gold, and the rather because here is all gold, and no dross. The particulars that herein thou art to follow, are these.—

Colos. 3. 5.

1 Thes. 4. 3, 4.
5, 7.

1. Thou must have ready the precept, forbidding that sin to which thou art prone; what is it, uncleanness? urge then these texts, *Avoid Satan, for it is written, thou shalt not commit adultery*; and, *Avoid Satan, for it is written mortifie your members which are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence*. Again, *Avoid Satan, for it is written this is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence*; —for God hath not called us unto uncleanness, but unto holiness.

Gen. 3. 3.

Heb. 13. 4.
Gal. 5. 19, 21.
1 Cor. 6. 9, 10.

2. Thou must have ready the threatening, that if thou yieldest, thou indangerest all. Eve was strict enough to mind the Commandment, *God hath said, ye shall not eat of it, neither shall ye touch it*; but when she came to the commination, where God said *ye shall surely die*, she falters, and hath it thus, *lest ye die*: Take care therefore of this, to add the commination, to the prohibition, not only to say, it is written *thou shalt not commit adultery*, but withal *fornicators and adulterers God will judge*: The works of the flesh are manifest, which are these, *adultery, fornication, uncleanness, lasciviousness*, of which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God: Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, —shall inherit the Kingdom of God. Lust, as it is inkindled of hell, so it shall be there perpetually punished; the holy Angels will at the last day be most active against such, to bring them to condign punishment, 2 Pet. 2. 10.

Eccles. 7. 26.
1 Thes. 5. 23.
24.

3. Thou must have ready the promise, both for avoiding, and rewarding. 1. For avoiding the temptation, thou hast these promises, *Whoso pleaseth God, shall escape from her, but the sinner shall be taken by her*. — And the God of peace sanctifie you wholly, and I pray God your whole spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ; faithful is he that calleth you, who also will do it. 2. For rewarding thee if thou overcomest, thou hast these promises, Blessed are the

the pure in heart, for they shall see God: And I looked, and loe a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. — These are they which were not defiled with women, for they are Virgins; these are they which follow the Lamb, whithersoever he goeth; these were redeemed from among men, being the first fruits unto God, and to the Lamb. O live by faith, and feed on these promises!

Mat. 5. 8.
Revel. 14. 1, 4.

2. Prayer. A man is never overcome by temptation, as long as he can pray against it, he may perhaps be more troubled then, but what if he be, let him pray on still, yea pray with perseverance, and all manner of prayer, and the end will be, that if he do not give over to pray, Satan must and will give over to tempt: But what should I pray for? why, pray that God may purifie thy heart, and sanctifie it by his holy spirit; pray that God may give thee strength to overcome Satan in his fiery temptation; tell him, that thy lusts and corruptions are too hard for thee, and therefore thou art forced to bring to him this unclean devil, and either he must help thee to cast him out, or thou shalt not prevail: Pray also that God may give thee patience to wait upon him, till he shall perform thy desires, how long thou must be put to wait, I know not, but if thou diest waiting, thou shalt be blessed; only pray that it may be, and wait with patience till it shall be, and God will come in then in his appointed time.

3. Meditation. But on what should I meditate? 1. On Gods Presence, he sees, knows, understands thy actions, words, gestures, thoughts within thee, thou wouldst be ashamed to be seen of men, and is not God of purer eyes? Oh let thine heart be on his eye! 2. On the shortness of pleasure it is but momentary, but the gnawing of thy guilty conscience will abide for ever. 3. On thy mortality: Oh let thoughts of thy death be the death of thy lusts! Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts. 4. On hell fire; fiery sins will beget fiery torments. I have read a story of a young Virgin, that being tempted of a young man to the act of uncleanness, she gave him this answer, If you will grant me one thing (said she) I will satisfy your demand; he told her he would; why then (said she) I desire you would put your finger for a whole hour to burn in this candle: O, said the man, that you ask me is unreasonable: It is true (said she) it is unreasonable, but you ask me a request more unreasonable, to satisfy you in a thing, for which I shall not only burn one hour, but for ever and ever in the fire of hell. The like story is that of a young man, who every time he felt lust to arise in him, he would run to the fire, and put his finger in the flame, and scorch his finger, and then would reason with himself, and say, O my soul, and O my body, if thou canst not endure a minutes time to hold thy finger in the Fire, how wilt thou endure to all Eternity, to have not only thy finger, but thy whole body, in hell flames? And by this means (as he saith of himself) he got much strength to mortifie those burning lusts within him.

1 Pet. 2. 11.

4. Looking unto Jesus in his death. Art thou troubled with a spirit of uncleanness? go to the Crois of Christ, contemplate his death, consider seriously and sadly his bitter, shameful, painful sufferings, and then cry, O that virtue may come out of this death of Christ to mortifie my lusts? Certainly there is a conveyance of mortifying virtue flowing into the soul, in the time of its viewing, eying, contemplating, reflecting, upon Christ crucified, Christ lifted up, and this comes from the secret presence of God, blessing this our looking upon Christ, as the Ordinance by which he hath appointed to make an effectual impression upon the heart. It may be when all is done, this sin as to some bubblings within, will not die or cease in thee altogether, only through the grace of Christ it shall not reign, it shall not have dominion over thee, Christs death will kill it by degrees, and be thankful for that.

5. The last Ordinance I shall name, is marriage, and the due and lawful enjoyment of it. This is a principal end of marriage, to keep a man chaste; It is good for a man not to touch a Virgin, nevertheless, to avoid fornication, let every man have his own wife. 1 Cor. 7. 1, 2. And if this prevail not, see whether thou hast not been guilty of uncleanness before marriage; if so, thou must truly repent of it, for marriage without repentance, abates not the power of lust. Be in the practise of all the particulars mentioned before, avoid all occasions of lust, set a guard on thy senses, for thou mayst be drunk with thy own fountain, if either in eye, or ear, or tongue, or hand, or out of time, or out of measure thou abusest thy self; set thy affections of desire and love, and joy on Jesus Christ, take heed of idleness, and idle company, keep under thy body

body, be in use of holy Ordinances, bring the unclean devil to Christ himself to be cast out, and if the Word, or prayer will not do it, add fasting to all, and either ordinary or extraordinary duties God will be seen. And if ever thou diest to lust in thy affections, and in thy conversations, if ever thou gettest the victory and God ease thee of thy vexation and give thee a chaste mind, to thy content and comfort. Oh! remember to be thankful, lest the temptation come again, and bring seven temptations with it worse than himself.

S E C T. X.

Of Satans temptations to Pride.

Psal. 138. 6.

Gen. 3. 5.

SOME men are naturally, and by disposition profane to pride; not that any one is free, but some are more prone than others. Indeed there is a great dispute, which is the Master-sin in every man? No question (as we have said) in every one is some one sin, which carries one way, another another way; and this sin, whatsoever it is, ariseth from Complexion, Education, Condition, and other causes, and occasions, which often varies, as the temper of our bodies, and the order of our estate doth change: Hence this year it is one sin, and seven years hence (as every seventh year there is a sensible change in the humor of the body) it is another sin. But that sin of all sins, which runs through all ages, and through all the race of mankind, it is Pride; and in this respect, this is the Captain sin, the most general and universal sin in all the world: Unbelief may have that name, and be well called our Master-sin, in respect of Justification; but the chief sin which is our greatest moral vice, and carries continually the greatest power with it, in respect of Sanctification, it is this sin of pride. All other sins do a kind of homage to pride, as to their King and Lord: other sins that we (speaking from feeling) do call our Master sins, are made use of by God to humble his Saints, and to eat out this sin, and therefore this sin of pride is in that respect also the chiefest sin. As we say in trees, there is a master-root, so in original sin the master-root is pride, and therefore God that resists all other sins, is said especially to resist this sin after off, he cannot abide the sight of it. Now Satan that knows this full well, labours with might and main to provoke all men to this sin; it was his own sin, the very sin that made him of a blessed Angel a cursed devil, and therefore he chiefly labours to derive this sin to all the sons of men; and indeed he so far prevailed on our first parents, by telling them, *Ye shall be as Gods*, Gen. 3. 5. that ever since this sin hath claimed a kind of Regency in the hearts of all; as we are sinful, so we are all proud, all would be flattered into an esteem of themselves, *ye shall be as gods*, is a temptation to all sorts of men: Hence we say, pride is a weed that grows in every ground, yea, on humility it self. Do we not see men pretend to humility for their greater rise in the world? what self-denial and hardship will men and women endure for this very sin? witness, naked breasts, and naked arms, and naked shoulders, we all hold of *Adam in Capite*: Pride was the first and great sin in Adam, and so it is in all his seed; we had this lust from him, and he had this lust from the Angels: O the pride of Angels! it gives them their fall, and O the pride of Adam! it gave him his fall; and O the pride that is in us! and therefore without repentance we also may perish by this Epidemical sin.

S E C T. XI.

Of our wrestling with Satan to overcome this sin in some particulars.

THAT by Gods grace we may be able to wrestle with Satan and this sin: We may do well to observe some things in particular and then deal with it in general.

1. In particular: Pride is either conversant about carnal objects, as pride of beauty, strength, riches, apparel, &c. or about spiritual objects, as pride of gifts, graces, priviledges. I shall speak to both these.

1. For the former, as the objects are several, so in respect of them severally consider thus.

1. For beauty consider thy beauty is but skin deep; and never was any so beautiful, but

but the flowers of the field, such as the Rose and Lilly, do in beauty of colours go beyond them: This made the wise man say, *Favour is deceitful, and beauty is vanity, but a woman that feareth the Lord, she shall be praised;* that is the true comeliness, and best beauty, which a picture cannot express. *Art thou fair and beautiful (saith Chrysostome) why this is the glory of Dawes, and not of men; thou art not fairer than the Peacock, or the Swan; do we not see harlots, and effeminate men have a great share in this glory?* Besides, what loathsome matter lieth hid under this fair skin? what filthy excrements are they that issue out of the nose, eyes, and ears, and pores, and other passages? if the fountain within were but viewed whence all these come, how might this humble thee! I may add this ill of beauty, it is used most frequently by the devil for a bait to sin, it is a shining flame to set mens hearts on fire with unlawful lusts: But if there were nothing else, alas! to what purpose art thou proud of a thing so mutable, a little scratch impaireth it and a greater wound doth quite deform it; a days sickness doth much abate it, or if it be but of a weeks continuance, it doth quite deface it; yea, so fading is it, that a little Sun-shine robbeth us of it; or if it be preserved from the violence of extraordinary accidents, yet time will by little and little steal it away: When old age cometh, it ploughs deep furrows in the most beautiful visage; it changeth the colour, and when death comes, the most amiable countenance will be so deformed, that they who most admire it, will then loath it. Oh that thou wouldst turn the edge of thy affections from this earthly trash, to spiritual and heavenly beauty! Oh that thou wouldst mind the beauty of the mind, which consists in virtue and the sanctifying graces of Gods spirit! Old age shall never make any wrinkles in the face of this, sickness shall never hurt this, violence shall not deface this, grief and sorrow shall not impair this, death it self shall not blemish or disgrace this, but rather it shall Crown this beauty of grace with the beauty of glory.

2. For strength consider, this is common to men and beasts: How vain is it therefore that any should be proud of such base vanities? *Art thou strong (saith Chrysostome) and art thou therefore proud? why the Lion is harder than thou, and the Boar is stronger than thou; yea, robbers, thieves, ruffians, and thy own servants, excell thee herein, and dost thou think this is a thing praise-worthy?* Thou art strong, but can this deliver thee from those innumerable dangers unto which this frail life is daily subject? *The King is not saved by the multitude of an host, neither is the mighty man delivered by his great strength;* it can neither defend thee from the Judgments of God, nor from the assaults of the devil; it can neither deliver thee from sickness nor death. Oh that thou wouldst be strong in the Lord, and in the power of his might! Oh that thou wouldst put on the whole Armour of God, that thou mightst be able to stand against the wiles of the devil! why, this is strength to purpose, whereby thou mightst be able to do all things through Christ that strengtheneth thee: Hereby thou mightst stand manfully in the day of battle against all the assaults of thy spiritual enemies; bodily strength without this is little worth: oh! what will become of thee in the day of tryal?

3. For riches; consider thy riches will not avail in the day of the Lords fierce wrath: What is a fat portion to a lean soul? outward things never mend us, but often worsen us, for amiah to be proud of riches, it is as if an horse should be proud of his trappings, thy riches are but thorns, which unless a man hold warily, he is sure to be pricked. Hence are so many Epithetes of riches in Scripture, that they may wean our affections from priding in them, as *the Mammon of unrighteousness, the riches of the world, the deceitfulness of riches.* Augustine adds; that they are an evil master, a treacherous servant, fathers of flattery, sons of grief, a cause of fear to those that have them, and a cause of sorrow to those that want them. Oh that men, Christians, Professors of Religion, should even be choaked with these thorns, or intangled with these snares, or especially overtaken with pride, of such sordid, carnal, worldly things!

4. For apparel; consider, that this was the effect of sin, had our first parents continued in their state of innocency, they had remained glorious in themselves, but sin brought shame; and this shame they would cover by the help of garments: What then is our apparel but a daily Monitor to call our sin and shame to remembrance? Oh that men should vaunt themselves in this vanity! As if a thief being adjudged to wear an halter for his crimes, should make him one of silk, or golden twist, and because it glitters should presently grow proud of that, which indeed should humble him: Why, our apparel is the very sign of our sin, and shall we convert that which is given us to hide our sin into sin it self before Adam sinned, the most glorious garment

Pro. 31. 30.

Chrys. ad pop.
Hom. 40. Tom. 4.

Psal. 33. 16.

Eph. 6. 10, 11:
Phil. 4. 13.

Luke 16. 9.

1 Tim. 6. 17.

Mat. 13. 22.

1 Tim. 2. 9.
1 Pet. 3. 3.

ment would have been to him but as a Cloud to the Sun; and after *Adam* sinned (to put him in mind of his sin and shame) God clothed him not with silks or velvets, curiously imbroidered with gold and silver, but with beasts-skins; surely this was to humble him, and not to puff him up with pride; this was to mind him of his brutish condition, yea of his frailty and mortality, seeing the creatures, for his sake, were already subject to death and vanity: Oh that thou wouldst mind the Word, which bids thee *array thy self with shamefastness and modesty, not with broidered hair, or gold, or pearls, or costly apparel!* Oh that thou wouldst consider thy self a pilgrim upon earth, and therefore thou shouldest not go as a Citizen, or Courtier of this world! Oh! that as a Noble man would be ashamed to borrow cloaths of a begger, so thou wouldst rather be ashamed, than glory in the ornaments which thou borrowest from inferior creatures, as from one his fleece, and from another his skin, and from another his feathers, and from another his bones, and from another his entrails, excrements, what not? why alas, beasts, and birds, and silly worms, have the first title, and most natural interest to all thou wearest, and thou comest to it only by conquest, violence, and force of arms? Oh that thou wouldst remember, that thy gay apparel doth not make thee more religious, humble, just and temperate, it doth not abate thy pride, but rather increaseth it, it doth not extinguish the heat of lust, but rather inflames it; it doth not warm thy heart with charity nor expel the force of Satans darts, but rather causeth thy love to freez, and lays open thy soul to Satans blows! A vicious man adorned with glorious garments, is like a dead corps stuck with flowers, or like the stately Temples of *Egypt*, which had the outward Courts, Porches, Walls, and Roofs richly adorned with Gold, and Silver, and curious carving and engraving, but if a man went into the inmost parts, to see the Idol which was there worshipped, instead of some stately Image set out according to the rest of the bravery and pomp, he could find nothing but the base picture, or resemblance of some Cat, or Crocodile, or ugly Serpent: These men who load themselves with costly apparel, if this outward glory were but removed, and they more narrowly search't into the inmost Temple of their hearts, instead of Gods Image shining in his Spiritual Graces, we should find perhaps Crocodiles, and Serpents, lusts, and pride, and wantonness, and immodesty, and such like sins. O that men professing mortification, should ever be thus vain!

2. For the other objects of pride, as they are more spiritual, so it concerns Christians to be more heedful: A meer natural man is proud of his beauty, strength, riches, apparel, or the like; but a Christian is chiefly prone to be puffed up with higher and more raised perfections, as being more suitable to his Christian calling. Now as these objects are several, so in respect of them severally consider thus—

1 Cor. 4. 7.

1. For gifts; consider, these gifts are not thy own, but Gods, and not for thy self, but for others edifying, and one day thou must make a reckoning for them all: And what art thou proud of anothers bounty given on these terms? Suppose a man should leave a Chest of money in thy hands, to be distributed to others, what folly were it to put it into thy own Inventory? *Bernard* was much troubled with this temptation, when even in preaching, pride would be whispering in his ear, *Bene fecisti Bernardus; O well done Bernard.* But he was humbled for this in the midst of his Sermon, being interrupted by Satan, he turned to him, and spake these words, *Non propter te hoc opus captum est, non propter te, nec in te finiatur: This Sermon was not begun for thee, nor shall it end in thee.* Pride is a worm bred in the Rose, and the more parts men have, the more doth this disease increase: But oh consider that of the Apostle's. *What hast thou that thou hast not received? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?* *Matthew Paris* relates of a great Scholar, much admired for his learning, that in his Lectures once in the Schools, proving the divine and humane nature of Christ with great applause, he most arrogantly said, *That Christ was beholden to him for that dispute, and that he owed (as it were) his Divine Nature to his Learning;* upon which blasphemy he was immediately stricken with ignorance, and such sottishness, that he was afterwards taught the Lords prayer by a little child: Oh that men should ever pride themselves about notions and apprehensions? Oh that men should forget the account they must give and make of every talent! It may be thou hast a great measure of gifts, Oh take heed! for if thou dost unprofitably bury them, or abuse them unto sin, the greater and more fearful shall thy condemnation be: *the Servant that knoweth his Masters will, and doth it not shall be beaten with many stripes.*

Luke. 12. 47

2. For

2. For graces; consider, they will not justify, they cannot save, why then art thou proud of thy own righteousness? those who have had more to shew than thy self, have thrown away all, and gone a begging to Jesus Christ. Read Paul's Inventory, though I might have confidence in the flesh, if any man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee, concerning zeal persecuting the Church, touching the righteousness which is in the Law blameless; and what of all this? Why, all this was nothing, what things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them as dung that I may win Christ, and be found in him, not having my own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith. I am not against graces, and gracious actings but I am against pride in them, or trusting to them: Certainly grace will never thrive this way. One observes, that some have a long time been professors, and yet come but to a little growth in love to God, humility, heavenly-mindedness, mortification; and tis worth the digging, to see what lies at the root of their profession whether there be not a legal principle that hath too much acted them; did they not think to carry all with God from their duties, services, graces, or gracious actings? Alas this is as so much dead earth, which must be thrown out, and Gospel principles be laid in the room thereof. Methinks I am in this taken with the Author, and therefore hearken to his advice, try but this course, and see whether the Spring of thy grace will not come on apace. David gives an account how he came to stand and flourish, when some that were rich and mighty, on a sudden withered, and came to nothing; Lo this is the man that made not God his strength, but trusted in the abundance of his riches, but I am like a green Olive tree in the house of God, I trust in the mercy of God for ever and ever. Whilst others trust in the riches of their righteousness, and services, and make not Christ their strength, do thou renounce all, and trust only in the mercy of God in Christ, and then shalt thou be like a green Olive tree in the house of God.

3. For privileges, such as spiritual comforts, sense of pardon, manifestations of Gods love, &c. consider, these were given (if ever they were given) to humble thee and not to make thee proud. It is true that in the best of Saints, there remains such dregs of corruption unpurged, that the devil often makes these privileges an occasion of pride; and indeed the Lords lets us see our proneness to this sin, by the short stay he usually makes when he comes in with any such discoveries: A short interview of heaven now and then cheers up a Christian, who had he but a constant shine, he would forget himself, and grow too wanton: Was not Paul in danger of pride from his short rapture? but therefore it was but short, and God gave him a prick in the flesh to keep him down: If ever comfort abounds, and God dandles thee on the knee of his love, take heed then of this sin of pride; it is God's meaning by this to cheer thee a little, but then to humble thee, and not to puff thee up: As when he gave Manna to Israel in the Wilderness, it was not to swell them, but to humble them, who fed them in the wilderness with Manna which they fathers knew not, that he might humble thee: So when God gives out his spiritual comforts, his end is: and his meaning is to humble thee; how can that be? why, if not in the gift, yet in the manner of his giving it, thou may'st see it: If the Israelites could not see any thing in the Manna to humble them, for it was not mean food, but delicious food called Angels food, yet in the manner of dispensing it from hand to mouth, in giving them every day their portion, and no more, in keeping the key of their Cup-board (as one speaks) and making them to stand to his immediate allowance, in this they might know that his purpose was to humble them; thy privileges are precious and rare things; it may be thou art weak in grace, or thou art in the beginning of a new and Christian course, and lest thou faint in the way, the Lord is pleased sometimes to take thee up in his arms, and to give thee the kisses of his mouth, but presently he lets thee down again, and makes thee feel thy feet in the ordinary way of duties and his very cherishing thee is to humble thee: Dost thou not see thy weakness by his carrying of thee in his arms? Weak children are often in the mothers lap, then those that are strong, and it is but a while, a very little while, that he thus deals with thee. Oh then take heed of pride lest he send thee a prick in the flesh to let the blood, or a devil out of hell to buffet thee soundly for thy pride; if he thus dealt with Paul, how much more may he thus deal with thee? Oh consider of this.

Phil. 3. 4, 5, 6, 7, 8.

V. 9.

Gurnall in his Christian warfare.

Psal. 5. 1, 7, 8.

Deut. 8. 16.

Psal. 78. 23.

S E C T. XII.

Of our wrestling with Satan in general, to overcome this sin.

BUt as thus I have dealt with some particulars, so I would propound some general rules, which may indifferently serve for every latitude, meridian, or elevation of pride As—

Lam. 4. 10.

Job. 42. 6.

1 Kin. 19. 13.

Revel. 4. 10.

Jsa. 6. 5.

Psal. 51. 3.

Psal. 131. 1, 2.

1 Tim. 1. 15.

Pro. 30. 2.

Dan. 5. 21, 22.
23, 25.

Job. 37. 22.

Psal. 76. 12.

Matth. 11. 19.

1. Press into Gods presence; consider of Gods greatness, purity, holiness, perfection, Majesty: A sight of his glory were enough to humble thee, and cast thee down into a depth of Dragons. To this purpose we are called on, *to humble our selves in the sight of God*: A light of God is it that makes the creature shrink into nothing: Now mine eye seeth thee (saith Job) wherefore I abhor my self, and repent in dust and ashes, This made Elisha to wrap his face in a mantle: this made the Angels cover their faces and feet; this made the twenty four Elders to cast their Crowns before the Throne of the Lamb. Nothing will more pluck thy plumes of pride, then a serious view of the glory of God, as the stars vanish when the Sun appeareth, so will our poor candle when the glory of God ariseth in our thoughts: Come then look on him, and be humbled, that a creature so vile (as thou wilt then appear) should ever be proud; Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts.

2. Note that sin especially, which all thy life long hath been of most infamy, and dwell upon it: David once fell foully into adultery, and therefore he cried, *My sin is ever before me*; it kept him very low, Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise my self in great matters, or in things too high for me: I am even as a child that is weaned of his mother, my soul is even as a weaned child. Paul was once a persecutor, and injurious, and therefore he cries, *O I am the least of Saints, and the greatest of sinners*: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief. Men are proud, because they know not themselves; when Agur had but studied himself, he cries *Surely I am more brutish than any man, I have not the understanding of a man*. If we would but examine our selves, and call to mind our foulest sins, and most irregular practises, these would be as the Peacocks feet to pull down our plumes. O who could be proud whilst he were raking in the filth of his most noysome lusts?

3. Observe Gods Judgments on pride, either on thy self or others. Nebuchadnezzar's pride made his heart like the beasts, so that his dwelling was with the wild asses, they fed him with grass like oxen, and his body was wet with the dew of heaven. And as on him, so Gods Judgments fell on his Son, for so it follows, *And thou his Son, O Belshazzar, hast not humbled thine heart though thou knowest all this, but hast lifted up thy self against the Lord of heaven, and therefore God sent the writing, MENE, MENE, EKEL, UPHARSIN*: Are not these terrible examples? With God is terrible Majesty, saith Job: *He shall cut off the spirit of Princes*, saith David; he is terrible to the kings of the earth; he cuts off their spirits that are proud, in Hebrew he slips them off, as one would slip off a flower between his fingers: And thus he dwelt with Pharaoh, Antiochus, Herod, and other proud Tyrants. Attilas King of the Huns proudly gave out, that the stars fell before him, and the earth trembled at his presence, and he would be the scourge of all Nations, but shortly after he died by a Flux of blood, breaking out at his mouth, which choaked him on his wedding day.

4. Looking unto Jesus, and conform to him, yea, by faith draw out the spiritual virtue of an humble Christ: Christs example, is not only directive, but full of virtue: the very hem of his Garment, believingly touched, would cure this blood issue: Was not this Christs own lesson? *Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls*, q. d. Learn of me, for I am lowly, I am sent by God the Father into the world, and this is one special end that I am sent into the world for, even to hold out unto the world a pattern of humility, I am appointed as a great Ordinance of God the Father to hold forth this, and therefore look on me, and be ye lowly, as I am lowly: Surely good reason we should be as he was, lowly, as he was lowly, and humble, as he was humble: When Rebecca came to Isaac, and she saw him walking in the field, and asked the servant who it was, and he said it was his Master's son, presently Rebecca lighted down, and goes on her feet, she would be as he was; he walked, and Rebecca would walk too: It is good reason that the Spouse of Christ

Christ, should be lowly as Christ; and therefore saith Christ, Learn of me, look on me, write after me, let the same mind be in you, which was in me; Every Christian is united to Jesus Christ, and should be acted by the same Spirit that Christ is: *Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself.* Now let this mind be in you. As pride is the resemblance of the devil, which brought him to ruine, so is humility the resemblance of Jesus Christ, which brought him to honour, O then let this mind be in you, which was in Christ! look at him in all the particular acts of his humility, and by faith draw virtue out of all those acts.

5. Let every act of pride be accompanied with a subsequent act of humiliation: If thou canst not prevent this sin of pride, yet check it so soon as ever it ariseth. This was *Hezekiah's* course, after he was sick, and restored to health, he forgot himself, and rendred not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him, and upon Judah and Jerusalem, notwithstanding, *Hezekiah humbled himself, for the pride of his heart (both he and the inhabitants of Jerusalem) so that the wrath of the Lord came not upon them in the daies of Hezekiah.* It is high time to be humbled, and lye low, when thou hast committed such a sin, as to provoke God to wrath: *Hear ye, and give ear, be not proud, for the Lord hath spoken. — But if ye will not hear, my soul shall weep in secret places for your pride.* If pride go before, humiliation must follow after; *Be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy to heaviness; humble yourselves in the sight of the Lord, and he shall lift you up.*

2 Chro. 32. 24;
25. 26.

Jer. 13. 15. 17.

Lam. 4. 9. 10.

6. Treasure up some holy principles, and keep them fresh and ready in thy thoughts to quell this sin: when we would suppress weeds; we usually sow the contrary seed; so have thou at hand, and in mind, some contrary seed, some holy principles. I shall instance in these two.

1. Pride is the fore-runner of ruine; it is a Proverb as true, as commonly spoken, that *pride goes before a fall.* Indeed Solomon in his Proverbs gives that for one, *pride goeth before destruction, and an haughty spirit before a fall;* and therefore he pourtrayed the proud man to the life, that pictured him snatching at a Crown, and falling, with this Motto, *Sic mea fusa sequor.*

Pro. 16. 18.

2. Humility is the way to glory; this is often inculcated by our Saviour, *He that humbleth himself shall be exalted:* We are all by nature proud (as we have heard) we should all be exalted; how is it then that we forget this principle, *The way to rise, is to fall;* God gave us a pattern of it in Jesus Christ: First, he emptied himself, and humbled himself to the death of the Cross, wherefore God hath highly exalted him, and given him a Name above all Names. I know not any good, but humility is a means to obtain it; am I in trouble? and would I have deliverance? *The Lord heareth the desires of the humble:* Am I in a place of honor? and do I fear a fall? *A mans pride shall bring him low, but honour shall uphold the humble in spirit.* Though places of advancement be slippery; yet the humble shall be upheld: Am I disconsolate? and would I see more of God, and of his favour and love? he that is in the lowest pits, sees stars in the day time, *the Lord will revive the spirits of the humble:* Would I be advanced not only on earth, but in heaven? *whoever shall humble himself as a little child, the same shall be greatest in the Kingdom of heaven.*

Luke 14. 15.
18. 14.

Phil. 2. 5. 6. 7.
8. 9.

Psal. 10. 17.
Pro. 29. 23.

Isai. 57. 15.
Matt. 18. 4.

O think of these principles! pride leads to hell, but humility to heaven: It was an answer that a Philosopher gave to one that asked him, what God did in heaven? *Why,* said he; *He is beating down the proud, and lifting up the humble.*

SECT. XIII.

Of Satans temptations to passion, or anger.

Others are of cholerick dispositions, and so prone to passion or anger, that they break all Rules, both of Reason and Religion; now Satan that observes their temper, puts on, to make them more raging; fierce, and furious; Satan still hath a great hand and stroak in every sin, he can easily make use of our bodies, by commotion of the humours, he can stir us up to uncleanness, passion, revenge, and all other sensual lusts: Hence carnal desires are called *his lusts,* Joh. 8. 44. and giving place to

Ephes. 4. 26.

anger, is in the Apostles language, *a giving place to the devil*, Ephes. 4. 26, 27. Indeed the Heathen, who understood not the operation of the devil, thought all our conflicts were against internal passions, but my Text is clear, *We wrestle not only against them, but against Principalities, and Powers, and Rulers of the darkness of this world, and spiritual wickednesses in heavenlies*. I shall not deny, but sometimes we begin the temptation, and sometimes Satan; as Zannard speaking of the outward power of the devil over tempests, *Sometimes*, said he, *he may raise the matter, at other times the matter being prepared, Satan may adjoyn himself and make the tempest more impetuous*. And yet for all this, it must be granted, there is a just, and harmless and holy anger, *Be ye angry, and sin not*, saith the Apostle. Thus Jacob was angry, Gen. 30. 2. and Moses was angry, Numbers 16. 15. and Nehemiah was angry, Neh. 5. 6. and Jeremiah was angry, Jer. 6. 11. and Christ himself was angry, Mark 3. 5. But this passion of anger I speak of, it is that which is unjust and sinful, it is anger which gives place to the devil, it is an anger which misles in object, time, measure, end, and other circumstances. Give me leave but a while to insist on these, and then you will know what anger is sinful, and what anger I mean.

1. It is such an anger as misles in respect of the object; holy anger hath a right object, as matters of Reason, Religion, the honour and glory of God, and of Jesus Christ, but sinful anger is either exercised about nothing: Thus many are angry, and they know not wherefore; *there's a great deal of cry (as they say) and but little wool*; or it is exercised about every thing. Thus every trifle, every toy, any thing in the world, that falls out in the least manner against their minds, puts many into anger; or it is exercised against some excellency that God hath bestowed upon others more than themselves: So Saul was angry with David, and Cain was angry with Abel: When Tygers smell the fragraney of spices, they are put into a rage or fury (as sometimes you have heard) so many were angry at the graces of Gods Spirit which they observe in others: These, and such like are the objects about which sinful anger is conversant.

Pro. 4. 17.
Eccles. 7. 9.Pro. 14. 29.
Lam. 1. 19.

2. It is such an anger as misles in respect of time: holy anger is deliberate, seasonable, and short; but the anger which the devil set on, it is 1. Sudden and indeliberate: Thus many men and women have tender spirits, or gun-powder spirits, as soon as ever the fire comes to them, they are all in a flame: Against this, saith Solomon, *he that is soon angry dealeth foolishly; and be not hasty in thy spirit to be angry, for anger resteth in the bosome of fools*. From this hasty anger, we call the passion of anger *hastiness*; such a man is an *hasty man*, or such a woman is an *hasty woman*. Now this is folly, saith the wise man: *He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly*. Wherefore my beloved brethren, let every man be swift to hear, slow to speak, and slow to wrath.

Mat. 5. 24.

1 Tim. 2. 8.

Holy anger is slow wherein it imitates God, but sinful anger is sudden. 2. It is unseasonable; thus many are angry in the presence of others, who should not see it, or they are angry, when they see others angry before them. This minds me of the counsel that one gave to a young married couple, who were both of passionate and cholerick spirits, that they should be sure not to be angry together, it cannot be good to add heat to fire; or they are angry when they are about to perform a duty, this is the devils season; many are angry, either before Sermon, or after Sermon, or, it may be, immediately before or after prayer, to these, saith Christ, *first be reconciled to thy Brother, and then come and offer thy gift*. And of these saith the Apostle, *I will therefore that men pray every where, lifting up holy hands without wrath*. This wrath, at such a time, is an imploying and heavy hinderance, which clogs and clips the wings of a prayer, that it can never be able to ascend up into heaven; and therefore this anger is very unseasonable.

Ephes. 4. 26.

3. Sinful anger is constant, it abides too long, the Sun goes down upon it; when the Apostle said, *Be angry, and sin not*; he adds, *let not the Sun go down upon your wrath, neither give place to the devil*. A man that retains his anger longer then evening, gives place to the devil. Many can say, shall I give way to my enemy? shall I yield to him who hath done me such and such wrong? but they little consider, that in retaining their anger, they give way to the devil, they yield to the devil. What? is it not better to yield to your brother, though you inferior, then to yield to the devil? shall men live as if they drank no other waters, but of *Maspha* and *Meriba*, of the waters of strife? as the Church said concerning God, *With the reservation of anger for ever?* so may I say of such, *will they reserve their anger for ever?* Surely this anger is sinful, in respect of time.

Jer. 3. 1.

3. It is such an anger as misses in respect of measure; holy anger keeps within compass but so doth not this, nor do I wonder, for amongst all the affections or passions of the mind, there is none more like to abound in measure, than the passion of anger, it is a fiery passion, and fire, we know, is apt to exceed: how great a fire will one sparkle kindle?

4. It is such an anger as misses in respect of the end; holy anger hath right aims and ends, as the glory of God and good of Souls: but what is the end of this anger? what is it a passionate man aims at? If I may answer for him, either he aims at this, that he may satisfy a peevish spirit, or he aims at this, that he may bring others under him, or he aims at this, that he may be esteemed of others as some-body in the world; or he aims at this, that he may have his will another time: These are the chief ends of a passionate spirit: But oh it is otherwise with a gracious spirit! such a one may be angry sometimes, but it is not to satisfy himself, but to bring things into order, it is not to subject others under him, but to bring all under God; it is not to appear some-body in the world, but that the glory of God may more appear; it is not to have his will more at another time, but that Gods will may be done on earth as it is in heaven, it is not that he may avenge himself, but that he may do good to others, never aiming more at the parties good than he is angry withal, than at that very time when he is most angry. Now you may see what anger I inveigh against, and what anger it is which gives place to the devil.

SECT. XIV.

Of our wrestling with Satan to overcome this sin.

IN resisting Satan, and this sin, do you wrestle thus.—

1. Be you humbled for what hath been past; were you but humbled for sin in general, it would much meeken your spirits; but were you humbled for this particular sin, in that your lives formerly have been so peevish, and pettish, and passionate, oh the good you might get by this humiliation! is not this the way to mortify sin at the heart-root? as when weeds are moistened at the root, then is the time to get them up, and not when all is dry: So when the heart is humbled for this sin at the root, when the heart is bedewed with tears of repentance, and becomes soft and fleshy, which before was stony and hard, then will this sin up, or be mortified with far more ease. Lay this humiliation as the foundation of all other helps, many being convinc'd that such or such a thing ought not to be done, they resolve presently they will do so no more, but they bottom not their resolution upon humiliation, and so all comes to nothing, but as the morning dew it quickly vanisheth. O begin here, repent of sins past, of former pettishness and peevishness of spirit, and upon this foundation we may comfortably hope the building may stand, notwithstanding the rain, and floods, and winds that may beat upon it.

2. Resolve and renew your resolutions and covenants with God from day to day: it may be you find that naturally you are overcome with passion, and therefore each morning think but thus with yourselves, *I may meet with occasions this day to disquiet my heart. I have had experience, that though the day hath been fair in the morning, yet it hath been foul before night; I see I am weak, I have sometimes promised and covenanted with God against this sin, but I have been overcome again and again, I will now therefore in the strength of Christ resolve that this day, whatsoever falls out, I will bear it quietly, and if I be wronged, I will implead in the next day, or the next opportunity, only this day I will retain my quiet of spirit.* Why thus would you resolve, and renew your resolutions from day to day, who knows but it might gain upon your hearts to overcome passion? and if a little were but done for the present, yet would it not be so hard as now it is to overcome it afterwards.

3. Set an high price upon the quietness of your spirit, *better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.* There is as much difference betwixt quietness and strife, as betwixt a stormy, dark, tempestuous night, and a calm, sweet, Sun-shiny, Summers day: When the Apostle speaks of the ornament of a meek and quiet spirit, he adds that in the sight of God it is of great price; other graces are precious with God, but a meek and quiet spirit is in the sight of God of great price, it is worth a great deal, it is a Jewel of great worth; Kings, and Princes, and Nobles

Nobles, wear Jewels sometimes worth thousands of pounds, but every meek man and woman that goes up and down; though never so poor, yet they wear a Pearl worth a world; thus God esteems it, and so should we also. Tell me you that bear crosses with a quiet and meek spirit, do you not find a great deal of comfort in this quiet and meek frame? why then say, *It shall cost me dear, but I will keep this frame*: If a man should throw dirt at you, and you had a golden ball in your hand, would you throw that away, because he throws dirt at you? What if others cast upon you reproaches and froward words? they have no other weapons for themselves, they scarce ever knew in all their lives what the sweetness of a quiet spirit meant; oh but you that fear God, and whom God hath adorned with the graces of his own Spirit, do you prize a quiet spirit at an high rate, do you suffer for it, for there is much good in it.

4. Remove the occasions of anger; as *Corys* King of *Thrace*, when one brought him curious vessels, but brittle, (I suppose of glass, or the like) he commended their rare workmanship, yet presently brake them, lest (being of an hasty nature) when his servants by any accident had broken them, he should have been excessively angry. When *Saul* cast a Javelin at *Jonathan* to smite him, then *Jonathan* arose from the Table, and would eat no meat in *Sauls* presence: It is our wisdom to get out of the company of such as have offended us, as *Jonathan* did, rather then sinful anger should break out. Or —

5. If the occasion cannot well be removed, then give reason leave to interpose, & divert. It was good counsel which *Athenodorus* gave to *Augustus* that when the object and occasions of choler were in his eye, he should not be moved before he had pronounced over the letters of the Alphabet: When the mind is diverted, there may be some room to deliberate, & therefore in this case, divert to some other business, company, pleasant employment, thoughts of content; these are notable coolers, and very convenient to slake this passionate fire. As Physicians observe in bleeding, when a man or woman bleeds very violently at the nose, the way to stanch the blood is to let them bleed in another vein: So those that are passionate, they should labour to turn the channel of their affections another way. For instance, what? do I feel my anger stir? let me stir up fears, oh! let me have the fear of the great God before mine eyes; or doth my anger stir? let me stir up sorrow: oh! let me grieve for their sin, whereby they have provoked God more than me: or doth my anger stir? let me stir up love, I am called on to love mine enemies, and will not the heat of love, take out the heat of anger? the shining of the Sun upon a fire, deadens the fire, and surely the beams of love in my heart towards God, and towards his Saints, and towards my enemies, should deaden or weaken this fire of passion that is so strong in me. Thus by a wile (as it were) mayst thou subdue thy anger, if thou canst but turn thy affection another way.

Pro. 17. 14.

6. If diversions will not do it, then stand at the staves end, and resist this sin at its first breaking out. A little thing will quench a great fire, when the fire is new kindled, but if you stay a while, then buckets of water will not do it: *The beginning of strife is as when one letteth out water*, (I may say, as when one letteth out fire) therefore leave off contention before it be meddled withall: You are to take as great care of the beginning of anger, as you would be careful to quench a little spark of fire that is in the midst of many barrels of gun-powder, and great reason, for the fire of contention which begins at a little (if not prevented) riseth to a great deal. *Camerarius* tells a story of two brothers, who walking out in the evening, and seeing the Element full of bright spangling stars, one of them being a Glasier wished, that he had as many oxen as there were stars in the firmament; then said the other brother, and if I had a pasture as big as the world, where would you keep the oxen; he answered, in your pasture; What, said the other, whether I would or no? Yes, said his Brother, the matter was very light; but it fell out very heavy, for they presently fell to words, drew one upon another, and killed one another: Do we not see many neighbours fall out about very small matters? and if some wife man in the beginning did but mediate between them, how easily might they be reconciled? otherwise the fire kindles to such a flame, that few or none know how to extinguish it, or to make them friends.

7. Be convinc't it is much better to bear wrong, then to be sinfully angry for wrong: In bearing wrong there is no danger of Satans hurt; but for the devil to come and tempt thee by this or that wrong to be in a pet or angry fit there lies the danger: It is *Augustines* expression, when the Fowler hath set a net to catch Fowls, then he comes and throws stones in the hedges to fright the Birds out: So when the devil hath set his nets and

and temptations to catch poor souls in, then he sets others on to do them wrong, that so he may take them in his net. Oh take heed now of anger! take heed now of the net that the devil hath on the other side of the hedge; it is better to suffer wrong from another than to suffer sin in thy own soul. But how must I do if I be injured? I answer: 1. Look on God, and consider all thy wrongs and unworthy usages are ordered by God, for thy everlasting good; this very one thought, *that God is the principal Agent*, kept fresh and on foot in thy mind, will be of Sovereign power to cool and beat back any intemperate anger, yea, and make thee say to God with David, *I was dumb, and opened not my mouth, because thou didst it.* Thus Joseph looked beyond his brethren's barbarous dealing with him, and said, *The Lord sent me before you.* Thus Job looked beyond the *Caldeans* lawless outrages, and said, *The Lord hath taken away.* Thus David looked beyond Shimei's dogged rancour, and said, *The Lord hath bidden him to curse.* Thus Jesus Christ himself, blessed for ever, looked beyond the Pharisees, Priests, Jews, Judas, and the Soldiers, to his Father's Cup: *This Cup which my Father hath given to me to drink, shall I not drink it?* In case of injuries, say thus in thy self, *This is from God for my good*; as sometimes old Eli said, *It is the Lord, let him do what seemeth him good.* 2. Look on man, and make the best construction thou canst of any wrong done by him; if the party that hath wronged thee be a young man, impute it to his rashness, and want of experience; if he be an old man, impute it to his weakness, *senes bis pueri*, old men are twice children; he might do thee wrong, and yet mean thee no harm; if he be a good man, impute it to some mistake, for certainly he would not purposely do thee an evil; if he be a wicked man, impute it to the enmity betwixt the seed of the Woman, and the seed of the Serpent; if he do thee harm, say, it is no more than thou expectedst from him. If thus thou wouldst make the best construction of every thing, how mightst thou overcome passion, and procure to thy self a great deal of peace and patience all thy life long.

8. Take unto you the Sword of the Spirit, which is the Word of God: Satan provokes men that they may be provoked, he would have them yield to anger, & then they yield to him; but that you may wrestle and prevail, take up your weapons, have your sword (which is the Word of God) in your hands and heart: It is the Sword that slays corruptions, and satanical temptations, as David said of Goliath's sword, *There is none to that*, so may we say of the Sword of the Spirit, *there is none to it.* If you ask how may I furnish my self with this weapon? or how may I cut asunder by this sword this temptation of anger? I answer—

1. Observe the temptation: Satan usually comes in with many motions or objections, and so puts on to wrath, or makes Apologies for wrath. Now these in the first place we must observe.

2. Seek out a suitable word, and with that answer him as Christ answered, saying, *Avoid Satan, for thus it is written.* I shall instance in these two, for they are two main points.

1. Satan in thee objects, *Yea, hath God said, that whosoever is angry with his Brother without a cause, shall be in danger of Judgment: Why, alas! is it but one sin, and is it not a little one? it may be thou art passionate, but thou failest only in this; hark but what others say of thee, such a man is a very good man, only he is of an hasty spirit; or such a woman is a very gracious woman, only she is of an hasty spirit: So they say, and so I say, thou mayst be angry, and godly, hasty, and holy; and therefore sin on.*

Answer. How? angry and godly? hasty and holy? Surely if this anger be ordinary, constant and reigning, they are not consistent. Oh what need have I to look to my evidence! the word saith, *They that are Christs, have crucified the flesh with the affections and lusts:* And what are those affections and lusts, but amongst the rest *Hatred, Variance, Emulation, Wrath, Strife?* Now if these be not crucified, if these be not in some good measure mortified, how should I be good, or gracious, godly, or holy? This is certain when grace comes into the heart, it works a change, and a new frame of spirit; the Word saith, *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the fatling together, and a little child shall lead them:* The meaning is, that ferocious spirits shall then become meek and hasty spirits shall then become gentle, grace will tame men; those that were in disposition like wild beasts, and harmless creatures, shall by this powerful work be metamorphosed and become meek and harmless. And doth Satan tell me, I may be gracious and pievish? would he flatter me that a constant, ordinary, reigning passion

Ephes. 6.17.

1 Sam. 11.9.

Ob.
Mat. 5.22.

Ans.

Gal. 5.24.

Y. 20.

Hai. 11. 6.

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nate spirit, may consist with truth of grace? Avoid Satan, for it is written, this lust must be mortified, my Lion-like nature must become Lamb-like, or I cannot be saved.

Ob. But Satan puts into thee another plea, and tells thee, that if thou art angry, thou art thereto provoked; thou couldst live quietly enough in thy family, and amongst thy neighbours, if thou wert not provoked, it is their faults that provokes thee; and not thine, that thou art thus angry with them.

Ans. Answer. How? am I angry? and may be angry, because I am provoked? what a reason is this? I would rather say, that God now calls on me for meekness, and not for anger; any one can be meek, when they are not provoked (as we say, the devil is good when he is well pleased) but if I am provoked, then is the season if ever, to exercise meekness: The Word saith, that a goodly man is like a tree planted by the rivers of water, that bringeth forth his fruit in his season: It is the excellency of Grace to work in due season, for then is every thing beautiful; and when is the due season of meekness, but only when I am provoked? or if this be a plea, why might it not be Moses

Psal. 1. 3. plea as well as mine? The word saith, They angered him at the waters of strife, they provoked his spirit, so that he spake unadvisedly with his lips: Meek Moses is now angry, and he was provoked unto it, but that will not excuse him before God; for the Word saith, It went ill with Moses for their sakes: God would never be intreated to let him go into the Land of Canaan for this very sin; and therefore avoid Satan, for it is written, If I am provoked, then is the season of meekness, or if I am provoked to anger, it will go ill with me as it went ill with Moses, and no provocation will be my excuse.

V. 32. But Satan hath thousands of pleas, and ten thousands of ways, either to put thee into passion, or to justify thee in it: it is impossible for me to instance in all, but against them all I would have thee lay up, and to make use of several Scriptures, turn them down in thy book, or learn them by heart (as we say) that thou mayst still have them in readiness, they are such as these: Pride, and arrogancy, and the evil way, and the froward mouth do I hate.—They that are of a froward heart are abomination to the Lord, but such as are upright in their way, are his delight. — Cease from anger, and forsake wrath, fret not thyself in any

Pro. 8. 13. wife to do evil. — Ye have heard, it was said by them of old time, thou shalt not kill, and whosoever shall kill, shall be in danger of the Judgment; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Judgment, — and whosoever

Psal. 37. 8. shall say thou fool, shall be in danger of hell fire. — Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Are not these Scriptures as so many swords? why, then wield them, and in the use of them cut asunder all temptations of Satan.

Eph. 4. 31. 32. 9. Set before thee the example of Christ, till thou find it to work upon, and to change thy spirit: Christ's example (if rightly eyed and improved) doth not only work morally, but efficaciously, by way of efficiency. It is reported of a Noble Earl Elstarius, that he had such a quiet spirit, that all wondred; his wife and others asked him, how he came to that meek, humble and quiet frame? To whom he answered thus, When any one wrongs me (said he) I presently turn my thoughts to the injuries that Jesus Christ suffered; and I never leave off ruminating and remembering the injuries of Christ; untill I find my heart wholly quiet. Learn of me (said Christ) for I am meek. Christians according to the example of Jesus Christ, ought to be meek ones; indeed, meekness is that Evangelical grace that Christians ought to imitate Jesus Christ in; and therefore, learn of me, saith Christ, set me before you, learn and never cease learning, till of that fulness that is in me, you receive grace for grace, even meekness for meekness.

10. Pray constantly in this, as in other like cases, pray down the sin of anger, pray for a spirit of meekness, entreat the Lord to quiet and sweeten thy froward nature, pray also for heavenly-mindedness, and thou wilt not be disquieted with worldly troubles: As the upper Region of the air is not molested with wind, rain, hail, &c. so neither is an heavenly-minded Christian, who is lifted up far above these sublunary things, afflicted with them, or perish for them: Pray also for faith, that thou mayst roll thyself upon him and his promises, who hath said, that all things shall work together for their good who love God, and are called according to his purpose: Why then shouldst thou be angry, seeing God will turn the injuries of men into blessings and mercies? Let him alone, and let him curse, it may be the Lord will look on thine affliction, and that the Lord will requite good for

Rom. 8. 28.

2 Sam. 16. 11: 12.

his cursing this day. Pray also for love, which is of more force to restrain thee from revenge, then any injury to provoke thee to anger, for *love suffers long, yea love suffers all things*: It will make thee to look upon him with whom thou art angry as a brother and therefore to forgive him, as thou wouldst have God to forgive thee; it will make thee to meditate on the unbounded mercy of God, whose virtues thou must imitate if thou art his child; he forgives thee and he forgives thy enemies their many sins, and canst not forgive them? thou standst in need of infinite mercy for washing away thy many foul offences, and wilt thou not let one drop of mercy fall upon thy brother to forgive him in some trifling wrongs? O pray for love and pray for patience, and pray for the assistance of Gods Spirit to mortifie thy anger, and to sanctifie thy nature, that thou mayst be serviceable to Gods glory, the good of thy brethren, and the furtherance of thy own salvation in Jesus Christ.

SECT. XV.

Of temptations, in respect of our outward conditions.

Hitherto of temptations, in respect of our natural dispositions; the next have a respect to our outward conditions. Now thus we are either in prosperity, or adversity; if we are in prosperity, then Satan tempts us to those sins whereto that state is most subject, as to forgetfulness of God, contempts of our poor brethren, love of the world, pride, &c. If we are in adversity, then he tempts us to the use of unlawful means, for the repairing of our estates, or to distrusting in God, or to stealing, defrauding, murmuring, repining, what not? I cannot insist on all these particulars, for intend brevity, only I shall mention one assault in reference to prosperity, and another as to adversity, and then have done with this Head.

SECT. XVI.

Of Satans assaults of contemning our Brethren.

IF we are in prosperity, it is one assault of Satan, and it is our common sin, to I contemn our brethren; the very cause of the *Corinthians*, who in their Love-feasts I carried it so unequally, that one was hungry, to wit the poor, and another was drunken, I to wit, the rich; this made the Apostle to ask them, *What? have ye not houses to eat and drink in? or despise ye the Church of God, and shame them that have not?* in the original, *them that are poor.* The very case also of the Christian Jews in general, and therefore saith James in his general Epistle to them, *My brethren, have not the faith of our Lord Jesus Christ with respect of persons; for if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile rayment, ye have respect to him that weareth the gay cloathing, and ye say to him, sit thou here in a good place, but ye say to the poor, stand thou there or sit under my footstool: Are ye not partial in your selves, and Judges of evil thoughts?* I shall not deny, but that there is an holy and warrantable respect of persons in respect of their age, calling, gifts, greatness, in the world; but when great reverence is shewed to the rich, and our poor brethren are under contempt, as if they were unworthy our company and converse, when we go so far as to esteem the wicked rich, above the godly poor, whence when we so debase the godly poor, that we consider them not at all according to their eminency in grace and high station in Christianity; but we pass by the appearance of God in them, without any mark or notice, surely this is a sin, and this is a temptation of Satan; can it be of any thing that's ought, that a respect should be had to a worldly lustre, rather than to a spiritual grace? that a gold ring should be preferred before a rich faith, doth this savour of Christianity? or rather doth it not savour of the order of these *Principalities, and powers, and rulers, and spiritual wickednesses*, here in my text? I believe devils do thus in opposition to God, and his ways; they despise the poor, and prefer the rich: but *hearken my beloved Brethren, hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom?* God and the devil are as contrary as may be; *God hath respect to the lowliness of his hand-maiden, he exalteth them of low degree, he filleth the hungry with good things, and the rich he sends empty away.* But Satan prefers wicked worldlings, and accordingly tempts others to exalt, advance, and honour them, whilest the

Psal. 163.

godly poor must be neglected, contemned, depressed, and it may be persecuted, because of their outward despicableness; to this sin are they most prone, that are great and rich and prosper in this world, what care they for the Image of God shining in mean Christians? if they be not of their rank, they will scarce look on them as men, much less as godly, and as *David* calls them, *The excellent of the earth.*

SECT. XVII,

Of our wrestling with Satan in this respect.

IF this be one of Satans stratagems for the up-setting & upholding of his own Kingdom, then you whom God hath blessed with outward estates, it concerns you to arm your selves against this temptation, and to wrestle thus.—

1. Own them that fear God, be they never so poor: Are they not the Glory of God? the Treasure of God? the Portion of God? the peculiar people of God? and what? are you ashamed of them who are gracious, because they are outwardly mean? what is this but to be ashamed of Christ himself? He was poor in the world and he preached the Gospel to the poor, and he accounts of the poor as his Members, and at the last day he will acknowledge that what is done to the poor, it is all one as if done to himself. O then be not ashamed of them, as you would not have Christ to be ashamed of you at the last day; men are willing enough to own their treasure, I must tell you, that the godly poor are the Churches treasure, and upon that account who would not own them? I remember when *Lawrence* was to suffer Martyrdom, the Tyrant that persecuted him, understanding him to be a Deacon of the Church, and a distributor of the Churches riches, he promised to himself a double prey, by the apprehension of one silly soul; thereupon he demanded of *Lawrence* where was the substance of the Church? *Lawrence* craving three days respite he promised to declare to him where the treasure might be had. In the mean time he caused a number of poor Christians to be gathered together, when the day of his answer was come, the persecutor strictly charged him to stand to his promise; then valiant *Lawrence* stretching out his arms over the poor, said, *These are the precious treasure of the Church, these are the treasure indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath his Mansion place: What more precious Jewels can Christ have, then those in whom he hath promised to dwell for so it is written, I was hungry, and ye gave me to eat I was thirsty, and ye gave me to drink, &c. And look what ye have done to one of these, the same ye have done to me.* Indeed, this answer vexed the Tyrant, but the poor Martyr stood to it, though he died for it a most cruel death: O do ye own them who are godly poor now for shame be not you ashamed of them.

Rom. 12. 16.

2. Close with them, vouchsafe to be much in their society: this was the Apostles rule, *Mind not high things, but condescend to men of low estate.* *Jerome* in his Epistle to *Pamachius*, bad him to equal himself with the poor, and now and then to go into the Cells of the needy. I can easily observe how the rich associate themselves with the rich, and many times with the poor or inferiour sorts of men but they are with the most vile, prophane, and debauched, of all the poor in the Country. In the mean time, the godly poor are strangers to them, and strange they must be, unless they will drink, swear, ramble, and applaud them for their kindness and hospitality to all the rabble with whom they converse and live. Alas this is not the life of Christians,

Mr. H. of D.

but of Heathens. I shall never forget the common saying of a grave, ancient and godly divine in this Country, who is now with God, *Aleg of a Lark* (said he) *is more worth then the whole body of a Kite.* One poor soul, be it never so poor, if it have but the breathing of Gods Spirit in it, he is of more value then a village, or a whole Town full of wicked, deoboist, atheistical boon companions, as we usually call them: Gods people (whether poor or no) are the glory of the world, yea the glory of God himself; but as for others, God speaks of them as dirt and dross: *Thou puttest away all the wicked of the earth like dross.* Gods people are usually in Scripture called his portion, *The Lords portion is his people, Deut. 32. 9.* his pleasant portion, *They have made my pleasant portion a desolate wilderness, Jer. 12. 10.* his treasure; his peculiar treasure, *Ye shall be a peculiar treasure to me above all people, for all the earth is mine, Exod. 19. 5.* His glory the Crown of his glory, *Thou shalt also be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of thy God, Isai. 62. 3.* What is it thus? are poor

Psal. 119. 119.

Saints

Saints in such esteem with God, and he looks upon them as his portion, his pleasant portion, his treasure, his peculiar treasure, his glory, the Crown of his glory? O then how should you bend your selves to close with them, and to be much in their society, whose very society is indeed the communion of Saints.

3. Delight in men, as those in whom God himself delights. David, though a King could stoop thus far: I believe he was upon the point of charity, when he spake thus of them, but whom did his charity benefit? not God, but his poor Saints: *O my Soul, thou hast said unto the Lord, thou art my Lord, my goodness extendeth not unto thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* It seems the poor Saints were a Kings delight; Kings have their delights, and this was all the delights King David had, *In them is all my delight.* And no wonder, for herein he conformed to God, the poor Saints are Gods delight; it is Gods judgment of men, that the *righteous is more excellent then his neighbour.* Hence some observe, that the Lion and Eagle were not offered in sacrifice to God, but the poor Lamb and Dove were, great and brave spirits of the world, high as the Eagle and lofty as the Lion, God regards them not, but poor humble spirits, that are contemptible in the eyes of the world, those are precious to God, he delights in them as in his own darlings: Why thus, do you delight in them, as those in whom God himself delights. Psal. 16.2.3.

4. Do them good, as the best and chief objects of charity; it is the Apostles advice, *As we have opportunity, let us do good unto all men, but especially unto them who are of the household of Faith.* You see there is an especially put upon them: Let me tell you of a deal of mistaken charity amongst you; you think to do offices of love, or of kindness, or of alms, promiscuously to all, is brave, and gets a good report of the Country, and the praise of men; and you shall never have the Praise of God for this: If you will do any office of love, kindness, alms, or the like, be sure to set an especially upon the household of faith: These are they that represent Christ, and indeed are the Members of Christ, and stand in Christ's stead; so he will tell you at the last day, *For I was an hungry, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger, and ye took me in, naked, and ye clothed me, sick, and ye visited me, in prison, and ye came unto me.* — *In as much as ye have done it unto the least of these my brethren, ye have done it unto me.* Mark, those who are Christs Brethren, (which the wicked are not) yea, those who are the least of Christs Brethren (which the proud high lofty ones are not) why, these are they whom Christ reckons on his own account, so that whatsoever you do to them you do it unto him. Oh that this plea of Christ were writ on your doors, that you might better know whom to welcome in, and whom to entertain and do good unto, as you would bid welcome, and give entertainment to Christ Jesus himself. Prov. 11.26.

SECT. XVIII.

Of the assaults of Satan to the use of unlawful means.

IF we are in adversity, Satan usually tempts us to the use of unlawful means. Thus when Christ had no ordinary means of getting bread, Satan tempts him to provide for himself by extraordinary: When Esau came out of the field weary and hungry and almost dead for want of meat, then *sell thy birth-right* (said Satan) and so he did: When Peter was in great danger in the High-Priests Hall, then *deny thy Master* (said Satan) *for swear him, and curse thy self:* When we are in adversity, and in want, then saith Satan, *Thou must live, thou must not put forth thy family to beg, thou must utter thy wares, though by lying, swearing, exalting, deceiving.* Want and necessity is the devils opportunity to set upon us; Fowlers usually set their snares for birds in the winter time, when there is want of food; and therefore prayed *Aur, Pro 10.8.9.* *Give me neither poverty, nor riches: And why not poverty? Lest I be poor, and steal, and take the Name of God in vain:* In poverty, temptations are strong to distrust, to steal, lye, swear, or to use shifts, and unlawful means. Many a time have I seen a poor professor put to shift, and whilest others censured I have thought with my self, Oh poor Soul why should I, or any other censure this poor man? Little know we the temptations to which he is subject: But to such let me give some counsel.

SECT. XIX.

Of wrestling with Satan in this respect.

1. Consider, that all good things are then deautiful, when they are compassed by good means. Hence the godly man consults ever what is just, not what is gainful, or what may be compassed by honest courses, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteousness than great Revenues without right.*

Pro. 16. 8.

2. Consider, that there is no necessity, if ordinary and lawful means fail, to use unlawful; when men say, *I must live, I must maintain my family*: Know, it is not absolutely necessary that thou shouldst live, but so long as God pleaseth; nay, it is absolutely necessary that thou shouldst rather perish, and not live then break Gods Commandments; if thou diest for want of means, thou mayst go to heaven as *Lazarus*, and exchange a miserable life with an happy; but if to keep thee from dying, thou losest thy soul, this is to leap out of the frying pan into the fire: Thou hadst better starve, then through distrust to use unlawful means, and so offend God: who would wilfully, upon any pretence, run himself into an hot burning oven? O take heed! O for shame never plead a need, or a necessity for hell.

Pro. 30. 15.

3. Consider, that whatsoever is got with ill means, is got with Gods anger, and the splitting shipwrack of a good conscience; an hard bargain! This made *Solomon* say, *There is Gold, and a multitude of Rubies*, which happily may be got in selling or buying by a false oath, or lye; *but the lips of truth are a precious Jewel*. The meaning is that truth and a good conscience are far more precious then Gold or Rubies. Oh it is pitiful exchange, when with the loss of our best Jewels, we gain nothing, but dung and dross: *What is a man profited, if he gain the whole world, and lose his Soul? or what shall a man give in exchange for his Soul?* O the folly, to save the nail of thy finger, with the loss of thy eyes! to get a little wealth, and to lose thy God, thy Soul, and a good conscience, more worth then worlds. *M. Perkins* relates a story of a good man, who being ready to starve, stole a Lamb, and being about to eat of it, with his poor children, and (as his manner was) to crave a blessing, he durst not do it, but fell into a great perplexity of conscience, acknowledged his fault to the owner, and promised restitution, if ever God enabled him. In this case, if ever thou repentest, thus will thy conscience smite thee, and if thou never repentest, thy conscience will be as a worm gnawing on thee in hell.

Psal. 37. 3.

4. Labour to live the life of faith; if lawful means fail, as bread in famine, yet mayst thou feed thy self with faith; Is not this the Psalmists cure? *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed*; Mark that verily, it is all one with in truth, and stablesness thou shalt be fed: A promise well improved, is instead of meat and drink to an hungry Soul; the *Just*, in troublesome times, shall live by faith: Did not *Abraham* thus, when he told his Son *Isaac*, as they were going up the Mount, *My son, God will provide himself a Lamb for a burnt offering*? Come, it may be thou art low, and hast scarce bread enough to put into thy mouth, remember, that if God speak the word to weak means, they shall work as well as the strong; an hard and dry crust of bread, and a very little, shall be nourishment, both competent and comfortable, never use shifts, if in any of thy wants thou hast not lawful means at hand; *He that believeth, will not make haste*, saith the Prophet: Christ in his greatest necessity would not turn stones into bread to save his life, and wilt thou in far less necessity, not to save thy life, but to increase thy wealth, turn stones into bread, yea into blood, the blood of poor Saints, as poor as thy self, by thy oppression and extortion? rather call to mind Gods promise, *Man shall not live by bread alone but by every word that proceedeth out of the mouth of God*. By every word, that is by every thing which God appoints, and gives power unto to be our nourishment; the Lord would have us live by faith, and to depend on him in the greatest straits, for he is God all-sufficient.

Heb. 2. 4.

Gen. 22. 8.

Isai. 28. 16.

S E C T. XX.

Of temptations, in respect of our spiritual estates.

THe next kind of temptations, is in reference to our spiritual estates: And herein Satan considers men either as weak Christians, or as strong; for the former, he tempts them to errors, despairs, diffidence, blind zeal, &c. for the latter, he tempts them to privy pride, secret hypocrisie, solitary musings on the temptations of Satan, misinterpreting of the Lords doings, turning the grace of God into wantonness, distractions, and wandrings of heart in holy things, to boasting, and exalting their strength of grace already received, &c. I cannot enumerate all, much less can I enlarge upon all, only I shall speak to one assault of a weak Christian, and to another of a strong Christian, and pass by all the rest.

S E C T. XXI.

Of Satans assaults to bring weak Christians to errors.

IF Christians are but weak in knowledge, then Satan presents them with some dangerous error, as if it were some precious glorious truth of God. This Satan doth for these ends; As 1. To seduce the godly, and to draw them into error: Indeed he cannot seduce them to damnable, yet he may seduce them to dangerous errors, and if he can but prevail in that, he counts it worth the while: Or 2. If he cannot seduce, yet he will endeavour to unsettle weak Christians in the truth already received, q. d. *If this be not truth, then mayest thou question every thing for truth, which already thou believest, and where art thou then?* Or 3. If he cannot unsettle, yet will he labour to shake them in the truth received; all have not attained to the same measure of steadfastness, some are but weak, and babes in knowledge, though others are as grown men: Now variety of errors, opinions, and disputes, are a shaking of weak minds, which made the Apostle say, *Him that is weak in faith receive ye, but not unto doubtful disputations.* Or 4. If he cannot shake them, yet if he can but perplex them and trouble them, he hath his end: This hath been Satans great design in all ages of the Church of God, to raise up some Impostors, or notable Seducers to perplex and to trouble the Church of God; he hath no comfort himself, and he envies comfort where-ever he sees it: hence he labours, if he cannot seduce us out of the way, yet to hedge up our way with thorns, to cast blocks, in our way, to disturb us in our course towards heaven. Or 5. He may yet have a farther end, he presents error, that if he can do no more, yet he may prejudice the entertainment of further truth. Satan knows full well, that towards the end of the world there will be a abundance of truth revealed and made known: *The knowledge of the Lord shall be as the waters that cover the sea*: God hath spoken glorious things of the later daies, *every Child shall be as David, and the knowledge of the Lord shall be increased.* Now at this time Satan, will vent his errors, he will set on foot many dangerous errors to prejudice the hearts of the people of God in the receiving & entertaining of truths to be revealed: When God is sowing Wheat, then is Satan busie to sow his Tares; when God is discovering truths then he is busie to communicate his errors; the devil is never more busie, then when Gods work goes best on: he hopes in the heat of the Market to vent his own wares, he hopes in the throng to put off one with another, and that men will not so carefully observe it: at least if men be shy to entertain the one, he hopes by this to lessen the authority, and to prejudice the entertaining of the other. These are Satans ends, and no wonder if he prevail with weak Christians, that as yet are babes in knowledge, and know not how to resist.

S E C T. XXII.

Of wrestling with Satan as to this assault.

BUt that you may be armed, and able to overcome Satan in this respect, observe these particulars. —

1. Be sure of a right knowledge of the principles, and fundamental truths; these are

Id. 11. 9.
Zach. 12. 8.
Dan. 12. 4.

Rom. 14. 1.

are the essentials of Christianity, without which no heaven, no salvation: nor need the ripest Christians contemn this lesson; for principles are of daily use for them, yea they must continually live upon them, as on their bread and drink: the want of this knowledge is the cause of much Heresie and Apostasie in these dismal times; and the not digesting and improving of this knowledge is the cause of much of the hypocrisie, & self-deceiving kind of religiousness that in these times have so prevailed. Come then, and be well grounded in these fundamentals, you have them in every Catechism opened to you, and laid before you; and thus you are likeliest to stand in a time of trial, and to resist Satan in his fiery darts, and to hold fast, and to grow up in the knowledge of the superstructure. Its our misery, & Satans advantage, that Christians are so earnest about circumstantial and neglect the great fundamentals, upon which the eternal being of their precious souls depend. 2. Take heed of spending, or rather mis-spending your precious time and thoughts in needless Controversies, in doubtfull disputations. Satan hath not prevailed in any thing like to this. This causeth siding, and vain names: which admixturs much fuel to the fire of contention, so much blown up by evil spirits. Oh what strange and strong contests have you usually met with, about Church-governments? what breaches have been among brethren about matters of Discipline? Have they not (like foolish children) thrown dirt into one anothers faces, whiles the common enemy hath weakned and insulted over them all? I am exceedingly taken with those Divines, who decline (as much as they may) these needless Controversies. As is said of *Zachary Urline*, that his enemies troubling him and crying out against him that he was a Sacramentarian, he so naturally abhorred brawles, and in his Judgment so disliked Ecclesiastical contentions, that he chose rather to leave *Uraislave* his native place, and to wander whither the Lord should direct him, that he might live in quiet, and preach necessary, practical, saving truths. None are more apt to fall into errors, then they that busie themselves most with unnecessary, curious, circumstantial points. In the differences that have been amongst us about Discipline, and Ecclesiastical Government, it was Mr. Palmers saying, *This is the satisfying stay of my soul, that if Discipline had been as necessary as Doctrine, the All-wise, the All-merciful God would not have left the one in the dark, and revealed the other so clear*: and hence he advised all to avoid doubtful disputations, he lookt on them as the design of Satan upon the Saints, which he desired to impart unto them, and of which he bad them to beware. Of all the Books I ever read about this, I commend that *Irenicum* lately composed by Mr. *Stillingsfleet*.

Math. 11. 25.
Psal. 25. 9.

Ezek. 43. 10, 11.

In this I highly commend Mr. *Stillingsfleet* spirit his weapon salve for the Churches wounds, discovers it clearly

Phil. 1. 13

3. Get an humble heart, and a meek spirit: God is said to reveal his secret to babes (i.) to the humble and meek; *The meek will be guide in judgment and the meek will he teach his way*. God will break his mind to the broken in heart; that is the way to find out any truth in general, and this and that particular truth in controversy: You see this in *Ezek. 43. 10, 11*. *Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern; and if they be ashamed of all that they have done, then shew them the form of the house and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the Laws thereof*. Oh what contentions have we about the form of Government in the house of God? what firing as enemies upon one another, who are all souldiers under the same Captain, Christ. This makes some sadly think that in most disputes and contendings for the truth, men are rather Satans, then Saints to one another; rather tempters to sin, then helpers of the graces of each other. O that God would give us humble and meek spirits. O that we would serve one another, bear one with another, and build up one another in holy faith and love. O that we were once ashamed of our doings, and of our iniquities. Certainly this were the way to find out the truth of God in every Controversie.

4. Walk answerable to those manifestations you have, walk in conformity to that measure of truth you have received; and when God sees you faithful in a little, then will he reveal more to you; when he sees you walk up to the light which he hath made known, then will he reveal his whole mind to you, so far as is necessary for your salvation. You have a plain Scripture for this, *Let us therefore as many as be perfect be thus minded, and if in any thing ye be otherwise minded, God shall reveal even this unto you*. As many as be perfect, (i.) as many as are upright or sincere; or as many as are perfect, as many as are fully instructed in the essentials of Christianity, & truly strive for Christia

Christian perfection; he sets them who have well profited in the knowledge of Christ, against the ruder and more ignorant sort, and they may yet come to more knowledge, only with this Caution, *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Let us walk by the same rule.* (1.) Let us walk by the word of God, which is the rule of faith and life, not crossing one another in our waies of teaching, or course of life.

5. Be much conversant in reading and hearing the good word of God. This is the way that Jesus Christ directed the quarrelling Jew in, to have satisfaction of him and his mind, *Search the Scriptures* (saith he) *for they are they which testify of me.* There is enough in the sacred Scriptures to set us all straight, and to keep us from errors especially in all things necessary to salvation. John 5. 39.

But here's an Objection: The Scriptures are capable of divers senses, and one holds forth this to be the sense of Scripture, another holds that which is the clean contrary, and therefore how should we know which is the right sense and the very meaning of the holy Ghost? Ob.

I Answer: God hath not left us without some helps, whereby we may come to the knowledge of the right sense of Scriptures: I shall instance in these — Answ.

1. Look upon the scope, the end, the matter, the circumstances, viz. of persons, place, time, together with the antecedents and consequents, and by this means it will neither be difficult to refute many errors, nor to clear many truths.

2. Compare one place with another, It may be in one place the sense is dark, and we do not understand it, but if we'll compare that place more dark, with another place more clear, we shall then find the sense of both. Thus *James 2. 21.* seems dark, but compare this with *Rom. 4. 2.* and it is cleared. *James* speaks of a declarative Justification before men and *Paul* of a Justification in the sight of God,

3. Be sure that our Expositions agree with the analogy of faith. This analogy is the constant and perpetual sense of Scripture in the clearest places of it; of which sort are Articles of faith, the Lords Prayer, the ten Commandments; whatever is repugnant to these, is a false Exposition.

4. Consult with others, especially with the Comments and Expositions of the best and most Orthodox. But in this take heed of tying your faith to men; be content to take in the light of others, but do not shut your own eyes. As there is a publick and authoritative judgment of concord and agreement in Synods, Councils, Assemblies; I may call it a Ministerial judgment, for Councils are not for government, but for unity and communion, and therefore their judgment is a judgment of concord; and as there is a publick and authoritative judgment of direction in the pastors and doctors of the Church, which may be accompanied with a commanding, as an Herald or Pursevant may command in the princes Name, only this is limited to the superiour direction of the word of God; so there is a judgment of discerning what is sound doctrine, and this belongs to every Christian singly by himself, and for himself; I may call this a private, rational, self directive judgment, in the court of every mans conscience; of which the Apostles speak, *Prove all things, and hold fast to that which is good.* And, *Believe not every spirit, but try the spirits whether they be of God, yea or no:* And, *Let every man be fully persuaded in his own mind.* Certainly every private Christian is to search the Scripture, to examine, prove, try, and judge the mind of God revealed in his word, so far as concerns his own faith and practise. So then part not with this, and yet as a means consult with others and borrow all the light they can afford you, to guide you and lead you into truth. 1 Thess. 5. 21.
1 John 4. 1
Rom. 14. 5.

5. Mark if your one inward experience will not prove the best Commentary unto you. What? do you doubt of the sense of such or such Scriptures? as are indeed practical and contain in them necessary truths? surely they that are sanctified and illuminated by the spirit of grace, will find something within, answerable to that word without, which will clear up the meaning. Hence we say that the Book of *Canticles*, which treats of that spiritual and heavenly fellowship, which the sanctified soul hath with Christ, cannot be thoroughly understood in the true life of it, but by those that are sanctified: Put a carnal man to it, to tell you the sense of such Texts as hold forth Regeneration, the power of saving faith, the nature of godly sorrow, the sense of Gods sweetest mercies in the remission of sins, in his favourable countenance, in communion with Christ, in the testimony of his spirit, as to our adoption, in the whole art of our spiritual warfare, containing the wiles and subtil methods

thods of Satan in tempting, with the admirable power of grace and spiritual wisdom in making resistance and overcoming: Alas these things are riddles unto him; experience and evidence of them in his own heart he hath none, and therefore it is no wonder if he know not the sense of any such Scriptures. But *he that is spiritual discerneth all things he hath the mind of Christ* writ on his heart, and that work within is his best Commentary,

6. Pray over all: Thus David did, *Open mine eyes* (said he) *that I may understand the wonderful things of thy Law.* You read and understand not, because you do not pray; if you would profit more, you must pray more; go therefore to him who hath the keys of David, and desire him to open, and reveal his mind to you; desire him (who is the Lamb) to unclasp the book, beg of him to take the veil from off your hearts, and the scales from off your eyes, that you may understand the wonders of the Law, and Mysteries of the Gospel; you have a promise that *you shall be all taught of God.* O turn this promise into a prayer, and desire him who only can teach, that he will teach you: This was Davids way, (*Lead me in thy truth and teach me, shew me thy waies, O Lord teach me thy paths.*)

It may be you will say, we have been in the use of all these means, and yet we find the Scripture is not easily understood.—I confess it is not in many places, & yet in things necessary it is every where plain enough; and where it is not plain enough, if we only use our diligence in the use of means, though we do mis the truth, there is no danger; How? no danger? No (saith Chillingworth) *because nothing is necessary to be believed, but what is plainly revealed:* For to say, that when a place of Scripture by reason of ambiguous terms, lies indifferent between divers senses, whereof one true; and this other is false, that God obliges men under pain of damnation not to mistake through error and humane frailty, is to make God a Tyrant, and to say that he requires us certainly to attain that end, for the attaining whereof we have no certain means; which is to say, that like Pharaoh, he gives no straw, and requires brick, that he reaps where he sows not, that he gathers where he strows not, that he will not be pleased with our utmost endeavours to please him, without full, and exact, and never failing performance; that his will is we should do, what he knows we cannot do; that he will not accept of us according to that which have, but requireth of us what we have not; which whether it can consist with his goodness, wisdom, word, I leave it to honest men to judge. Much more might be said to this assault of Satan but through the blessing of God this may suffice.

SECT. XXIII.

Of Satans assaults to bring strong Christians to boast and pride themselves in their own strength.

IF Christians are strong in grace, then Satan tempts them to boast and pride themselves in their strength of grace already received. Thus he dealt with Peter when he made that Bravado, *Though all should forsake thee, yet would not I.* And (as if this were the great design of the devil in these times) thus he hath dealt with thousands: Not that strong Christians do professedly, ordinarily, or in right mood either boast or pride themselves in their mighty strength; this were not compatible with true grace, in any measure; but in the hour of temptation Satan goes far in prevailing with them; and Peter may be an instance how far the Saints may yield to the devil in this very sin; and indeed it is rare to find a strong Christian that is not at some time or other puffed up with an over-weening conceit of his own abilities. But this assault of pride I have already spoke to: And the general rules of wrestling with it, may well serve to keep down our spirits from boasting or priding ourselves in the strength of grace already received: Only I shall add those few Directions more.

SECT. XXIV.

Of our wrestling with Satan as to this assault.

1. Consider, if thou art conceited of thy strength of grace, it is the ready way to make thee grow loose and negligent in thy duty; nay it is well if it bring thee not further, even to the despising of holy Ordinances, except thou hast some more courtly fare then ordinary: Such a pals were the *Corinthians* come to, *Now ye are full, now ye are rich, ye reign like Kings without us.* One observes well, how the Apostle layes the accent of these words on the Particle *Now*. *Now ye are full* q d. I know the time, when if *Paul* had but come to Town, and if news had been spread abroad in the City that *Paul* was to preach, you would have flockt to have heard him, and you would have blessed God for the season, but then you were poor & empty; but *Now ye are full, now ye are rich, now ye reign like Kings without us*: Now ye have got to an higher attainment, *Paul* is a plain fellow now; he may now carry his chear to an hungry people, if he will; but as for your parts you are well apaid. Thus the Apostle speaks by way of an Ironical reproof, to make way for his following exhortation to humility, exemplified by himself and his mean condition. And oh that we had not the like occasion to speak to some, who perswade themselves they want nothing more of our help; who extoll themselves above all others as a King in his Kingdom: the worst we wish you, is this, *I would to God ye did reign in deed and truth*, but alas, if once thou art conceited of thy strength, it is to be feared the next news we hear of thee will be sad, either thou wilt be above Ordinances, or thou wilt grow loose and negligent in them; we have had woful experience of this.

Cor. 4. 8.

2. Consider an over-weening conceit of thy own strength of grace, will make thee too bold and presumptuous. Mr. Gurnall tells us, *The humble Christian is the wary Christian; he knows his weakness, and this makes him afraid.* I have a weak head (saith he) I may soon be disputed into an error & heresie & therefore I dare not come where such stuff is broached, lest my weak head should be intoxicated: On the other side, the confident man he'll sip of every Cup, he fears no poyson, he is so established in the truth, that the whole team of hereticks shall not draw him aside. I have a vain light heart, saith the humble soul, I dare not come among wicked debauched company, lest I should at last bring the naughty man home with me: but one conceited of the strength of his grace, dares venture into the devils quarters; as *Peter* into the rout of Christs enemies, and how he came off you know, there his faith had been slain on the place had not Christ founded a retreat by the seasonable look of love he gave him: It was a bold speech of Mr. Clapham and yet a good man (as my Author saith) *If Clapham die of the Plague, say Clapham had no Faith*; and this made him boldly go among the infected.

3. Consider, a conceit of thy strength of grace will make thee cruel to thy weak brethren in their infirmities; and surely this sin least becomes a Saint; it is the Apostles counsel, *If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness*: but how shall a soul get such a meek spirit? it follows, *Considering thy self, lest thou also be tempted.* Why are men so sharp in their censures, but because they trust too much to their grace, as if they could never fall? it was otherwise with *Bernard*, who when he heard of any scandalous sin of a Professor, *hodie illi cras mihi* would he say, *he fell to day, and I may stumble to morrow.*

Gal. 6. 2.

4. Turn the eye from the fruitless and dangerous speculation of thy own worthiness and fasten it a while upon thy corruption and infirmities, upon thy many deficiencies in religious duties, wants & weaknesses in prayer, omissions of occasions for the enlarging of the Kingdom of Christ, fear of the vain and wretched imputations of worldlings, and out of this consideration thou wilt be so far from self-conceitedness of thy own gifts and graces, that thou wilt find much matter, and just cause, to renew thy repentance, to continue thy humiliation, and to stand upon the guard against this spiritual pride.

5. Consider the strongest Christian hath not his strength in himself, but only in Christ; *I live, yet not I, but Christ liveth in me.* As all the myrrh, and odours, and instruments of *Hesters*-Purification, and all her rich and costly apparel, were given her out of the Kings house, and the Royal Crowns was put upon her head by the Kings own hand: So

Gal. 2. 20.

Est. 2. 15, 17:

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all

2 Cor. 3. 5.

Phil. 3. 13, 14.

1 Pet. 5. 5.

all the purity and perfection, all the righteousness and holyness, all the dignity and excellency of an holy gracious soul is drawn from Christ, he, and only he is the root by whom the Christian is sustained, the spring by whom the Christian is replenished, the Sun, by whom the Christian is enlightened, the Garment, by whom the Christian is clad and covered; whatsoever goodness, grace, or excellency is in a Christian, it is Christ's, and not his own; and this *Paul* was willing to acknowledg: He was not ashamed (saith one wittily) to let the World know, that Christ carried his purse for him, *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God*: Yea, after many years trading, this holy man sees nothing he had got, *I count not myself to have apprehended*; he is still pressing forward, *I press towards the mark, for the price of the high calling of God in Jesus Christ*. How then is it, that the strongest Christian, be he never so strong should have high thoughts, and an arrogant opinion of himself? What is this but to rob God of his glory, and Christ of his grace? Mayst thou not say of every dram of grace, as the young man of his hatchet, *Alas Master, it was but borrowed*? Oh! Why shouldst thou be lifted up on this account? Shall the dunghill boast, because the Sun shines on it? Shall the Christian admire himself, because the Sun of righteousness hath shined on him? Oh God forbid?

6. Consider, the stronger thou art in grace, the more humbly and submissively shouldst thou carry thy self; the old rule of *quanto doctior, tanto te geras submissius*? By how much the more holy, by so much the more lowly. Was not Christ the fairest of all the children of men (grace being eminently poured into him) an humbled Christ? and may we not thence learn, that the highest excellency, and the greatest humility, may consist together? Many think, that to be lowly and humble, would argue too mean and abject a Spirit for a strong Christian; but was ever spirit so truly heroical, and so eminently gracious as Christ's Spirit? and yet never was such an humble lowly spirit in this world; men are mistaken in this thing, for a proud spirit, is the base spirit, and an humble spirit, is the raised spirit, humility is the grace that puts a varnish, lustre, beauty, glory, on all other graces, and therefore saith the Apostle to strong Christians, *Be clothed with humility*; the propriety of the word signifies, a cloathing or dressing with Ribbons, with fine beautiful ornaments: It is the beautiful Ornament of a Christian, and of all the graces of a Christian, it puts off grace, and every action with a grace, it graceth all graces whatsoever, and therefore by how much the more holy, by so much the more humbly shouldst thou carry thy self.

7. Consider the strength of the strongest Christian grows suitable to his strength in humility; if he be humbled, this makes him profitable under afflictions as the Vine under the hand of the Pruner dressing it; this makes him capable of the Word of God, as the broken ground is of seed, and the empty vessel is of water; this makes Christ very welcome and amiable in the eye of the soul, the fairest of ten thousands; this disposeth man to every duty, makes the yoke of Christ very easy, the soul never thrives more, then when it is humble under the strength which God hath given it; *he fills the hungry with good things*; but on the other side, if thy heart begin to swell, it is time for God to hold his hand, and turn the Cock, for all that is powred on such a soul, runs over into self-applauding, and is good for nothing: A proud heart, and a lofty mountain, are never fruitful; such a one goes backward, and not forward, he spends on the old stock, and drives no trade at present to bring in more: O the difference betwixt a Christian humble and once grown proud and insolent! when humble he prayed in the sense of his own weakness to get strength, but when proud, he prays to shew his strength, that others may admire him. And O the Justice, if *Hezekiah* like, he once calls in Spectators to see his treasure, that God takes away his Treasure. Indeed if God love him, he may well take that away from him, which takes away his heart from God, and so make him humble, that he may become more strong.

S E C T. XXV.

Of Satans injections by himself.

Satans next assaults we call injections, which are only and immediately by himself. These usually are Satans reserves; when his other assaults prove unsuccessful, then he opens this quiver, and sends a shower of these arrows to set the soul on flame, if not of sin, yet not of terror and horror: These injections are *terribilia de fide, horribilia de Divinitate, terrible things of faith, and horrible things concerning God*. We may call them blasphemies, blasphemous thoughts, which the Devil throws into the fantasie, infinitely against our wills, and by which he sets all within on fire; they are shot in like thunderbolts, as thick and quick as can be imagined, and they cause a trembling, even to flesh as well as the spirit, seeing there is neither pleasure nor profit in them, but a fearful expectation of speedy vengeance. But you may wonder, are ever Christians, Professors, Saints, troubled with such assaults as these? I answer, yes, the most holy hearts are many times most haunted with these horrors, it was blessed Bolton's saying, *That strangers to the ways of God are not much troubled in this kind, or ordinarily vexed with such horrors; Satan makes as much of his in this world as he can possibly, knowing that he hath time enough, even Eternity it self, to torment them in the world to come; and therefore he is not wont to wield this terrifying weapon against them, save only at some dead lift, or upon some special advantage, as under some extraordinary misery, or in excess of melancholly, to drive them thereby to distraction, or despair, or to hinder conversion, by a diversion into by-ways: But sure I am (saith he) the ordinary object, and special aim of Satans malice in this point, are only those who happily escaped out of his clutches already have, and are fully, and for ever freed from his damning fury, and all deadly hurt*. And I know not whether there be any of these, which do not less or more, at one time or other, suffer under this horror; and yet every one of them thinks himself singular in this suffering, and that it is not usual for Gods Children to have such prodigiously foul and fearful thoughts put into their heads which they dare not mention for their abhorred monstrousness, neither think of at any time without trembling. I remember I was sometimes told, that in a Lecture set up at London against the Jewish Religion, and for the conversion of that people, holy Mr. Vines preaching his turn, he argued strongly against the Jews in their horrid blasphemies of Jesus Christ. In conclusion of his Sermon, he seemed to recollect himself, saying, but to whom preach I? to Jews, or Christians? If none be here but Christians, to what purpose shall I repeat these Jewish Blasphemies? Ah (said he) *have Christians no need of such Sermons? are not Christians sometimes troubled with Satans injections of this nature against the Divinity of Jesus Christ? Alas! for my own part, I know not how to clear my self, but that I tell you, I would kiss the feet of him that would bring me these glad tidings that I should never more be troubled with these injections, that Jesus Christ is not the Messiah, or that Jesus Christ is not God*. The Congregation being very throng, and hearing this, they gave out a groan, as if it had run through the Congregation, and had been the groan only of one man; the Relator being present, and affected with it, he told me, he supposed the meaning of that groan was this. q. d. *If thou that speakest, a knowing godly Divine art afraid of these Blasphemies, how much more may we?*

S E C T. XXVI.

Of our wrestling with Satan, as to this assault.

I N this case that we may prevail against Satan, let us learn these Lessons
As—

1. Let us learn (or at least endeavour it) that we may distinguish Satans injections, and those temptations bubbling up from our own heart: Certainly there is a difference, if we could but know, betwixt those fire-balls which are thrown in at our windows by Satan, and those sparks of corruption which fly (as it were) from our own heart, and take fire at our own sinful hearts. These differences are not agreed on by all, and yet some inward, powerful, spiritual men, lay them down thus.—

Gurnal
Arrowsmith.

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1. They

1. They may be differenc'd by the time when they begin to stir. All the while a man is a stranger to God, and Christ, he is not troubled with such blasphemies, or at least he is not ordinarily assaulted in this manner; but when once the work of Conversion hath newly passed, or is now passing upon the man, when he is coming out of nature to grace, and declares for Jesus Christ against Sin and Satan, then is the time, when ordinarily these blasphemous Suggestions begin to make their apparition, and these Vermin are seen to crawl in the Christians Bosom, a strong probability, that they do not breed there, but are sent by Satan, in a way of revenge, for the Souls revolt from him.

2. They may be differenced by the manner how these Blasphemies arise in Christians thoughts; Satans injections are usually violent and sudden, they come like lightning flashing into the Christians thoughts, before he hath time to deliberate with himself what he is doing; whereas that lust, which is the ebullition of our own hearts, is ordinarily gradual in its motion, it moves in a way more still and suitable to nature, it inticeth the Soul, and by degrees slightly inveigles it into a consent.

3. They may be differenc'd by the effects; for Satans injections usually have a dismal horror and consternation on the Christians spirit, which reacheth often to the discomposure of the body; whereas that lust which is our own, useth to please us better: We naturally like the conceptions of our own mind, as we naturally love the children of our own loyns.

I know some others approve not of these differences, for neither the time, nor their violence, nor their suddenness, nor their independency (which some also make a difference) nor their horror, nor their unnatural consternation, or terrour, are so proper to Satans injections, as that our lusts may not partake of all these accidents: *To say that our lusts may not push out on a sudden, or be independent, or that they may not be unnatural or terrible is hard, saith Mr. Capel.* These differences therefore we lay down but as topical and not as demonstrative: It were happy, if we could be absolutely resolved, that all our blasphemous thoughts were injections of Satan, and not from our lusts, for then we might say, they were Satans sins, not ours, so long as we are passive, and not active in them: And therefore I see no reason but we may study the point, though it be a work too hard for most men to find out.

2. Let us beat them back so well as we may, let us never consent, or approve of them, and we are safe: This may comfort us, whether they come from Satan, or our selves, and upon this ground some would not have us perplex our selves too much with needless queries, which thoughts be Satans, and which be ours, for if we reject them, whether they come from him or us, they are not at all imputed to us. The rule runs thus; *That only is ours, which we accept and assent unto; When I do that I would not, it is no more I that do it, saith Paul;* therefore no more is imputed by God, than is seen and allowed by us; if it come from Satan it is no sin of ours at all; if it come from our lusts, sin it is materially, but not formally, for the guilt is done away in that we do not allow it, but abhor it. *John Climachus* tells a story of one, who being assaulted with a spirit of blasphemy for twenty years, he writ a Letter to a good old man of his sad condition, the matter sifted, and found out that the poor Monk had been long assaulted, but during that time, had prayed and fasted, was sensible of it, but never consented to it; the old Saint fell a laughing, and coming to the tempted person, whom he found grovelling on the ground, *Come (said he) stand up, and lay thine hand upon my head,* which when he had done, *thy sin (said the old Soldier of Christ) be upon me, for the time past, and time to come,* which no sooner said, but the sickly tempted man grew healthy and strong, his disease both chronick and acute, immediately vanished, his mind was settled, and Satan avoided: It is the concurrent Judgment of our best Divines, that blasphemous thoughts resisted, and not consented unto, are not our sins but our crosses: or suppose there be any tainture on our parts, yet condemning them in our judgments, and abhorring them with our hearts, Christs precious blood takes away the venom of all. It was good Divinity, though but ill Poetry, *Temptans non laedit, nisi cum tentatus obedit.*

3. Let us not dispute or reason the case with Satan, but at the very first approach bid Satan avoid: Thus Christ did, when Satan tempted him to fall down and worship him, *Avoid Satan,* saith Christ: The Devil is an old Sophister, of above five thousand years standing, in the School of hideous temptations, and hellish policies; and we are but novices of yesterday, and but a little acquainted with his methods, devices, and depths; and therefore if we will debate this matter with the Devil, we may be more and more con-

founded;

Rom. 7. 20.

Scale Paradisi
gradu 23.

founded; surely it is better to bid Satan *avant*, instead of disputing, there should be loathing, our hearts within us should rise at the injection, and throw it away with detestation, as Christ Jesus did, and then will Satan depart, at least for a season, as he did from Christ.

4. During the hour and power of darkness, avoid solitariness and desert places, there Satan hath the greatest advantage for all his assaults. Is not this the meaning of the Preacher? *Two are better than one, and wo be to him that is alone, if he fall, he hath none to help him up.* When Christ was to be tempted of the Devil, *the Spirit led him into the Wilderness:* And why into the Wilderness, but that Satan might have all the advantage against him, in respect of the place? Indeed, no place is free from Satans temptations, Lot was caught in a Cave, David on his house, Adam in paradise: We see how busie Satan is with us in our publick Assemblies, yet of all places, none so fit for the Devil as solitary places; when he is gone out of a man, he walketh through dry (or solitary) places; and while he is in a man, by way of possession, he carries him into the Wilderness, or solitary places; When did Satan assault Eve, but when she was alone? When did he assault David, but being alone on his gallery? When Lot's Daughters, but when they were alone in the Cave? He is a Prince of darkness, and therefore passeth all his exploits in as much darkness, secrecy, and silence as he can. I might instance in * others; but give me leave to speak a little of my own experiences in this kind, much of my time I have spent in eminently famous and publick places, but at last weary of those hurries, jars, envies, pride, discord, and policies, of men in streets and towns, I resolved to spend the remainder of my time, for the most part in the silent gardens, fields, and woods; there sometimes I was taken with the various tunes of melodious birds, and occasionally they have lifted up my heart in spiritual Songs, and Psalms, and Hymns: But alas, I find these places are not freer from temptations, then they that are more publick; Satan hath his temptations of another sort, and especially his most hideous and horrible injections in such places more then publick. And this more resolves me than all the argumets that ever I read, of the error of those Eremites and Votaries of old, who, to free themselves from Satans malice, and for more holiness, voluntarily forsook the societies of men, and lived by themselves in woods and wildernesses; And yet is there no mean betwixt these two extreams? is not society good? and is not solitariness good in their times and seasons? I dare not for a word deny either, and I think he is no Christian that makes not use of both: Hence I say, that in the very time of the assaults, or of Satans injections, it is good to avoid solitariness, as of choice; yet if God, by virtue of our calling, shall draw or lead us into solitary places at such a time, we need not fear, *Jesus Christ was led of the Spirit into the wilderness, to be tempted of the Devil.* If we are led into a wilderness by Divine Providence, and in our calling, and that we run not our selves rashly into a temptation, we may confidently expect a comfortable issue out of it. But herein we had need of caution and direction. 1. For caution, beware that in solitary places we yield not to roving, ranging thoughts, the time there spent must not be unprofitably spent: Indeed, the heart is a wandering thing, like a mill ever grinding, ever in a motion, take heed then, watch over it, give it not leave to muse unprofitably. 2. For direction, carry we our selves so in solitary places, that we may say with Scipio, *we are never left alone, then when we are alone;* or rather with Christ, *I am not alone, for the Father is with me.* There is a sweet liberty (when we are solitary) of conversing with God, there may we make our addresses to him, and sharpen our prayers, and meditate on him, and on his word and works: And thus in a wilderness we may have safety, for as the hills compass Jerusalem, so doth the Lord compass his people, while they are in his service.

5. We must have a care to avoid Idleness, holy exercises, and the duties of our lawful callings should then be our work: For holy exercises, I commend conferences with others, to ask counsel, to acquiesce in counsel well given, is a present Cure: Prayer also is a duty taught us by Christ, *Lord, suffer us not to be led into temptation,* q.d. Lord rebuke Satan, and restrain his malice, that either he may not cast his hellish wild-fire of blasphemous thoughts into their own minds, or at least that they may be quenched at their first entrance, and not inflame our concupiscence with the least liking of them. And for our particular callings, follow them with all diligence, by this means we shall have no leisure to hearken to Satan, and in them seasonably we serve God our Father, as well as in our general callings.

6. If for all this we cannot be rid of these sad injections, be we not therefore over-much grieved, but seeing they are Satans sins, and not ours, let them pass as they come, without

Ecclef. 4. 9.

Mat. 4. 1.

Mat. 12. 43.

Luk. 8. 29.

*Tactica Sacra
page. 8.

Mat. 4. 12

John 16. 32.

any great trouble. Some of bold spirits tell us, that in this case we may deride Satan, not haughtily, but holily, as if we should say, *Sir Satan, thou unclean spirit, if thou couldst do me any greater mischief, I know thou wouldst do it, but I regard thee not, for I call on God as my helper against all thy assaults.* The proud Devil cannot endure himself to be contemned, and this holy contempt of Satan, hath proved the cure of some poor tempted souls; as * Gerson affirms.

* Gerson Tom.
3. Col. 442. Et
part. 4. Col. 974.

CHAP. V. SECT. I.

Of the Devils furious Assaults in the End and Period of our Life.

THe fourth and last period wherein Satan assaults or combats with us, it is in the end and period of our life; and in prosecution of this, first we learn some of those depths or wiles of Satan against us, and then practice we those duties that concern us in our wrestling with him at such a time.

* Bolton's discourse of happiness.

His assaults are usually sharpest then, thus * one tells us, *Amidst the variety of Satans methods, he is for the most part constant in one piece of policy, and that is this, he conceals his greatest fury, his most desperate assault unto the last; he reserves his fieriest dart, his deadliest poyson, his sharpest sting, until he meet us on our Deaths-bed.* Another of our Worthies, agrees with him, *As evil spirits are ever busy and restless in their assaults, so their last conflicts use to be most vehement, whether it be for that now the Soul is passing out of their reach, or whether it be for that the painful agonies of death yield them more hopes of advantage, since the Soul, whilst it is struggling with those last pangs, must needs have her powers distracted in her resistances: Cruelty, where it would prevail, will be sure to lay most load upon the weaker.* I have often wondred, why all the Saints are not then most troubled; some we see pass out of the world without any molestation, but it is not for want of Satans Will, God hath him in a Chain, and rebukes Satan, and the holy Angels guard the Saints and keep off Devils, otherwise I believe not one should pass out of this world, but Satan would assault him with all his fiery darts; yet as he tempts all in life, so it is the Lords pleasure that in death he should have a liberty to fall on some, and them he assaults with his fieriest dart, his deadliest poyson, his sharpest sting indeed; and of some of these I shall speak.

SECT. II.

Of the several assaults of Satan at our death.

Bishop Hall
of evil Angels.

BUt what are those deadly machinations which the Devil useth at this time? Here we are at a stand: Alas, we know not the secret projects of silly men like our selves, much less can we attain unto the understanding of all the infernal plots of subtil Devils; such knowledg is too wonderful for us, our clew hath not line enough to fathom these depths of Satan, yet (as golden mouth'd Hall) *Though we be not able to descry those infinite and hidden particularities of diabolical arts, yet our woful experience and observation hath taught us some general heads of these mischievous practices.* I cannot say I can tell you any of their assaults at such a time by my own experience, for I have not yet passed those pikes and pangs of death, yet may I bring in the experiences of others, and so guess at the variety of Satans assaults at the point of death. For instance, some he moves to an ungrounded confidence in God, others to a distrust, where they have sure grounds of true belief; some he works to a spiritual pride, and over-weening opinion, others to a defectiveness of spirit, so that they cry; *Why art thou cast down, O my Soul?* Into some he throws many needless scruples, affrighting them even from lawful actions; into others he darts presumptuous thoughts, that nothing startles them, be it never so wicked; some he smooths up in the good opinion of their graces or gracious disposition, others he beats down with a disparagement of the true graces planted in them by Gods own Spirit; some he feeds with a sweet contentment of their own righteousness and gracious actings, others he endeavours to freeze up with a dulness and deadness in all their duties; some he flatters with an unfailable assurance of their happy condition, and of their Election unto glory, others he tempts to a careless indifferency, and stupid neglect of their future

future estate; some he objects against, in that the measure of their sorrow and contrition is insufficient, others he persuades, that the least velleity of penitent sorrow, without straining it to any further afflictive degrees of sorrow for sin, is sorrow enough; into some he throws flashes of hell-fire, and presents death to them as the King of terrors; others he turns into stocks and stones, so that they mind neither Death, nor Judgment, nor Heaven, nor Hell, nor any thing of that Eternity that is before them. But because I speak only of believers, and their assaults, this I observe, that most what he either tempts to presumption or despair, either he puffs up poor souls with some ungrounded presumptions of present safety, and future glory, or he casts undue & unjust fears into the consciences of them that are most tender and weak; and therefore passing by all the rest, I shall take notice only of these two assaults, and give directions how to wrestle against them.

S E C T. III.

Of the Assaults of Presumption.

1. IF Satan takes this course to tempt us to Presumption, it is usually on this principle, *that our lives have been holy, that we have walked before God in truth, and with a perfect heart, and have done that which is good in his sight.* I will not deny but this may be done: *Hazekiah* is not condemned, but commended in this very saying, our duties, and graces, and gracious actings; as to the matter of sanctification, are precious metal, and as they have the Image of Christ upon them, and for them we may bless the Name of God; but as to the matter of Justification, we are to renounce all; and as to the matter of Sanctification, we are to attribute the strength, the power, and the glory of all unto Jesus Christ, and nothing to our selves. If either we trust to them, or rest on them, or expect salvation in them, or by them, or pride our selves in the exercise of them on our dying beds, it is Satans temptation, and we had need to look to it, and avoid it.

S E C T. IV.

Of our wrestling with Satan in this respect.

VW Hich that we may let us observe these rules.

1. Consider, whatsoever good we have done, or howsoever holy we have been, it was not of our selves, but of the free gift and grace of God in Christ: *What have we that we have not received? and if we have received it, why do we glory, as if we had not received it?* It is storied of Mr. *Knox*, that the night before his death, he slept some hours with great unquietness, often sighing and groaning, whereupon when he awaked, the standers by asked him how he did. and what it was that made him mourn so heavily? to whom he answered, "In my life time I have been assaulted with temptations from Satan, and he hath oft cast my sins into my teeth to drive me to despair, yet God gave me strength to overcome all his temptations: But now the subtil Serpent takes another course & seeks to persuade me, that all my labours in the ministry & the fidelity that I have shewed in that service, hath merited heaven & immortality; but blessed be God that brought to my mind these Scriptures: *What hast thou that thou hast not received? & not I, but the grace of God in me, &c.* With which he is gone away ashamed; & shall no more return. And now I am sure that my battle is at an end, & that without pain of body, or trouble of spirit, I shall shortly change this mortal & miserable life, with that happy & immortal life that shall never have an end. *Oh that thus it may be with us, that Gods grace may be all, and we may be nothing:* We are not sufficient of our selves to thing as of our selves, but all our sufficiency is of God.

1 Cor. 4. 7.

2 Cor. 3. 5.

2. Rest not on any thing on this side Jesus Christ; neither grace, nor duties nor holiness, are to be trusted upon: It is true, we must hold them fast, in point of practise and obedience, but it is our sin and danger to hold them fast in reliance and confidence; do them we must, but glory in them we must not; we may remember on our death beds what we have done, and how holy we have been in obedience to God, and by the grace of Christ; yea, we may go further and desire God, to remember us concerning them: *Remember me, O my God, concerning this also, and spare*

Neh. 13. 21.

Spare me according to the greatness of thy mercy : Nehemiah had done many good offices to the Church of God, and he desires of God to remember him in respect of them ;
 Neh. 5. 16. *Think upon me, my God, for good, according to all I have done for this people : yet we are not to boast of them, to trust in them, or to expect a reward for them, it is not proper, but secundum, not for all I have done, but according to all I have done : As Christ will reward his Saints according to their works, so Nehemiah prays, Lord, think upon me according to all I have done, as being the best witnesses of my inward righteousness but not for what I have done, as if I should merit heaven by my just deservings. Our Saviour tells us When we have done all we can do, that still we must say, we are but unprofitable servants : How ? unprofitable ; this title is given to evil servants, Cast ye the unprofitable servant into utter darkness ; & they are all unprofitable there is none that doth good, no not one. Certainly this shews what our merits are, if God should be severe : Can a man be profitable unto God ? If thou be righteous, what givest thou him ? or what receiveth he of thy hands ? Take heed then of resting on, or trusting to any righteousness or works of thy own, they are no cause of heaven, and therefore not to be confided in.*

3. Roll we our selves on Christ, and Christ alone for life and for salvation. Bellarmine could say, after all his disputes for replying on works, on Saints, & Angels, *tutus est, &c: the safest way is to relye on Jesus Christ, works, Saints, & Angels, may be some comfort in their way, and at time of death. I would have an especial eye to Angel-protection, of which afterwards ; yet I must needs say, that Faith is not content with the presence and assistance of an Angel, except the Lord Jesus Christ be there himself. When God promised to send an Angel with his people to drive out the Canaanites, the Israelites mourned, and no man put on his ornaments ; they put on blacks, like a loving wife that would have her husband : What do you tell her of sending a trusty servant with her ? nothing will content her but her husband : So when our Faith is set on work, it makes us but sick to tell us of an Angel, except we may have Christ Jesus also, him or none, he is our righteousness, and he will be sure to be our strength : At what time I am afraid (saith David) I will trust in thee. Indeed all the Saints are taught the same Lesson, to renounce their own righteousness, and to expect all from the pure mercy of God in Christ, which act of faith is so pleasing to God, that such a soul shall never be ashamed. A Heathen could say, when a bird scared by a Hawk flew into his bosome, I will not betray thee unto thy enemy, seeing thou comest for sanctuary unto me : How much less will God yield up a soul unto its enemy, when it takes sanctuary in his Name, saying, Lord, I am troubled with such and such a temptation, but I trust in thee, I rest upon thee for life and for salvation : O take me into the bosome of thy love for Christs sake ! O cast me into the arms of thy everlasting strength ! I have no confidence in my self, or any other, into thy hands I commit my cause, my life, my soul, or whether I live or die, here will I stick, and here will I abide for ever. Oh blessed Soul, that thus avoids Satan, and rolls it self on Christ and Christ alone for its eternal happiness.*

SECT. V.

Of the assault of despair.

BUt Satan (it may be) takes another course, if men will not presume, he endeavours with might and main to drive them to despair: this is the Gulph that swallows up Souls, & therefore Satan makes sure, if he can but prevail in this assault; & to that end, he sets before their eyes all the gross sins which ever they committed, & all the judgments which those sins have deserved; These he writes (as it were) on the Curtains of their beds, and endeavours as much as he can to keep their eyes upon them
 q. d. *Read here the bloody characters of thy scarlet sin, peruse the greatness, the multitude the heinousness of thy transgressions, the word is, that no unclean thing shall enter into the Kingdom of God ; and canst thou hope with all thy sins to pass through those golden gates ? there shall in no wise enter into them any thing that defileth, neither whatsoever worketh abomination, or maketh a lye ; and standest not thou guilty of all these sins ? What hope then to enter through those gates into the City ? Come, despair and dye, expect nothing but the wrath of the Judge, and the wages of sin, viz. death eternal, both of body and soul.*
 Fevc. 21. 27.

Thus Satan tempts, he knows that he must now or never prevail, for if their soul once go to heaven, he shall never vex nor trouble them any more.

SECT.

SECT. VI.

Of our wrestling with Satan as to this last assault.

TO this last assault of despair, I have spoken before in Chap. 3. Sect. 5. which in this case may be reviewed; yet a few considerations I shall add here, and then I have done.

1s Consider, it is as easie with God, upon true repentance, to forgive the greatest sin as the least, and he is as willing to forgive many, as to pardon one, and his mercy shineth more in pardoning great sinners, then small offenders; as appears in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. Moreover, the Law entred, that the offence might abound, but where sin abounded, grace did much more abound. O blessed Word.

Rom: 5:20

2. Consider, that Christ is the remedy appointed by God the Father to save sinful souls; if then Satan tell us we are miserable sinners, and must despair, we may answer, *Christ came into the world to save sinners*, Mat. 9. 13. Isa. 53. 5. 2. Cor. 5. 21. This blessed Mrs. *Katherine Stubbs* wrestled with Satan, as appears in that Dialogue: *How now Satan, what makest thou here? art thou come to tempt the Lords servant?* I tell thee (thou hell-hound) thou hast no part nor portion in me, nor by the grace of God ever shall have, I was, now am, and shall be the Lords for ever, yea Satan, I was chosen an Elect of Christ unto everlasting Salvation, before the foundation of the world was laid, and therefore thou must get thee packing; thou damned dog. But what dost thou lay to my charge, thou foul Fiend? *Alas that I am a sinner, and therefore shall be damned*: I confels indeed that I am a sinner, and grievous sinner, both by original sin and by actual sin, and that I may thank thee for, and therefore Satan, I bequeath my sin to thee, from whence it first came, and I appeal to the mercy of God in Christ Jesus: *Christ came to save sinners* (as he himself saith) *and not the righteous*: Behold the Lamb of God (saith John) that taketh away the sins of the world; the Blood of Jesus Christ doth cleanse us from all sins. And therefore I constantly believe my sins are washed away in the precious Blood of Jesus Christ, and shall never be imputed to me any more. But what sayst thou now Satan? dost thou ask me, how I dare come for mercy? I tell thee Satan, I am bold to come unto him through Christ being assured and certain of pardon and remission of all my sins for his Namesake: For doth not the Lord bid all heavy laden with the burthen of sin, to come unto him, and he will ease them? Christs arms were spread wide open upon the Cross to imbrace me, and all penitent sinners, and therefore I will not fear to present my self before his foot-stool, in full assurance of his mercy for Christ his sake; what more Satan? dost thou say, *It is written, that God will reward every one according to his deserts*? So it is written again, thou deceitful devil, that Christs righteousness is my righteousness, his works my works, his merits my merits, and his precious blood a full satisfaction for my sins: O but God is a just God (thou sayst) and therefore in Justice must needs condemn me: I grant Satan, that he is a just God, and therefore he cannot in Justice punish me for my sins, which he hath already punished in his own Son: It is against the Law of Justice, to punish one fault twice; I was, and am a great debtor unto God the Father, but Jesus Christ hath paid the debt for me, and therefore it stands not with the Justice of God to require it again; and therefore avoid Satan, avoid thou fire-brand of hell, and tempt me no more, for he that is with me is mightier then thou, even the mighty and victorious Lion of the Tribe of *Juda*; who hath bruised thy head, and hath promised to be with his children to the end of the world; avoid therefore thou dastard, remove thy siege, & yield the field won, and get thee packing, or I will call upon my my grand Captain Jesus Christ, the valiant Michael, who beat thee in heaven, & threw thee down to hell, with all thy hellish Train, & devillish crew. — She had scarcely pronounced these last words but she fell suddenly into sweet smiling laughter, saying, now he is gone, now he is gone, do you not see him fly like a coward and run away like a beaten Cock? he hath lost the field, & I have won the victory, even the garland & crown of Everlasting life, not by my own power & strength, but by the power and might of Jesus Christ.

3. Peruse the evidences which in former times we have gathered and kept for such a time as this: Have not many Saints avoided Satan thus, and got the victory? I shall instance in that one, recorded in Mr. *Callanyes* ark, who

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reports

reports of her thus: "I knew (*saith he*) a very godly woman, who in her life time had taken a great deal of pains to compose and write down her evidences for heaven, and "who also kept a diary of her life, & wrote down how she spent every day, it pleas'd God "to with-draw himself from her for a while, and to let the devil loose, who tempted her "to despair, told her she was an hypocrite, and formalist, and had no true grace in her; "she sent for me, made her bitter complaint to me, & sadly bewailed her condition; then she told me (which before I knew not) how she had spent her life, how careful she had been in searching her wayes, in observing how she spent every day; & how exact in collecting evidences for heaven: The book was sent for, I read a great part of it to her, & took much delight & content in what I read, & it pleas'd God to come to her with comfort in the reading of it: She shewed her staff, and her bracelets, and thereby quenched the fiery darts of the devil.

4. Improve the comforts and precious promises which are more suitable to our conditions, I shall instance in these, — *Behold Satan hath desired to have you, that he might sift you as wheat, but I have prayed for thee, that thy faith fail not.* — For I am perswaded, that neither Death, nor Life, nor Angels nor Principalities, nor Powers nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. — *Having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them upon the Cross, and so through death hath destroyed him that had the power of death, that is the devil, that he might deliver all them which for fear of death were all their life subject to bondage.* — *And the God of Peace shall bruise Satan under your feet shortly.* — *The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.* His rage is greatest, when his time is shortest, even as the darkness is greatest a little before day, but this is a sign that a calm is at hand; the devils grand temptations, are messengers of his retiring, as when the strength of an enemy is wasted, he will make one or two furious assaults against the Castle, and then he raiseth the siege: And is not this the voice of Christ, *Come unto me all ye that labour, and are heavy laden, and I will give you rest?* Sooner must God deny himself, or disrobe himself of the brightest beam of his glory, & of the fairest flower in his Garland of Majesty which is his mercy, before he deny pardon of sin to the truly penitent: Thou sayst thy sins are as black as hell, as red as blood, as foul as Sodom, yet saith Christ, *Come and welcome.* But above all others, methinks there is one promise which is able to put life and fresh vigour in the most despairing soul: *Let the wicked forsake his wayes, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon, for my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord: For as the heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts than your thoughts.* Thus the Lord draws his people to the Fountains of grace, and drives them from despair, by a consideration of his transcendent and unlimited mercies: It seems they had reasoned thus, We have been so wretched by rebellions, that there is no returning unto him, there is no hope of pardon: What, saith God, will you measure my mercy by your mercy? why, there is an great odds between my wayes and your wayes my thoughts and your thoughts, i.e. between my mercy and your conceits of my mercy as there is distance between heaven and earth. O golden promises!

5. Pray earnestly that now the Lord may step in, and help us by the power of his might. This was the way of the Saints of old, the holy Sister of Basil, and Melania, whom Hierome magnifies for their sanctity, besought God with great fervency, that those envious spirits might not hinder them in their last passage: And devout Bernard to the same purpose, when he drew near his end, he sued to his friend for his earnest prayers, that the heel of his life might be kept safe from the Serpent, so as he might not find where to fix his sting: *Arm me for my last brunt* (*prayed divine Hall*) *O my God, fit and by me in my last combat, make me faithful to the death, that thou mayst give me a Crown of life.* Why thus let us Pray in this case of despair: Remember me, O God, according to the multitude of thy tender compassions, and blot my iniquities out of thy remembrance for thy Names sake, impute not unto me those hellish thoughts suggested by Satan, which through thy grace I detest unfeignedly under which I desire to be humbled, and from which I beg to be delivered: Return, O Lord, cause the light of thy countenance to shine upon me, refresh my parched soul with the sense thy mercy, dispel the mists of this black temptation, rebuke Satan and

and restrain his malice : Thou art the God of peace, tread Satan I beseech thee, under my feet shortly ; that with a quiet and chearful spirit I may finish my course : Oh plead my cause against the enemy of my Soul, and of thy glory ! Lord how long wilt thou look on ; rescue my soul from these fiery assaults of the wicked one, I am fore troubled, I am bowed down greatly, I walk in heaviness all the day long, my heart panteth, my soul is exceedingly disquieted with temptations, this thou hast seen, O Lord, keep not silence ; O be not far off from me, stir up thy self, and awake to my judgment, curb and chain up Satan, that he may molest no longer, and strengthen thy poor servant, that through thy might I may conquer and triumph over him: *And Psal. 55. 9. 10. my soul shall rejoyce in the Lord, it shall rejoyce in his Salvation; all my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea the poor and needy from him that spoileth him?*

6. Above all, take the shield of Faith in Jesus Christ, wherewith we shall be able to quench *Eph. 6. 16. all the fiery darts of the wicked :* Our Faith will do wonders, if thereby we take Christ Jesus and set him against the Tempter, we are not so weak in the hands of Satan, as Satan is in the hands of Jesus Christ ; turn him then over to Jesus Christ, and let Christ alone with him : Thus did the aforesaid Mrs. Brettergh, after a great conflict with Satan ; Satan (said she) *reason not with me, I am but a weak woman, if thou hast any thing to say, say it to my Christ, he is my Advocate, my Strength, and my Redeemer, and he shall plead for me.* It was the speech of Tullens, one that Luther prized above all, *Though (said he) the Marriners make use of their Oars in the time of calm, yet when a storm comes down, the Marriners leave all and fly to their Anchor : So though at other times we may make use of resolutions, vows, &c. yet when the storm of temptation comes down, nothing then so good as to fly to the Anchor of Faith, or to cast the Anchor of Faith into the vail ; then Christ, and none but Christ, Lord though thou slayest me, yet will I trust in thee :* And Satan though thou slayest me, yet will I keep to ** Dent. 32. 5. in Epist. dedicat. Jesus Christ.* * I remember a story of one Christopher Hays, a Senator of Halens in Swevia, who lying on his deaths-bed, one like a Scribe, or Scrivener, appeared to him, who bringing paper, pen and ink, sat down at the Table, and in this manner spake to the sick man, O Christopher, number all thy sins in their order, whichever thou committedst, for I am sent of God that I may write them down, and carry them to the Tribunal, where thou must shortly give an account. At these words, the dying man lifting himself up in his bed as well as he could, knowing that now he had to deal with Satan, he answered boldly, *If I must number my sins, first then write over them the title, and let this be it, The Seed of the Woman shall bruise the Serpents Head ; and to this title (said he) do thou under write all my sins :* The devil in his feigned habit, no sooner heard this answer, but presently he vanished. What, is Satan busie to work our souls into despair ? let us then stir up our selves to believe, and rowl our souls upon Jesus Christ for life and salvation, and Satan will avoid.

7. Mind the witness of the spirit, either in former times, or at this time. Sometimes when Satan is most busie, the Lord steps in with his own testimony, and stops the Lions mouth, that he can say no more : Surely this should be minded. And this minds me of those horrid temptations which my dear & Reverend Brother M. Edw. Gee had on his deaths-bed : At that time of his last sickness I went to visit him, and I found him as full of spiritual ravishings and heavenly joyes as (I thought) his hears could hold, he expressed them so largely, in a continued speech, for a long time that I could do nothing all the while but admire, & give God the glory : But about two hours after I had left him, & was gone, Satan began his assaults of diffidence and despair, thrice he assaulted him, & nothing was seen or heard by the witnesses waiting on, but that at the first time Master Gee said, *Away with thee, away with thee, thou Accuser of the Brethren, God confound thee.* And when Satan assaulted him the second time, he said, *Who is he that condemns ? it is God that justifies :* And I know that God will tread Satan under my feet, *he that is in me, is stronger then he that is against me.* And when Satan assaulted him the third time, he said, *Now have we beaten him, I am nothing ; but what I am, I am by the grace of God :* Whether at this time, or at another, was a very remarkable temptation, and I shall declare it (as it is given in to me) in Mr. Gee's own words : A Minister, and some others being with him, he told them thus. — *I was praying (said he) to God my merciful Father in Christ Jesus for the main thing, viz. that he would strengthen and perfect ; and give me life everlasting : To which purpose I used that Scripture in Psal. 138. 8. The Lord will perfect that which concerneth me, thy mercy, O Lord, endureth for*

ever forsake not the works of thine own hands. And then (said he) the devil came to me, and suggested this: *Is true, thou prayest, and usest Scripture as an argument in prayer, and thou sayest, thou believest, but God will give mercy only to them that are true believers: And now what proof or evidence canst thou give me, that thou art a true believer? Upon this, said Mr. Gee, I was in a most woful condition, and it was far worse with my soul than any pangs of death; I was full of horror, and terror, so that I was ready to tumble off my bed into the grave; yea, into the pit of hell, and I was ready to cry out, Oh damned wretch that I am! And I was the more full of horrour, because I had said so much of my assurance and joy to them that were about me before: But this temptation lasted but a while: For 1. God, my most merciful Father in Christ Jesus, came in to my Soul with his testimony. And 2. Christ, my most blessed Redeemer, came into my soul with his testimony. And 3. The Spirit my Sanctifier, came into my soul with his testimony, and they writ their testimony in my heart; as if I should write upon paper with a pen and ink, and God, my most merciful Father, enabled me to say to Satan, thou implacable and irreconcilable enemy of my soul, away with thee, away with thee, its true what thou sayest that none but true believers can receive any comfort and strength from God: But see thou here, I have, a three fold testimony, that I am a true believer; God my most merciful and heavenly Father, Christ my most blessed and dear Saviour, and the Holy Spirit: I have these three witnesses, and therefore away with thee. And now (said he) the Devils mouth was stopped, and my soul triumphed: so that I had a fuller testimony of the Spirit after this conflict, and more joy then ever I had in all my life, as I remember; nay I had more joy then I can conceive, or an Angel can express. I tell this (said he) for Gods glory, and for your good; and I pray you tell it to others, that so they may know what malice and spight the Devil bears to their Souls, and likewise that they may be comforted as I was. And if the Lord deals thus with any of us, if he come with this seal, Oh let us mind it, and make the same use of it as he did, in repelling Satan, and then we may expect the same he had, both victory, and joy, and triumph.*

Soli Deo Gloria.

MINISTRATION OF
AND
COMMUNION
WITH
ANGELS.

By ISAAC AMBROSE Minister of
the Gospel.

Pfal. 91. 11, 12.

*He shall give his Angels charge over thee, to keep thee
in all thy ways; they shall bear thee up in their
hands, lest thou dash thy foot against a stone.*



LONDON, Printed in the Year, 1682.

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PROLEGOMENA.

Sect. 1. Of the Occasions of them.

Ministration of Angels is a point both Scriptural and Practical: that such a thing is, no Christian doubts that ever I yet heard of; only the manner of Ministration may seem strange to them who are not thoroughly acquainted with the subject. I perceive by what hath been told me by a precious Friend, that such as have lately discusst of Angels, have met with the censure of more curious conjecture, than of evidence in their discourse, reason not reaching to the Subject, and Scripture not speaking distinctly of it. I deny not but some may have met with that censure in respect of some Controversies about the deputation of Angels: yet in other things not controverted, I verily believe (notwithstanding all censures) they have brought truth a-bed. It is in my mind what *Peter Martyr* saith, that to enquire of the Angels accurately and subtilly is, *magis ad curiositatem nostram, quam ad salutem*, and he witheth that School-men in their knotty, thorny, & unprofitable discourses had observed this; & yet he confesseth, it is profitable for us to know how the Angels are destined to our ministry, for thereby we understand Gods goodness towards us. And therefore of this (saith he) the Scripture is not silent. Yea of "this (saith *Musculus*) the Scripture is very full." Yea the Scripture (saith *Calvin*) standeth most upon that, which makes most to our comfort, "and confirmation of faith to wit that the Angels are distributors & administrators of Gods bounty towards us, and therefore the Scripture reciteth, that they watch for our safety, *Psal.* 91. 11. *Psal.* 34. 7. *Gen.* 16 9, &c. Howsoever I approve well of the caution, and it was therefore my resolution to have altered my method, & every Section, where the difficulty lay, first, to have delivered my own Tents; Secondly, to have backed them with such Authors as are most orthodox; Thirdly, to have proved them by Scriptures; fourthly, to have given in Experiences. But the press having received my papers, went on too fast for me, & I was prevented, before I was aware. And yet I see not but the thing is done though not so distinctly in the method as I had purposed: if any thing be wanting, it is only the citation of such Authors as I most build upon, & of those Texts of Scripture which they so numerously cite. I shall now therefore lay the foundation, on which I make it my work to superstruct, and this (sith I cannot do it otherwise) I shall pin upon the front or porch of the following fabrick, that all the work that follows may seem less strange, and become more edifying to the intelligent reader.

* *Pet. Mart.*
Class. 1. Loc.
Com. C. 12. 9. 21*

* *Musculus* in*
Psal. 34. v. 7.
* *Calv.* in *Psalm.* 1. 1.
a. 14. §. 2.

Sect. 2. Of the sayings and proofs of Dr. *Usher*, Bishop of *Armagh*.

Lest any thing I write may be thought novel, I appeal unto others both godly and Orthodox Divines. And first let us hear what one of our Worthies (if not most worthy) hath said of the several kind of Angels. Ministration. The Offices which Angels perform towards man, are either in this life, or in the life to come. In this life the good Offices which the Angels perform towards the godly, are either as instruments to bestow on them good things, or to keep them from evil things; the good things partly concern the body, and partly the Soul; for the body, 1. They are used as instruments to bestow things for the preservation of it, and to bring necessary helps to men in their distress, as to *Elias* and *Hagar*. 2. They are appointed of God to be as a guard and garrison unto his children to comfort and defend them walking in their lawful callings, *Psal.* 34. 7. and 91. 11. 3. They give an happy success to them in the good things they go about, *Gen.* 24. 7. 40. v. 4. They are appointed as watchmen over the Saints, that by their presence they might keep their bodies

B. *Usher* Bo-
dy of Divinity.

in shamefastness, holiness, and purity, 1 Cor. 11. 10. And for the Soul, they are 1. To reveal the will of God to the Saints, and inform them in things which he would have done, Acts. 10. 5. 2. To stir up good motions in their hearts. 3. To comfort them in sorrow, as Christ was comforted, being distressed in soul, Luke 22. 43, 44. and as Paul was comforted, Acts 27. 23. 24. 4. To rejoyce at the conversion of Saints, Luke 15. 10. Again, the evil thing from which the good Angels do keep the godly do partly concern the body, and partly the soul: the evils of the body are either without us, or within us; the evils without us from which we are preserved by the Ministry of Angels, are 1. From those dangers that one man bringeth upon another. 2. From those they are subject unto by reason of wild beasts. 3. From those they are subject unto by reason of other creatures without life. 4. They do not only preserve the bodies of the Saints, but all things are theirs, as their goods, wife, children, and families: the evils within us, from which also the Angels keep the bodies of Saints, are 1. Sicknefs. 2. Famine. 3. Death. And as thus for the body, so the evils of the soul from which the Angels keep us, are the evils of sin, and that two ways. 1. By their continual presence. 2. By their power. Lastly, the Offices which the good Angels are to perform towards man after this life. 1. They carry the souls of the godly, being separated from the body, with comfort into Heaven, Luke 16. 22. 2. They wait upon Christ at the day of Judgment to gather all the faithful unto him and to separate the wicked from among them. Matth. 24. 31. 51. and to rejoyce at the sentence which he shall give. This Analysis we have from the eminently able, and worthy Divine, the glory of this, and our neighbour Nation: his character is *Antiquitatis primæva peritissimus, orthodoxæ religionis vindex ἀνατρεχτή errorum malleus, in concionando frequens, facundus, præpotens, vitæ inculcata exemplar spectabile*. And for his catechism, out which it is taken, it is the sum & substance of Christian religion upon which as a more sure foundation we build our Faith, and ground all our hopes.

Sect. 3. Of the sayings and proofs of M. Edward Leigh.

A Nother of our Worthies gives us another Scheme, both of the Ministration of Angels, and of our Communion with Angels, as thus. Their Ministration, or service in respect of the Church and People of God, is ——— 1. They are glad for the good which befalls the Elect, Luke 2. 14. Luke 15. 10 2. They reveal unto them the will of God, Dan 8. 9. Revel. 1. 11. 3. They keep the Elect from dangers both of Soul and Body, so far as is expedient, Gen. 19. 16. and 28. 12. and 25. 7 and 32. 1, 2. Psal. 34. 7. and 91. 11. Num. 22. 1. Kings 19. 7. 2. Kings 6. 16. and 8. 9. 10. 4. They comfort them in distresse heaviness, and distraction, Gen 20 17. 18 and 32. 1, 2. Isai. 6. 6. Luke 1. 30. and 2. 10. Matth. 28. 5. Acts 10. 4. and 27. 23, 24. Judg. 6. 12. and 13. 10. Dan. 10. 12. Math. 1. 20. and 2. 12. 13. 5. They suggest holy thoughts into their hearts, as the Devil doth evil and unclean thoughts. 6. They carry the souls of the Elect into Heaven at the end of this life, Luke 16 22. and at the day of Judgment they shall gather the Elect from the four winds & separate between the Elect & Reprobare, Mat. 24. 31. and 13. 27. ——— And as for our Communion with them, 1. We honour them, and judge them more noble creatures then man; they have greater wisdom, holiness, and power then man hath. 2. We love them because they love us and delight in our good, being ready to help us every where. 3. We should be careful of our carriage because of their presence, we should not sin because of the Angels. 4. We should desire to make them examples of our lives, that we may do Gods will as they do. 5. If Angels should appear visibly to us, we should honour them as more excellent creatures, but still keep within the bounds of civil, or fraternal honour, as to our fellow-servants, though above us; and not honour them with religious worship. The Papists say, a religious worship is due unto them, not primary, such as is due unto God, but secondary: but we reply, religious worship is only due to the Creatre as being the command of the First Table; and civil worship is only due to the creature, as being the command of the Second Table. By consent of all, religious worship is that whereby we do acknowledg God to be the *primum, principium, the ultimum finem, & summum bonum*, now is this but one, and we may well say, there is a *summum bonum secundariò*, as there is a secundarious religious worship. Again, there is the same reason of a religious worship, as there is of a Divine act of Faith, but we cannot

* A Systeme, or body of Divinity, by Ed. Leigh Esq. and M.A. of Mag. Hall, Oxon.

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cannot say that we may with a Divine Faith believe in God primarily: and in Angels secondarily, for this were ridiculous.

Confectaries from Angels. 1. We should imitate the Angels. 2. It shews us how much we are beholding to God and Christ; no Angels could love us, if it were not for him: Gods Angels are our Angels to defend and keep us, God hath committed the care of us to these ministering Spirits. *This is the Doctrine of Angels, laid down by the Authors, as one of the Fundamentals, and main grounds of Christian Religion; So then to deny this, it were to deny a Fundamental, which (saith the same Author) must of necessity destroy Religion*

Sect. 4. Of the sayings and proofs of Mr. Sam. Clark.

Another of our Divines, whose Works praise him in the gates, is yet more full. The Ministrations of Angels is either in this life, or hereafter: in this life it relates to mens bodies and souls; for bodies in general, they are said to attend on the Saints, and to minister to them, *Heb. 1. 14. Matth. 18. 10.* In particular. 1. They are as Stewards to provide for them in their need, *1 Kings 19. 5.* 2. As Physicians to cure their maladies, *John 5. 4.* 3. As Nurses to bear up, and keep them from hurt *Pf. 91. 11. 12. 4.* As guides to direct and keep them from wanderings, *Gen. 24. 7. 32. 1. 5.* As Souldiers to guard them, *Pf. 34. 7. 2. King 6. 17. 6.* As rescuers and deliverers to pull them out of dangers, *Acts 5. 19. and 12. 7, 8. Dan. 6. 22.* — In reference to their souls in this life, 1. They are as Prophets or Teachers to instruct them, *Dan. 8. 16, 17, and 9. 22, 23. 24. Luke 1. 15, 34, 35. Acts 1. 11. 2.* They are comforters to them in their fears and perplexities, *Gen. 21. 17. Isai. 6. 6, 7. Luke 22. 23, 3.* Coadjutors, to stand with them against Satan, *Zach. 3. 1, 2. Judg. 9. 4.* Fellow-members to rejoice with them at the conversion of sinners, *Luke 15. 10. 5.* Tutors to encourage them in duties, *2 Kings 1. 15.* and to punish them for their offences, that they may be brought to repentance, *2 Sam. 24. 16.* — Hereafter in the life to come they are 1. Watchers, to carry their souls at the separation of them from their bodies into Heaven *Luke 16. 22. 2.* As keepers at the last day to gather all the Elect together *Mat. 24. 31. 3.* Fanners, or Fishers, to separate the evil from the good, *Mat. 13. 49. 4.* Companions in Heaven, to joyn with them in praising God, *Revel. 7. 9. 10, 11.* See Dr. Gouge on Heb.

† The Marrow
of Divinity by
sa. Clarke.

One Objection is raised, that Gods children oft fall into inconveniences how then are they attended by the Angels?

Ans. 1. They are preserved by the Angels from many inconveniences that they know not of; as we have Devils about us continually, so certainly there is a conflict between the good Angels and them about us continually. 2. If at any time we fall into conveniences, its because we are out of our way, and then they have no charge over us *Pf. 91. 11.* 3. If we suffer in the custody of Angels any inconveniencie, it is that we may be tryed, exercised, and made better by it; for if they keep us not from ill, they keep us in ill, and deliver us out of it at length, so that there is nothing in the World befalls Gods children, but they are gainers by it at last, whatsoever it is *Rom. 8. 28.*

This may teach us. 1. Not grieve these good Spirits: if we commit sins in secret where no eye of man sees us, yet God and the blessed Angels see us, and grieve when we fall into sin. 2. To bless that God that hath thus honoured us, not only by taking our nature on him, but by giving us his own guard of Angels to attend us. 3. To take an holy state upon us; and to think our selves too good to abase our selves to sin, to be slaves to men, seeing we have Angels to attend upon us; we are Kings, and have a mighty guard therefore we should carry our selves answerable. 4. Not to despise the meanest Christian, seeing Angels despise not to attend upon them. 5. To imitate the Angels 1. In rejoicing at the conversion of sinners as they do, *Luke 15. 10.* 2. In reverencing the Majesty of God as they do, by covering their faces, *Isai. 6. 2, 25.* 3. In standing ready prest to execute the will of the Lord as they do, *Psal. 103. 20. 21.* 4. In executing for manner as they do, viz. with cheerfulness, sincerity, and without wearisomness. *This is a piece of that Marrow of Divinity, col-*

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lected out of the Works of our most judicious, experienced, and orthodox English Divines, with some additionals of his own, as the Author confesseth.

Se&t. 5. Of the sayings and proofs of Dr. Manton

A Practical
Commentary
on Jude by
Tho. Manton,
D.D.

TO these I shall add* another of known parts and piety. This tutelage of Saints is from their first conception in the womb, till the translation of body and soul into glory, Survey all the passages of life from the womb to the grave, nay after death, till the Resurrection, the Ministry of Angels doth not wholly cease: their care beginneth as soon as the child is quickned in the womb, for then they have another distinct charge to look after; and as they are servants of Providence, by their help they are born and brought into the World, Gods Providence taketh date thence, *Gal. 1. 15.* and they, I say, are instruments of providence; they watch over us in infancy and childhood; little ones are committed to their custody, and babes and sucklings have their Angels, *Matth. 18. 10* Jesus Christ was provided for in his cradle by an Angel; *Matth. 2. 13.* the Devil rampeth about the Elect, whilst they are yet in their swaddling cloaths; that expression *Revel. 12.* of the Dragons seeking to devour the man-child as soon as he was born, is figurative, but it alludeth to what is true. Again as we grow up, they rejoyce at our conversion, *Luke 15. 10.* we read of joy in Heaven over a sinner that repenteth; you cannot gratifie the Angels more than in your conversion to God; the Devil seeks to hinder it as much as he can, but they rejoyce when a brand is pluckt out of the burning, *Zach. 3.* Again, after conversion, they watch over us in duty, and danger, and temptations, in duties where Satan is most busie to hinder, *Zach. 3. 1.* they are most helpful: the Angels are in the assemblies of the faithful, *1. Cor. 11. 10* so in dangers, when Peter was in prison, God sendeth him an Angel to bring him out, *Acts 12. 7.* *Ruffinus* speaketh of a young man, a martyr on the rack, that had his face wiped by an Angel, and refreshed by him in the midst of his pains; nay in casual dangers, which we cannot foresee and prevent, *Psal. 91. 12.* He shall give his Angels charge over thee, that thou dash not thy foot against a stone; so in temptations, *Matth. 4. 11.* they ministred to Christ, when he was tempted by the Devil; they came, to shew how God will deal with his people in like cases. Once more, they are with us to comfort us in death; in the midst of his agonies the Lord Jesus was comforted, and refreshed by an Angel, *Luke. 22. 43.* so they are with the faithful, helping and easing them in their sicknesses. After death they carry our souls to Heaven, as *Lazarus* was carried into *Abraham's* bosom, *Luke 16. 22.* though the body had not the honour of a pompous burial, yet the Soul is solemnly conveyed by Angels, and gathered up into the communion of the souls of just men made perfect as Christ himself also ascended into Heaven in the company of Angels, *Acts 1. 10.* Once more, after death they guard our bodies in the grave, as the Angels guarded Christs Sepulchre, *Matth. 28. 2, 3, 4.* God did set his guards, as well as the High Priests: their last ministry and service about the faithful, is to gather up their bodies at the last day, They shall gather up the Elect from the four winds, *Matth. 24. 31.* and then their Office and charge ceaseth. Thus far this Author.

Se&t. 6. Of the sayings and proofs of Bishop Hall.

IN this Doctrine I have the consent of many others: and to this purpose in the Treatise itself I have cited Dyke, Dingley, Laurence, in whose Book of Communion, and War with Angels (saith Mr. Baxter in his Saints Everlasting Rest, Part 2. Chap. 7.) is taught the true and spiritual use of this Doctrine. But I leave him and Mr. Dingley in their Controversies; My meaning is only to hold forth positive, presupposed, and on both sides granted, and decided truths. And in that respect I shall appeal but to one more of our native Practical Divines. * Bishop Hall speaking of the employments, and operations of Angels, saith thus; What variety is here of your assistance? one while ye lead us in our way, as ye did *Israel*, *Exod. 33. 2.* another while ye instruct us, as ye did *Daniel*, *Dan. 8. 16, 17.* one while ye fight for us, as ye did for *Joshua*, *Josh. 5. 13.* another while ye purvey

* The invisible World discovered to spiritual eyes, by I. H. B. N.

Prolegomena.

purvey for us, for as *Elias*, 1 Kings 19. 5. one while ye fit us to our holy vocation, as ye did to *Isaiah*, *Isai.* 6. 6. 7. another while ye dispose of the opportunities of our calling for good, as ye did of *Philip's* to the Eunuch, *Acts* 8. 26. one while ye foretel our danger, as to *Lot*, *Gen.* 19. 12. 13. another while ye comfort our affliction, as to *Hagar*, *Gen.* 21. 17. one while ye oppose evil projects against us, as to *Balaam*, *Num.* 22. 32. another while ye will be striven with for blessing, as with *Jacob* *Hof.* 12. 4. one while ye resist our offensive courses, as to *Moses*, *Exod.* 4. 24, 25, 26. another while ye encourage us in our devotions, as ye did *Paul*, and *Silas*, and *Cornelius*, *Acts* 16. 25. and *Acts* 10. 3. 4. one while ye deliver from durance, as *Peter*, *Acts* 12. 7, 8, 9. another while ye preserve from danger and death, as the three children, *Dan.* 3. 25. one while ye are ready to restrain our presumption, as the Cherub before the gate of Paradise, *Gen.* 3. 24. another while to excite our courage, as to *Elia*, 2 Kings 1. 15. one while to refresh, and cheer us in our sufferings, as to the Apostles, *Acts* 5. 19. 20. 21. another while to prevent our sufferings, as to *Jacob* in the pursuit of *Laban* and *Esau*, *Gen.* 31. 34 and *Gen.* 32. 1. one while ye cure our bodies, as at the Pool of *Bethesda*, *Joh.* 5. 4. another while ye carry up our souls to glory, as ye did to *Lazarus*, *Luke* 16. 22. it were endless to instance in all the gracious offices which ye perform.

I shall need to repeat no more out of him, whom I have so often cited in the discourse that follows. But if any be offended, that I have so highly esteemed of this Bishop, is there any communion with such in name or thing? I shall answer, 1. I never was offended with the name of Bishop, nor will any wise man, that finds the name so frequently used in Scriptures, be offended with it. 2. Nor am I offended with the thing, if moderation were used and such an Episcopacy erected as Bishop *Hall*, & Bishop *Usher* did propound as satisfactory; and such men to manage it as were peaceable godly, and eminent for grace and gifts; nor do I believe that any Oath taken by me was against such an Episcopacy. Thus some affirm; * it is not against moderate Episcopacy, but only against the exorbitant species, introducing unavoidably the many mischiefs which we have seen and felt. If all exorbitancies of power were retrenched by the Bishop, and if those Presbyteries, which no Law hitherto hath forbidden, were restored to their primitive rights, I know no reason

* *Baxter*. Of Church government. p. 105.

but I might submit both to the name & thing. But from the dominion of absolute Prelacy, & from the rigorous imposition of Ceremonies by it, & from the extirpation of dissenting brethren, who will not, or dare not conscientiously submit, subscribe, or swear unto it, the Lord deliver us. 3. I ever looked upon Bishop *Hall* as peaceable & moderate

* *Mr. Baxter* ceits him on that score, I shall prove (saith he) from the example of reverend Bishop *Hall*, that moderate men will agree on the foregoing terms, — Blessed be God (saith the Bishop) there is no difference in any essentiall matter betwixt the Church of *England* & her Sisters of the Reformation; we accord in every point of Christian Doctrine without the least variation, — the only difference is in the form of outward administration, wherein we also are so far agreed, as that we all profess this form not to be essentiall to the being of a Church, though much importing the well or better being of it, according to our several apprehensions thereof: and that we do all retain a reverend and loving opinions of each other in our own several ways not seeing any reason why so poor a diversity should work any alienation of affection in us one towards another. But with all nothing hinders but that we may come yet closer to one another, if both may resolve to meet in that Primitive Government (whereby it is meet we should both be regulated) universally agreed on by all Antiquity wherein all things were ordered and transacted by the consent of the Presbytery, moderated by one constant President thereof. — And if in this point (wherein the distance is so narrow) we could condescend to each other, all other circumstances and appendances of various practices or opinions, might without any difficulty be accorded. But if there must be a difference of Judgment in these matters of outward Policy, why should not our hearts be still one? why should such a diversity be of power to endanger the dissolving of the bond of brotherhood? may we have the grace but to follow the truth in love. we shall in these several tracts overtake her happily in the end. & find her embracing of peace, and crowning us with blessedness. So far Bishop *Hall*. 4. Nor was he only peaceable and moderate. but golden-mouth'd and of godly life, *Mr. Baxter* reckons him amongst some others, that have been excellent instruments of the Churches good & so eminent for Gods graces and gifts, that their names will be precious whilst Christ hath in *England* a Reformed Church; were there in all *England* but one such man dissenting from us (saith he) as *Hooper*, *Farrar*, *Latimer*, *Cranmer*,

* *Baxter*. on Church government. p. 340.
|| Bishop *Hall* in his Peace-maker. p. 46, 47, 48, 49.

† *Baxter*. *ibid* p. 4

Prolegomena.

Ridley, Jewel, Abbot, Davenant, Usher, Hall, &c. "What sober godly man would not be exceeding solicitous for a reconciliation? for the last of these, the World well knows he had a double portion of the gifts of the tongue above his brethren; when he lived his lips dropped myrrh, & his pen the oyl of Calamus, & Cinnamon, the finel whereof hath filled the house of God with such a perfume, as this age will never wear out His works all praise him, & amongst them all, those of the mysterie of Godliness, & of the invisible World, he left as a legacy, & special valediction to the Saints. I cannot but give much to these last works of his, & especially to that part of the invisible World, viz., "of God and his Angels. Some have observed that many holy men in their last works as they drew nearer to Heaven so they became more Spiritual & Heavenly in their work thus Dr. Preston ended his works with a treatise of the knowledge of the divine Essence & Attributes: & Mr. Bolton ended his works with a Treatise of the four last things, Death Judgment, Hell & Heaven; & this Author ended his works with a Treatise of the invisible world; and not without reason, when our bodily eyes are gluted with the view of the things that are seen (a prospect which can afford us nothing but vanity and vexation) what can be more meet (said he) than to feed our spiritual eyes with the light of invisible glories? it was his aim in that Work, that the Reader should aspire with him towards that happiness which is laid up above, for all those that love the appearance of our Lord Jesus, and therein I conspire with him, and Oh that such might be the issue of all that make use of his excellent piece, or of this slender Work of mine.

Sect. 7. Of the sayings and proofs of Bucanus, Polanus, Dieft, &c.

I Might here bring in many forreign Divines, who in this Doctrine keep harmony with us. You may please to hear some of them speak thus in their own language.

* Institutiones Theologicae seu locorum Communium Christianae Religionis ex Dei verbo, & praesentissimorum Theologorum orthodoxo consensu expofitorum Analysis Guili. Bucani opera & studio.

* Bucanus in his Analysis of the Heads, or common places of Christian Religion saith thus; *Angeli sunt praecipue ministri electorum*, Heb. 1. 14. & hoc multipliciter, Primum quidem in vita, idque vel dirigendo, vel defendendo, & custodiendo, electos juxta illud, Psal. 91. 11, 12. & ab hostibus, & omnibus periculis vitam conservando, Exod. 33. 2. Psal. 34. 7. vel pro electis exequendo judicia Dei adversus hostes ecclesiae, ut colligitur ex Gen. 19. 10. & 2. Reg. 19. 35. Acts. 12. 23. item suggerendo, mentibus piorum pias cogitationes, eosdemque movendo, & ad omne bonum promovendo; nunquam enim angeli boni aliquid suggerunt a Lege Dei, diversum, Acts. 10. 4, 5. Gal. 1. 8. & 3. 19. Act. 7. 53. item eos juvando & consolando, Luc. 1. 19. 26. Acts. 1. 11. 2. Reg. 1. 15. Acts. 27. 23, 24. Deinde in morte dum adsunt praesto fidelibus in ipso agone, adeoque ipsorum animas deserunt ad caelestem beatitudinem, ut exemplo Lazari liquet, Luc. 16. 22. Postremo in fine saeculi, quando colligent ossa omnium fidelium, ut animis denuo unita resurgant ad vitam, Matth. 24. 31 & seperabunt malos de medio justorum, & mittent illos in caminum ignis, ubi vera introducent in regnum caelorum, Matth. 13. 41, 42, 43.

† Syntagma Theologiae Christianae ab Amando polano a Palanf. dorf. l. 5. c. 12.

† Polanus in his Syntagma Theologiae Christianae, saith thus, *Erga homines duplex est Angelorum officium, unum beneficia Dei dispensare, & ministrare iis qui electi sunt ad vitam aeternam, sicut de illis dicitur, Heb. 1. 14. & officium hoc consequuntur multis modis primum docent electos, & revalent illis voluntatem, judicia, & mysteria. Dei, annuntiant opera & beneficia ejus, dubios & perturbatos de veritate instruunt, ab erroribus atque idololatria abducunt*, Gen. 19. 12, 13. Dan. 6. 16, &c. Dan. 9. a vers. 21. usque ad finem, Luc. 1. 11, 26, Matth. 1. 20, 21. Luc. 2. 8. Matth. 28. 5. Acts. 1. 11. Acts. 10. 3. Apoc. 1. 1. & cap. ult. 16. Apoc. 19. 10. & cap. ult. v. 8. 9. Secundo, custodiunt boni Angeli electos contra omnia pericula animae & corporis, contra Sathana, & aliorum hostium insidias, molitiones, conatus insultus, quemadmodum dicitur Psal. 34. 8. Psal. 91. 11. 12. Exempla sunt plurima in Scriptura Sacra, Gen. 19. Gen. 28. 12. Gen. 32. 1. 2. Num. 22. 22, & sequentibus 2. Reg. 19. 35. Isai. 37. 35, 26. Psal. 18. 17. 18. 2. Reg. 6. 16. 17. Dan. 3. 25. & sequentibus. Dan. 6. 23. Dan. 10. 13. Acts. 5. 17, 18. 19. Acts. 12. 7. 8, 9, 10. Tertio, boni Angeli tum alloquio, tum declaratione praesentiae suae consolantur consternatos afflictos, & anxio sic Gen. 21. 17. 18. Gen. 32. 1. 2. Isai. 6. 6, 7. Dan.

Prolegomena.

Dan. 10. 12. Luc. 1. 30. Luc. 2. 10. Acts 10. 4. Acts 27. 23, 24. Quarto, portant Angeli sancti electorum morientium animas in cœlum, ut videre est in exemplo Lazari, Luc. 16. 22. Quinto, in extremo illo die, & illustri adventu Christi, cogent electos homines à quatuor ventis, ab extremo terra usque ad extremum cœli, Matth. 24. 31. Marc. 13. 22. ——— Haftenus primum honorum Angelorum officium erga homines, Alterum est iudicia Dei exsequi in homines, officium hoc exequuntur boni Angeli duobus modis, Primo in hac vita castigationis paternæ in electos sunt administri, Sam. 24. 16. 17. ——— Secundo in ultimo die segregabunt reprobos ab electis, Matth. 13 v. 41, 42, 43.

* *Hemric. a Dieft* in his *Mellific. Catec.* saith thus; Boni Angeli speciatim piis deserviunt, Heb. 1. 14. tum in vita, eosdem custodiendo, Psal. 34. 7. Psal. 91, 11. 12. Gen. 28. 12. 15. defendendo contra homines, Gen. 19. 10. 16. cap. 32. 1. 2. Reg. 6. 16. 17. e. 19. 34. 35. Dan. 3. 25. c. 6. 23. & diabolos, Apoc. 20. 1, 2, 3. liberando, Acts 12, 7, 11. sustentando, 1. Reg. 19. 5. & sequens iuvando, Exod. 33. 2. roborando arg. loc. Luc. 22. 43. sic Dan. 8. 18. c. 10. 10, 11, 16, 18, 19. consolando, Isai. 6. 6, 7. Dan. 10. 12. 2. Reg. 1. 15. Acts 27. 23, 24. Apoc. 5. 5. castigando, 2. Sam. 24, 15, 16, Luc. 1. 20. docendo, Dan. 7. 16. 19. 23. c. 8. 15. 16. c. 9. 22. & c. suggerendo bona, arg. loc. Acts 1. 11. c. 10. 4, 5. tum in morte, animam deferendo in sinum Abrahæ, Luc. 16. 22. tum in fine sæculi, excitando (sc. ministerialiter) 1. Thess. 4. 16. colligendo, Matth. 24. 31. seperando ab impiis & deducendo ab gloriam, Matth. 13. 30. 39. ———

* *Hen. a Dieft*
S. S. Theol. Doc.
& prof. mellific.
cium Catetheticum.
part. 2. de
boni angelis.

Usus huius doctrinæ est, ——— 1. Ut Dei bonitatem predicemus, ex Psal. 8. 5. 6. Psal. 91. 11. 12. & Custodiam sanctorum Angelorum ab eo petamus, Psal. 35. 5, 6. ——— 2. Ut confidamus, in omnibus viis nostris, & adversis, tanto satellitio tui, 2. Reg. 6. 16. Psal. 34. 8. Psal. 91, 11. 12. ——— 3. Ut Angelos honoremus, eosdem imitando, Matth. 6. 10. sancte, & decore coram ipsis, veluti perpetuis actionum nostrarum testibus, incedendo, 1. Cor. 11. 10. 1. Tim. 5. 21. Exod. 23. 20. 21. nequaquam vero adorando, Apoc. 19. 10. c. 22. 8, 9. Coloss. 2. 18. Matth. 4. 10. Isai. 42. 8. 1. Joh. 2. 1.

To these Authors I might add, *Aurelius, Beza, Bucer Melancthon, Pet Martyr, Pareus*; and above all, learned & godly *Zanchius*, but him I have often cited in the Treatise; & what needs more? it is sure (saith Mr. *Byfield* on 1. 1.) that the Angels are always in garrison for the elect, pitching their tents round about them that fear God; that which *Elisha* and his man saw with bodily eyes, every Believer may be assured of by Faith. And seeing now we are thus compassed about with so great a cloud of witnesses let us in Gods fear begin, and go on in the discovery of this duty, viz. of the Ministration of, and Communion with Angels.

Beh. 12. 1.

Ministration

MINISTRATION OF, AND COMMUNION WITH ANGELS.

The First Book.

CHAP. I. SECT. I.

HEB. 1. 14.

Are they not all Ministering Spirits, sent forth to minister for them, who shall be heirs of salvation?

The coherence and division of the words:

THe Apostle is here making a comparison betwixt Christ and the Angels as the world is wonderfully inclined to superstition, so it is wont many times to darken the glory of Christ, by too much exalting of Angels; good reason it is therefore that they should be put into their place; the Angels are excellent, but Christ more excellent: the Angels are glorious but Christ more glorious: now the Prelation of Christ before the Angels, the Apostle proves by several arguments: as 1. From the name of Christ, he is called *God's Son*; so are not the Angels: 2. From the rule and dominion of Christ, he is the head and prince, so are not the Angels: 3. From the Office and Place of Christ, *he sits at God's right hand* (i.e.) he hath the second place given him after the Father, he is the Father's Lieutenant, or his chief Ambassador to the exercise all power; so are not the Angels; & therefore it follows that Christ is more excellent and glorious than them all; indeed they are *Spirits*, and therein they have a title of great excellency given them; but they are *ministering Spirits*, and that takes off, and holds them within the compass of their degree; if they but minister, they must needs be inferior to Christ, who is Lord over all; and though it may be objected, that Christ is sometimes called a *Minister* & that he came to minister, yet that is not in regard of need, but of good will, the Angels do it of necessity, but Christ voluntarily: it is natural in the Angels, but only by accident in Jesus Christ; and therefore in all things Christ hath the preeminence, yet let not this doctrine pass without some consolation to the Saints and People of God; be it known to you, that as Angels are ministering Spirits, so they are sent forth to minister for you *are they not all ministering Spirits, sent forth to minister for them, who shall be heirs of Salvation!*

You see I had need to be careful what I say of the Angels, lest that honour which should

v. 4. S.

v. 6. to v. 13.

Rnm. 15. 8.
Acts 20. 28.

should be given to God and Christ, may in any sort redound to them. This hath been the error of former ages, and of all errors there is almost none more ancient than this; *Paul* himself had much to do with some so advanced the Angels, that in a manner they would have brought Christ under subjection, *let no man beguile you of your reward* (saith Coloss. 2. 18. he) *in a voluntary humility, and worshipping of Angels.* Indeed there shines in them such a brightness of the Majesty of God, that there is nothing whereunto we are more easily drawn, than with a certain admiration to fall down in worshipping of them, this very thing *John* in the Revelation confelleth of himself, but he addeth withal that he received this answer, *see thou do it not, for I am thy fellow servant, and of thy brethren, that have the testimony of Jesus, worship God; there is no worshipping of Angels: and yet we must not throw away the comfortable doctrine of Angels: I hope before I have done to convince you of a wonderful pledge of Christs love to your persons in the administration of Angels, Are they not all ministring Spirits, &c?* Revel. 19. 10.

In this Text is a description of Angels, wherein 1. Of their nature, *Are they not Spirits?* 2. Of their Office, *Are they not ministring Spirits?* 3. Of their Conjunction in this Office, *Are they not all ministring Spirits?* 4. Of their Commission and execution of this office so undertaken, *Are they not all ministring Spirits, sent forth to minister?* 5. Of the object about which the execution of their office is most conversant, *Are they not all ministring Spirits, sent forth to minister for them, who shall be Heirs of Salvation?*

SECT. II.

Of the several doctrines deduced from the Words

From every part I may deduce a several doctrine; as 1. That the Angels are spirits. 2. That the office of the Angels is to minister and serve. 3. That the highest Angel is not exempted from this office. 4. That they have their Commission from God and Christ, to execute their office of ministration. 5. That the ministring office of the Angels is not for all, but only for heavens Heirs. On the four first I shall only give a touch, but on the last I shall insist, and (if the Lord help) enlarge my discourse to the full of my design.

CHAP. II. SECT. I.

Of the first Doctrine.

THe Angels are Spirits: And so is God, and so are the Souls of men, but with this difference, God is a Spirit most simple, without any composition at all; the Souls of men are spirits conjoynd with flesh and blood; thus the Philosopher describes the Soul to be the act of the body: Now betwixt these two Spirits are the Angels, who are neither without all composition, as God is, nor are they covered with flesh and blood, as the Soul of man is, I know it is a question, whether the Angels have bodies? And——

1. The Peripareticks and Schoolmen are for the negative; *The Angels* (say they) *are altogether incorporeal:* And for this opinion are brought in by others these very Texts *Who maketh his Angels spirits,*——And *are they not all ministring spirits.*

2. The Platonicks and many of the Ancients are on the other side: *The Angels have their proper bodies* (saith **Tertullian*) and although invisible to us, yet visible to God. *Augustine* is of the same mind: And herein (saith **Lombard*) he followed many famous Authors, as all the Platonicks, Origen, Lanctantius, Basil, with all the writers almost of his time: And some more modern agree with them herein; all spirits have their bodies (saith †*Bernard* as need is, excepting only God himself; and the need that the Angels have, he proves from this Text, *Are they not all ministring spirits? For how can they execute their Ministry* (saith he) *without a body, especially amongst them that are in the body? besides they could not discontinue, nor move from place to place, without a body.* Nor speaks he of bodies assumed but of bodies proper and peculiar to themselves.

Methinks a middle betwixt both these comes nearest truth, **That in comparison of God they are bodies, but in comparison of us they are pure and mighty spirits.* Certainly the Angels

Pla. 104. 4.
* Tertull. lib. de
Carnu Christi.
& contra prax-
eam, page 407.
† Aug. de Trin.
lib. 2. c. 7. & l. 3.
c. 1.
* Vid Zanch
de operibus Dei
part. 1. l. 2. c. 3
† Bernard in
Cantic. Cantu-
corum. Sermon. 5.
* Greg. Tom. 2.
Moral. in Job
lib. 3. c. 2.

gels are not simply Spirits as God is, who is a spirit most simple, without any composition at all; nor are they infinite or immense, as God is, but are terminated in their dimensions, and move from place to place as bodies do. Hence *Zanchy approves rather of the Antients, than of the Schoolmen, *That Angels are not simply and altogether incorporeal, only their bodies (saith he) are not earthly, nor airy, nor heavenly, as the Stoicks would have them, for all such bodies were created of that Chaos, Gen 1. 1. but rather as the Empyrean heaven is a corporeal substance far different from these neather heavens visible to us, so the Angels made together with that heaven, are corporeal substances far purer, and more subtil than either earth or ayr, or fire, or the matter of these visible heavens. I will not say, they are of the same body, but they may have like bodies to that glorious body of the highest heaven, or seat of the blessed; and so in respect of us, *or of our crass bodies they may be called pure and mighty spirits.*

CHAP. III.

Of the second Doctrine.

THe office of the Angels is to minister and serve: It is true, they are called Principalities, Powers, Might, Thrones, Dominions; so the Apostle speaks of Christ, *That he was set at Gods right hand in heavenly places, far above all Principalities, and Powers, and Might, and Dominion. And by him were all things created in heaven, whether Thrones, or Dominions, or Principalities, or Powers: by all which, though we understand not divers dignities of Angels, whereby in nature they excel one another, yet we must needs understand the dignity, excellency, authority, & power, of every one of the Angels.*

And yet this hinders not, but that these mighty powers are *ministering spirits*; & therefore in other places of Scripture we find other titles given to them; as sometimes they are called Watchers, *I saw in the Visions of my head, and behold a Watcher and an Holy One came down from heaven: And sometimes they are called Souldiers, And suddenly there was with the Angel a multitude of heavenly Souldiers (or of the Heavenly Hoast) praising God. Most frequently they are called Angels, which is not a name of their nature, but of their office; the word signifies a Messenger, as if they were ever running arrands betwixt heaven and earth: So Jacob dreamed of a Ladder set on earth, whose top reached to heaven, and behold the Angels of God ascending, and descending on it. Now this is clear, that Watchers, Souldiers, and Messengers, are but Ministers & servants. If it be demanded what is their Ministry, or service? it is either to God, or to men; in respect of God, they are said to do his Commandments, to hearken to the voice of his Word, to behold the face of God, to celebrate the praises of God, and of Jesus Christ; & in respect of men, they do them many offices of love & service, which we shall discover in the last point, for are they not ministering spirits sent forth to minister unto them, I say unto them, Who shall be heirs of Salvation?*

CHAP. IV.

Of the third Doctrine.

THe highest Angel is not exempted from this office. Are they not all ministering Spirits? It is not one, nor ten nor an hundred, nor a thousand, but all Angels and Archangels, Principalities and Powers, Thrones and Dominions, are all *ministering Spirits*. A question there is 1. Of the order of Angels, and if that be admitted, 2. Whether the chief of that order may be considered as ministering spirits?

For the first, *Dionysius* (I will not say the Arcopagite) tells of nine orders because of nine words in Scripture relating to the Angels, as *Seraphims, Cherubims, Thrones, Powers, Hoasts, Dominions, Principalities, Archangels, and Angels*, and at large he describes their severall natures, distinctions, properties; as that the first three orders are for immediate attendance of the Almighty, & the next three orders: for the general government of the creatures, & the last three orders, for the particular good of Gods Elect; that the Archangels

angels surpass the beauty of Angels ten times, Principalities surpass the Archangels twenty times, Powers surpass the Principalities forty times, &c. How he, or any other, came to this learning, is yet unknown, yet hath this Hierarchy, in these several orders, passed for currant through many ages of the Church.

Learned Mede in his *Diatribe* of the Angels, tells of seven principal Angels, which minister before the Throne of God, and therefore are called Archangels, some of whose names we have in Scriptures, as *Michael, Gabriel, Raphael*, to this purpose he cites several texts: *As I am Raphael, one of the seven holy Angels, which stand and minister before the glory of the Holy One. And these seven are the eyes of the Lord, which run to and fro through the whole earth. And I saw (saith John) seven Lamps before the Throne, which are the seven Spirits of God; and I beheld, and loe in the midst of the Throne stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth. And I saw the seven Angels which stood before God. And the Archangel Gabriel, speaks of himself to Zacharias in the very same language, I am Gabriel, that stand in the presence of God.*

Tebit. 12. 15.
Zach. 4. 10.
Rev. 4. 5.
Rev. 5. 6.
Rev. 8. 1.
Luke 1. 19.

That there is order amongst the Angels, I do not doubt, God is the God of Order, and as he orders all things below, so no question he observeth a most exact order in the court of Heaven: amongst us some are superiour, and some inferiour, some greater, and others lesser; equality hath no place either on earth, or in hell, and in this visible heaven, *one star (saith the Apostle) differs from another in glory*; how then should we imagine any ataxye or confusion to be in heaven? Certainly there is a most beautiful distinction and order amongst the blessed Angels, yet I am apt to think, and do believe, that the difference of those glorious spirits in heaven, is not in their nature, but in their offices; for as among men there is a parity and equality in respect of nature, and the excellency of one above another is but by accident, so it is with Angels, they are equally spiritual substances, all equally created good, and pure and perfect, and their imparity is because of the divers kinds of their offices, wherein they are employed: Hence * *some are simply called Angels, some Archangels, some principalities, some Dominions, &c.*

1 Cor. 15. 41

But 2. admitting this order and distinction of Angels, Whether are not the highest Angels ministring spirits? the Platonicks that first divided them into three orders, as some above heaven, called *Supercælestes*, others in heaven called *Cælestes*, and others under heaven called *Subcælestes*, do suitably give them several offices: As 1. They above heaven (I mean this visible heaven) continually stand before God (as they say) praising, and lauding, and magnifying his Name. 2. They in heaven are there seated, to move, and rule, and govern the stars. 3. They under heaven, are some to rule Kingdoms, others Provinces, others Cities, others particular men. Many Christians that write of the Hierarchy of the Angels, follow these opinions. Now by this surmise, the highest Angels do not minister to the Saints, but only and immediately to God himself. But on the contrary, did not *Michael* (one of the seven) contend with *Satan* about the body of *Moses*? And was not *Gabriel*, who stands before the presence of God, sent to speak to *Zacharias*, and to *Mary*, and to shew them the glad tidings of the gospel? And were not those seven Archangels, called *seven eyes*, and the *seven Spirits of God sent forth into all the Earth*? Surely then neither Seraphims, nor Cherubims, nor Thrones, nor Powers, are exempted from this office, they are all ministring Spirits.

*Ex hac officiorum diversitate, quorum aliis sunt nobilia, fieri omnino persuasum habeo, ut aliis vocentur simplices angeli aliis præter hoc Archangeli, aliis virtutes aliis dominationes. Zach. de operibus Dei part. 12 l. 2. c. 3. Jude 9. Luke 119. 26. Zach. 4. 10. Rev. 5. 6.

CHAP. V. SECT. I.

Of the fourth Doctrine

4. **T**hey have their commission from God and Christ to execute their office of Ministration; they will not go, unless sent forth. As Christ would not do the office of Mediator, untill he was called, *Heb. 5. 4, 5.* so neither will the Angels execute their office without a Call: In this respect the Angels are said to wait on Christ, they stand behind him, and receive deputations to their several offices: *I saw by night, and behold a man—and behind him were red horses, speckled and white. i. e. Ministring spirits, prepared for Judgment and Mercy, When Zachary knew not who they were, the man that stood among the Myrtle tree, Christ the Captain*

Zach. 1. 8.

Zach. 1. 10. of the Lords Host) answered and said, *These are they whom the Lord hath sent to walk to and fro through the earth*: The Lord first sends them, & then as Agents and Spyes, they give intelligence of all things done in the world; they will not stir without a Commission, but if he send them, they run, they fly. *I saw the Lord sitting on his Throne* (said Micah) *and all the Host of heaven standing by him, on his right hand, and on his left, and the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth Gilead?* and one said on this manner, and another said on that manner, and there came forth a Spirit, and stood before the Lord, and said, *I will persuade him*; and the Lord said unto him, *wherewith?* And he said, *I will go forth, and I will be a lying spirit in the mouth of all his Prophets; and he said, Thou shalt persuade him, and prevail also, go forth, and do so.* All this discourse is by way of resemblance, as it is with Kings and Princes, so it is said of God, all his Host (good and bad Angels) stand about him, and receive their Commissions from him: No sooner is any design agreed on, but he gives out the word of command, *Go forth, & do so.* See here the Commission, *Go forth, saith God: Are not they all ministering spirits, sent forth, saith the Apostle.*

S E C T. II.

A transition to the last Point

ON these four several Doctrines I have no mind to insist, and the rather, because they are so very speculative, & so full of controversy: For my part I shall never forget what *Graserus* said he had found in his visiting the sick, & in his own preparations for well dying; *That most of the controversies in Divinity were utterly useless, and did intangle the consciences of the simple, just as the humane inventions in Popery formerly did; and therefore he begun with full bent of mind to shun, or abhor them, and in his publick preaching to propound only those things which tended to the kindling of true faith in Christ, and to the exercise of true Godliness according to the Word of God, and to the procuring of true consolation both in life and death: Nor shall I forget what is writ of Abraham Buchaltzer, whose care in his publick Ministry was to avoid those questions that do but gender unto strife, & to instruct his Auditors how to live well, and die well. Some indeed blamed him of cowardize, for that being endowed by God with such excellent abilities, yet he would never enter into the lists with the fanatick adversaries of those times; but the reason was, because he always affected peace, having no delight in wrangling, which caused him to say to a treind, *Desu disputare, capi supplicare, quoniam illud dissipationem, hoc collectionem significat.* Besides, he saw that the greatest Antagonists to the Churches peace had not so much as one spark of grace in them, and that there came no profit, but much hurt to the Church of Christ by those continual quarrels amongst Divines. I will not deny, nay I dare not but acknowledge, that in our Pulpets we may, & must (as occasion is) propound such a subject as this of the Angels, & no question but out of it we may draw matter for faith, & life, & comfort; but as to these particulars of the Angels, that they are spirits, ministers of several orders, and all delegated (as the Lord pleaseth) to this or that office, they are very abstruse points wherein we may wrangle, and do as boys in sport, who strive to strike most sparks out of their flints, but never intend to kindle thereby for use: So we may dispute and jangle about words, or strive to strike out the most subtil and finest spun notions that we can invent, but alas they will not profit our souls, nor tend much to Practice, which is the life and Spirit of Religion: upon this I verily believe it is, that we have far less written in Gods Word of the nature of Angels then of God himself, because the knowledge of God is far more Practical, & less controversial, and more necessary to salvation, than the knowledge of Angels, or Archangels; only if there be any thing of Angels revealed in Scripture, and most worthy of our knowledge (as certainly there is) I take that to be it, which the Schoolmen in all their learning took least notice of, and that is of the ministration of Angels, in reference to Gods people: With this one use (saith * *Zanchius*) could the Apostle content himself, as knowing that in the Doctrine of Angels, this was the most principal; and indeed most practical; and therefore on this point I mean to enlarge, and the other points I shall leave to others; in the Margent you may see to whom. † *Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation?**

* Ideo Apostolus contentus fuit hunc unum usum explicare, quod scilicet hunc esse praeceptum, dicendo nonne omnes sunt administrarii Spiritus in ministerium missi propter eos qui habent salutem? Zanch. ibid. † De custodia angelorum praesens hic loco locutus, quae sublimiorum sunt speculationis, otiosis hominibus relinquamus. Mutulus in Plal. 91. v. 12.

CHAP. VI. SECT. I.

Of the last Doctrine.

THe chief point yet remains, viz. that this ministring office of the Angels is not for all but only for Heavens Heirs, On this I mean to insist, and to enlarge my discourse, wherein I shall 1. Confirm, 2. Apply. 1. For Confirmation, we have Scripture and Reason.

SECT. II.

Scriptures for Angels ministration.

HE shall give his Angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone.

In this Scripture we may observe these particulars. —

1. That the elect are so precious with God that for their sakes he gives out Com- Psa. 91, 11, 12.
mands.
 2. That he commands the Angels (his choice and chief servants) for the good of his Chosen: *He shall give his Angels charge over thee.* It is the usual way of his providence, to command the strong in behalf of the weak, and to commend the weak to those that are more strong: Thus it is betwixt Children and Parents, Wives and Husbands, the Sick and Sound, the Saints and Angels; he commands the Angels over Saints, or he commends the Saints unto his Angels.
 3. That the end or meaning of the Command, is for the Elects custody, *to keep thee:* They must not exercise a power or dominion over them, they must not exact adoration or worship from them, as the evil spirits do from all their followers: but the command is to preserve them, defend them & deliver them, keep them.
 4. That the keeping of Saints is limited to their ways; *they shall keep thee in all thy wayes:* i. e. in all thy necessary lawfull wayes, not in thy sinful devious wanderings.
 5. That the obedience of the Angels to this command, is precise, exact, and diligent *they shall bear thee up in their hands;* i. e. they shall accompany thee, go before thee, wait upon thee, follow thee; as the shadow follows the body, compass thee round, lead thee, observe thee, and in all straits or necessities lend thee an hand.
 6. That the issue of this obedience is safety and security; *lest thou dash thy foot against a stone.* By this one danger we understand by a Synechdoche all other dangers, and not any hurt, be it never so little, shall befall the Elect: So far shall they be from harm in the head, that it shall not reach the foot; indeed neither foot nor head, nor an hair of their head shall perish to their prejudice, *Luke 21. 18.*
- The sum of all is this. As Nurses and Mothers deal with their children, so must the Angels deal with the children of God, that this, they must keep them in their ways they must bear them up in their hands; children often stumble and fall, unless they be led and carried in hands and arms; and therefore God hath given his Angels a charge over his children, to keep them, and carry them as in arms, lest they dash their feet against the stones.

The Angel of the Lord incampeth round about them that fear him, and delivereth Psa. 34. 7.
them: They that sometimes are compared to Nurses & Mothers, are other whiles compared to Souldiers that incamp themselves about the Saints: Thus when the young man had his eyes opened at *Elishas* prayer, he saw, and behold the Mountain was full of horses, and Chariots of fire round about *Elisha.* Many military services are they ever and anon performing for the Saints; they are watchful Centinels, giving a timely alarm to prevent the enemy: *Arise, and take the Babe and his Mother, and flee into Egypt, and be there until I bring thee word, for Herod will seek the Babe to destroy him.* They are 2 King. 61. 7.
faithful Life-guards, preserving the Saints in the midst of dangers: *There shall no evil befall thee, neither shall any plague come nigh thy dwelling, for he shall give his Angels* Mith. 2. 13.
charge over thee. They are safe Convoyes, bringing the Saint through their Wildernesse, Psa. 91. 10, 11.
to their heavenly Canaan: *Jacob* had experience hereof, *And Jacob went on his way, and* Gen. 31. 1, 3.
the

the Angels of God met him, and when Jacob saw them, he said, this is Gods Hoasts, and he called the name of that place Mahanaim. i. e. two Hoasts or Camps, the one before & the other behind, or the one on one side, and the other on the other side; or they placed themselves in such sort, as to give Jacob assurance of safety every way.

SECT. III.

Reasons for Angels-ministration.

But whilsould they minister for the Saints? the reasons are: 1. In respect of God
2. In respect of them. 3. In respect of us.

1. There are some reasons in respect of God: As —

Dan. 4. 35.

1. It is his will and pleasure that they should so minister. Thus Nebuchadnezzar! Could acknowledge, *He doth according to his will in the Army of heaven.* The Lords Will is the rule of all Justice, and a most perfect Law, whereby he governs the Army of heaven, that is, the Angels: Hence they are described to be *Gods ministers that do his pleasure*, they enquire no further what is to be done, or why it should be done, but acquiesce in the discovery of his will and pleasure. Indeed all things and actions are resolved into this first Principle, the good pleasure of his will: *He worketh all things after the counsel of his will.* This is the Supreme reason.

Psal. 103. 21

2. It is his command that they should so minister; every thing that God wills, he doth not command, he wills sin to be in the world, but he doth not command it, for then he would be the Author of sin; but as for Angel-ministration, he wills & commands them to it: *Bless the Lord ye his Angels, that excel in strength, that do his Commandments hearkening to the voice of his Word:* Upon this ground is the Lord very often called, *the Lord of Hoasts*, i. e. the Lord of Angels for so Jacob called the two Armies of Angels, *Gods Hoast*, & the multitude of Angels that praised God at Christs Nativity, are called *a multitude of the heavenly Hoasts*. Look as Commanders say to their Souldiers, *Go, and they go*; so saith God to his Angels, *Go, and they go*; *go and minister to my Saints, and presently they minister.*

Psal. 103. 20.

Gen. 32. 2.

Luke 2. 13.

3. It is his goodness that they should so minister. Alas if the Lord should deal with us according to our demerits, rather Tygers and Dragons should wait upon us, then the Angels: It is more then we can challenge, that any creature after the fall should be serviceable unto us, but that all the Hoast of heaven should be abased to so low a work, as to be sent forth to minister for the meanest Saint, even for us poor sinful wretches, dust and ashes, Oh! what goodness is this? upon this account, of the love mercy and goodness of God, we read so often of the Lords sending his Angels to attend his Saints: Thus Abraham told his servant, *The Lord before whom I walk, will send his Angel with thee:* And thus God told Moses, *I will send an Angel before thee:* And thus Daniel told the King, *My God hath sent his Angel, and hath shut the Lyons mouths, that they have not hurt me.* So gracious is that king of Heaven, that he will spare his own Courtiers out of heaven, and send them on errands to his Saints for their preservation; whence David reasons, *Obtast and see that the Lord is good!* Oh the goodness of God!

Gen. 24. 40.

Exod 32. 2.

Dan. 6. 22.

Psa. 34. 7. 8.

2. There are other reasons in respect of the Angels. As —

Ezek. 10. 20.

Psa. 103. 21.

Psa. 33. 27.

Ezek. 11. 22.

* Greenham i d
loc.

1. It is their duty, not the brightest Angel, but is subordinate unto God, & therefore must act and move as the Lord appoints. *This is the living creature that I saw under the God of Israel, and I know that they were the Cherubims.* The Cherubims are glorious Angels of great wisdom, strength, and agility, and yet they are subservient to the Lord, and therefore are said to be *under the God of Israel*. Surely that word of the Psalmist (*They do his pleasure*) is the very image of true obedience, & their Ministry not at their own pleasure, but at Gods: Now what is Gods pleasure but the Saints welfare? *He hath pleasure in the prosperity of his servants.* The Angels that know this, stand not upon terms with God, all they do is but to hearken to the voice of his word, and then they fly: *Then did the Cherubims lift up their wings, and the wheels besides them:* It is a note of a Divine upon these words, *All things are under the God of Israel, he hath the preheminence, he is above wheels, and Angels are under him, as his dispose, if he give out the word, the Cherubims move, lift up their wings and order the wheels:* If he say, *go and minister to my Saint*, presently they go, as it is their duty.

2. It is their delight to attend the Saints, they know that one day they shall live together, and sing together and rejoice together, they know that the Saints shall supply the

room

room of the fallen Angels, and when they meet, O the joy that will be betwixt them. In the mean time; it is their desire and delight to attend their partners in heavens joy, for they are acquainted with Gods design, and purpose to save them; they know what Christ hath done and suffered for them, *The mystery of Godliness is seen of Angels* it is so seen, that they take great delight to behold it, yea, they are ravished in the very beholding of it, as at some new and strange object *Επιθυμῶσιν hey look into* 1. Pet. 1. 12. *it*; faith *πιστις*, their whole spirits are taken up with it, as if it were the blessedst sight that ever they could behold, and they that are so ravished at the work of our Redemptions, how should they but with delight attend the Redeemed Ones of Jesus Christ.

316.

3. It is their honour to wait on the Saints. It is true, in some respects they are of an higher form they come nearest to God of all the creatures in the World, and they have kept their Cloath of Gold unstained six thousand years: O the purity, agility, beauty, glory, sanctity, and excellency of the Angels! Man in his greatest honour, advanced to the highest pinnacle of happiness, is yet in many things below the Angels; *Πα. 8. Thou hast made him a little lower then the Angels*, and yet it is no in dignity for them to attend the Saints, for herein they are but fellow-workers with God and Christ, *My Father worketh hitherto, and I work.* My Father is beneficent in preserving Saints: and I work by the same power, faith Christ. At first I created, and still I preserve. Now if God and Christ thus work and wait, well may the Angels co work with them. It was *Pauls* honour that he wrought together with God; *We then, as workers to-* 2 Cor. 6. 1. *gether with him, beseech you also.* Servants of God (such as men and Angels) cannot but look on it as their glory. to put to their hands in the same work with their Sovereign Lord, the King of Glory: If Christ himself *came not to be ministered unto, but to minister*, the Angels may well think it an honour to imitate him, and to minister also.

3. There are other reasons in respect of Saints. As.

1. It is for their consolation, a mighty comfort it is, that other creatures should do them service, that heaven, and earth, and all therein should be made for them, and be continued and preserved for their sakes, and yet as if all this were not enough, except the Angels also were subservient: That creatures of the highest order, of the finest make, of the noblest spirits, who behold the face of God himself, and are taken up with the immediate enjoyments of his fulness, that they, even they should be destined by Christ the King of Saints, to minister to his Saints: Oh what a comfort is this! *If whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope:* Surely this that is written of the Angels, as concerning their office and ministration, must be full of comfort: Indeed Reprobates and Unbelievers have none of this comfort, alas they are not within the verge of this blessed Text, they have nothing to do with this Scripture of Heavens Heirs, it is *for them*, and only *for them*, who shall be heirs of Salvation.

Math. 20. 28.

Rom. 15. 4.

2. It is for their benefit, both of body and soul: Some observe, that were it not for the Angels, the devils that are ever seeking to devour, would quickly tear all the bodies of the Saints into atomes. We read, how afore Christs death, the bodies of many were possessed of devils, and when they had *torn them*, by the Command of Christ they were dispossed: But after the great work of our Redemption, the devil were more restrained of their Power, *Now shall the Prince of this world be cast out.* Christ to bound him in Chains by his holy Angels since that time, that now he hath not his liberty as before to hurt the Saints: It is true, that he is still in the world, and rules in the ayr, but the good Angels so defend our bodies against the evil Angels, that they cannot touch an hair to our hurt, and as for our souls, they are in their special care; it is not to tell how many are the benefits they administer that way, they teach us truths, they open Gods will, they reveal the secrets and mysteries of grace, and by these means they promote the salvation of our souls: Thus they did sometimes by dreams in the night, and sometimes by conference in the day, when they assumed bodies; but now still they admonish our minds, and in a secret unperceivable way, they persuade us to the reading, hearing and obeying of Gods Word. But of these, and the like soul-services of the Angels, we shall enlarge another time.

Mark 1. 26.

John 12, 31.

SECT. IV.

Use of Terror.

Use.

Revel 19. 12.

1 Tim 2. 26.

Vell then; Is the ministring office of the Angels not for all, but only for Heavens Heirs? What terror is this to the wicked? Alas they have no Angels to them, or take care of them, they are devoid of the presence and ministry of the heavenly Angels, or if they have any inspection of them, it is but a general inspection, such as Hagar and Ishmael had, who are set out in Scripture as the types of those that are rejected of the Lord. And this I take it is the reason why Reprobates live, and are not all suddenly struck dead, to wit, because the Angels have some general charge and care of them, that they may be preserved to their condition, but they are not properly Guardians of any such men: O woe, woe, to the wicked world, when one woe is past, behold there come two more woes after. As it was with Saul, when God was gone from him then the Philistines made war against him, and he was sore wounded of the Archers and at last he fell on his own Sword and died: So where the Angels of God stand aloof of, and will not rescue, one woe follows after another, there the evil spirits keep their rendezvous, the devil works in them mightily, they are hood-winkt and befotted and blinded by the God of this world, having no power so much as to groan, or to wish for deliverance; we may say of all Reprobates as it was said of Saul, *An evil spirit is upon them, and God is not with them*: They are already taken in the snare of the devil, he hath them in a string and leads them captive at his will: and no wonder, for they have not those aids, those contrary whisperings, they have not the good Angels to conflict with the bad, they have not the spirit, a new nature, much less the external helps and guards of holy and blessed Angels; Ah woe to these men!

SECT. V.

Use of Incongruement.

Use.

Gen. 24. 7. 40.

Exod. 23. 24.

Num. 10. 14.

19. 16.

1 King. 19. 4. 5.

Dan. 6. 22.

Acts 12. 7. 11.

* Bishop Hall in his invisible world.

What incongruement is this to the godly? though the wicked have not such guards; yet the godly are the proper objects of the Angels ministry. — Are they not ministring spirits, sent forth to minister for them? It is a question that puts all out of question: The wicked indeed are left to the wide world, but God is at charge of giving the Saints Tutors, and Governours, and Guardians, here is a mighty incongruement to the people of God: I know not the condition that any Saint in the world may be in, wherein we cannot find in Scripture some encouragement or other drawn from an Angel: Art thou in a journey? so was Abrahams servant when Abraham told him, *He shall send his Angel before thee, and prosper thy way*: Art thou in battel, or ready to march against the enemy? so was Israel, when the Lord told Moses, *For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, &c. and I will cut them off*: Art thou in oppression, under the tyranny of wickedmen? so Moses told Edom the Israelites were, *Thou knowest of all the travel that hath befallen us how our Fathers went down into Egypt, and the Egyptians vexed us, and our Fathers, and when we cried unto the Lord, he heard our voice, and sent an Angel, and hath brought us forth out of Egypt*: Art thou in persecution for religion, and forc't to fly for thy life? so was Elijah when he requested for himself that he might die, and said it is enough now, O Lord, take away my life for I am no better than my Fathers; and as he lay, and slept under a Juniper tree, behold an Angel touched him, and said unto him, *Arise, and eat*: Art thou traduced, maligned censured, imprisoned, and condemned to death for righteousness sake, or for the truth? so was Daniel, whom God yet delivered by an Angel: *My god hath sent his Angel, and hath shut the Lyons mouths, that they have not hurt me, for as much as before him innocency was found in me*: And so it was with Peter, *For behold the Angel of the Lord came upon him, and a light shined in the prison*, — and when Peter was come to himself, he said, *Now I know of a surety that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod*: Art thou amidst a people, whom God for sin hath decreed to destruction? so was Lot, whom the Angels hastened out of Sodom lest he should be consumed in the iniquity of the City. But I am saved this labour of searching any further into Scripture; * a worthy Author hath framed us the variety of their assistance in this same Schem: One while they lead us in our way, as they did Israel, another while they instruct us, as they did Daniel

niel; one while they fight for us, as they did for Joshua, another while they purvey for us, as they did for Elijah; one while they fit us to our holy vocation, as they did Isaiah, another while they dispose of the opportunities of our calling for good, as they did of Phillip's to the Eunuch; one while they foretel our danger, as to Joseph and Mary, another while they comfort us in our afflictions, as they did Christ and his Apostles; one while they resist our offensive courses, as they did Moses, another while they encourage us in our devotions, as they did Paul; one while they deliver us from durance, as they did Peter, another while they preserve us from death, as the three Children; one while they restrain our presumption, as the Cherub before the gate of Paradise, another while they excite our courage, as to Joshua, Gideon, and the other Judges; one while they cure our bodies, as at the pool of Bethesda, another while they carry up our souls to heaven, as they did to Lazarus. It were endless to instance in all the gracious offices which the Angels perform. And is not here great encouragement to all the Saints? the Children of Princes are not without their guard, no more are Gods children; as they have an heavenly Father, so they have an heavenly guard to wait upon them, and to minister unto them. O mighty encouragement.

SECT. VI.

Use of admiration.

Use 3.

HOW may this Angel-administration cause the Saints to admire at the kindness of the Lord towards them? You Darlings of the Almighty, if others regard not, you have cause to wonder at this that the Angels, those created Citizens of glory, should receive you in your straits, march after you in your ways, counsel you in your doubts defend you in your dangers; in a word, that God should charge all his Elect Angels to shew love and respect unto you, yea, to serve and to minister unto you: Stand amazed at this, O ye Saints! The Angels are the most glorious creatures in the world, they are the glittering Courtiers of heaven, the beautiful companions of Jesus Christ, Job calls them *morning stars*, in that being newly created they gave glory to the Creator, even as the birds in spring begin their notes, and sing at break of day: and he calls them *Sons of God*, in that he doth use them as children, they are very near to him, they do always attend him, and continually see his face, they have the privilege of sons: *The Morning stars sing together, and the Sons of God shout for joy.* Now that such creatures should wait on sinful wretches, dust and ashes, worms and not men, it is enough to cast any man in the world into an amazement or astonishment. A wonder it is, that any creature, though inferiour, should be serviceable to man, that by sin hath lost his dominion over the creatures; A wonder it was, that the Ravens should minister unto *Elijah*, but that all the Hoast of Heaven should be abased (if we may speak after the manner of men) to so low a work, that Angels should perform offices of respect to the meanest creatures; that an Angel clothed with light & glory should come to *Zachary*, to *Mary*, and to the Shepherds? What, Angels of God to wait upon those who are the most despised and rejected of men? Stand and wonder at this! *When I consider the heavens (saith David) the work of thy fingers, the Moon and the Stars which thou hast ordained, what is man that thou art mindful of him, and the son of man, that thou visitest him? for thou hast made him a little lower than the Angels.* This indeed is applied to Christ, *Heb. 2. 6, 7, 9, 11. Who was made a little lower than the Angels, by the suffering of death, but now is crowned with glory and honour. Yet (saith the Apostle) He that sanctifieth, and they who are sanctified are all one, for which cause he is not ashamed to call them brethren.* Christ and we are of the same nature, which though in some respect it be lower, yet it is but a little lower than the Angels, nay, in some respects are we higher than the Angels, for the Angels wait on the Saints, and the Angels are not so married to Jesus Christ in a mystical union, as the Saints and people of God restored to his Image are. Admire at this all ye Saints! verily there is somewhat in holiness more then the world seeth or knoweth, there is some worth, or excellency, or consanguinity in the Saints to Christ, or I cannot think that Christ would set such a guard upon them as his own Courtiers. The Angels are indeed near in alliance to Christ, but to the Saints are nearer: The Angels are Gods Progeny, the Sons of God, and so Christ is their Brother, but man is allied nearer to Christ than so, in that man is of Gods Lineage, and Christ is of mans Lineage: And hence it is, that the Angels must now stoop, and bow, and wait, and serve, and minister to the Saints. Are they not nearer allied than all the Angels? unto which of the Angels

Job 38. 7.

Psa. 8. 3, 4, 5.

Heb. 2. 6, 7, 9.

11.

said

said he at any time, *You my Sons, my Kinsmen, Brethren, Mother, Sister, Spouse?* An Angel is constantly called a ministering Spirit, but is no where read a friend of God, the Son of the Father, the delight of the Son of man, the Temple of the Holy Spirit, wherein the thrice glorious Trinity takes up his Mansion: Christians admire, here is enough to cast you into an extasie: Come view the Saints Pedigree, and tell me what you think of it.

The Saints Pedigree.

Christ is to us,	{	Our Lord, 1 Cor. 1. 2.	{	We are to Christ,	His Servants, Rom. 6. 22.
		Our Friend, Cant. 5. 16			His Friends, John 15. 14.
		Our Flesh and Blood, Hebrews 2. 14.			His Kinsmen, Mark 3. 21.
		Our Brother, Heb. 2. 17.			His Brethren, Joh. 7. 3.
		Our Father, Isai. 63. 16s			His Sons, Gal. 3. 26.
		Our Husband, Rom. 7. 4.			His Spouse, Sister, Love, Dove, &c. Cant. 4. 9.

{
We are both
}

One Vine, John 15. 1.
One Seed, Gal. 3. 16.
One Temple, Ephes. 2. 15.
One Body, Rom. 12. 5.
One Spirit, 1 Cor. 6. 17.
One Christ, 1 Cor. 12. 12.

Upon the view of this Line, Genealogy, Pedigree, (call it what you please) methinks (my brethren) we should all cry out, *Lord, what is man, that thou art mindful of him?* Psal. 8. 4, 5, 6, 9. *for thou hast made him higher than the Angels, and hast crowned him with glory and honour, thou hast made him to have dominion over the works of thy hands, thou hast put all things under his feet; O Lord, our Lord, how excellent is thy name in all the world?*

SECT. VII.

Use of Magnanimity.

i We 4.

Mat. 28. 3.

DO Angels wait on Heavens Heirs? Come then ye holy ones, and take an holy state upon you, think your selves too good to abase your selves to the world, or to sin, or to be slaves of men: Why you are Kings, and have a mighty guard, and therefore you should carry your selves answerable. Little do the men of this world think of this, or believe this truth; if they see a man to have at his heels along train of earthly followers, in silks, sattins, golden chains, and such like braveries, Oh how are such sights gazed on? and how are such men usually stiled, *Your Greatness, Highness, Excellency?* Alas, alas! all is but beggery to the glory of the least of the Saints of God, and of their attendants. I see indeed a great deal of glister in some of these earthly State solemnities, yet in all their pomps they had need of a fair day, and clear Sun-shine, or else half their Shew will be lost: But Angels (the Saints attendants) enlighten the greatest darkness, Luke 2. 9. Acts. 12. 7. *Is not their countenance as lightning, and their rayment white as Snow?* Matth. 28. 3. Oh then! how should this greaten the Spirits of Gods people? Why think of it, you whom it most concerns; it was an high favour for *Mordicai*, a poor porter, to have *Haman*, the great pompous Peer of the Empire, to be his Attendant, his Lacquey, or his Footman for an hour: How much more honour is it for you poor worms, to have those mighty Peers of heaven little Royes, Demigods, to wait upon you continually? King *Solomon* in all his Royalty, in the midst of his two hundred Targets, and three hundred Shields, of beaten Gold, was not like one of the Lillies of the field, much less like a Saint invironed, and encompassed wit ha wall

wall of Angels: Hence was that saying of Christ, *Despise not one of these little ones*: and why so? Because *in Heaven their Angels do alwayes behold the face of my Father.* The brightest Angels that look in the Face of God, despise not to attend upon the meanest Saints, and how then should any despise them whom the Angels honour? How should any think them unworthy of their Company, or Countenance, whom the great Angels think most worthy of their Service and Attendance? But especially, how should any presume to wrong the Saints, or to rush into Gods Paradise, such as every true Christian is, where stands the Angels of God with a flaming Sword which turns every way? It's enough (one would think) to affright all the men in the World from offering any violence to any of Gods people; But howsoever they carry, let Christians carry as Heavens Heirs, let them *walk worthy of God, who hath called them to his Kingdom and Glory*: Let them consider what Servitors and Ministers God hath appointed to wait on them, and in the Name of God let them carry themselves answerably, and be holily magnanimous. *Plutarch* tells of *Themistocles*, that he accounted it not to stand with his state to stoop down to take up the Spoiles of the Enemy, whom he had scattered in flight, but says to one of his Followers, *You may, for you are not Themistocles.* If others mind the Earth, and earthly things, as the Swine that follow the Trough, and can look no higher, yet let the Saints, (whom the Angels wait on) walk above the World, and above all things that are here below. Citizens of *Rome* might not accept of any other freedom in any other City; they accounted it a dishonour to the Freedom of *Rome*, to take Freedom any where in the World besides: You that are free of the Kingdom of Heaven, and that have the created Citizens of Heaven to be your Life-guards, Oh do not entangle your selves with the things of earth, seek not to be free here, as if you had no better portion: Surely if you understand your own Priviledges, you are Spiritual Kings and Queens of an otherwise Kingdom then this World: You have the Priviledges of a Council, to wit, *Gods Testimonies*, *Psal. 119. 24.* and the Priviledges of a Guard full of state and strength, to wit, *Gods Angels*: Oh how should this greaten your Spirits: *Let the Saints be joyful in Glory, Psal. 149. 5, 6,* *let them sing aloud upon their Beds, let the high Praises of God be in their mouths, and a two-edged Sword in their hands, to execute vengeance upon the Heathen, at whose command is a Legion of Angels. This honour have all his Saints.* Matth. 13. 10. 1 Thes. 2. 12.

SECT. VIII.

Use of Exhortation.

IS the ministring Office of the Angels for Heavens Heirs? Then to your Duties of Communion with them. Oh improve this Ordinance! Why here is an Ordinance of Jesus Christ scarce thought on; the Angels minister to Saints, and the Saints almost, if not altogether, forget their Duties which they owe to God and Christ in that respect. What (my Brethren) are you ignorant of such an Ordinance? Or do you know it, and yet are you negligent? If you are simple ignorant, and that your ignorance is of pure negation, and not of evil disposition, it is then high time to discover this mystery of Godliness to you, that you may be in the exercise of such Duties yet unknown, or if you know them, and are negligent of them, it is then high time to rouse up your Spirits, and to stir up your pure minds by way of remembrance, that you may be mindful of the words which were spoken before by the Holy Prophets, and of the Commandments of the Apostle, of our Lord and Saviour. Howsoever the case stands with you, I beseech you hear, learn, practise, and make use of this present Book and Work; it is another message that I have from God, another Ordinance that I would discover; therefore Set your Hearts to all the words that I testify to you this day, for it is not a vain thing, but it is for your Lives. Use. 3. 2Pet. 3. 1, 2. Deut. 32. 46.

The Motives I use, shall be only these, ———

1. Angel-ministration, and our Communion with them, is an Ordinance of Jesus Christ; it is an institution of Christ, which hath connexed to it some kind of Spiritual efficacy to work on Souls. Amongst other intervening Mediums (saith one) there is one great Ordinance, which we have not so much Considered of, viz. That the good Angels (the Chariots and Horses) should relieve us, as they did *Elisba*; nor is their relief only as to outwards, but in relation to our religious walking and to our inward Man. Were it not sad to lose an Ordinance of Jesus Christ? Or if it be not lost in respect of the living

Job 33. 23.
2 Cor. 5. 20.
Ephes. 4. 12.

Instruments on their parts, yet is it not sad that we should make no use of them? Ministers are an Ordinance of Christ, they are Messengers, Interpreters, (even as the Angels, and therefore are called Angels, Rev. 1. 20.) their office is to declare unto man his Righteousness; to pray men in Christs stead to be reconciled unto God; to gather together the Saints, to be Christs Paranympbs, to deal about the getting of a Wife for the Lamb, to Cater for Heaven, to bring in custome for the Kingdome of God. Ministers and Angels are in the very same employment. Now were it not sad, that the Ministers of Christ should be neglected or despised? What if you have Ministers? Is their no use to be made of such an Ordinance? The Apostle tells you, you cannot have saving Knowledge, Regeneration, or Faith, without their use: I do not speak what God may do extraordinarily, but this is Gods ordinary way: *How can they believe on him of whom they have not heard? And how can they hear without a Preacher?* I may say the same of Angels in their way, for they are rational and living Instruments, they are Ministers of God, and they administer to us saving Truths: An Angel told that first news of the Gospel, *Behold I bring you good tydings of great joy, which shall be to all people.* And shall this Ordinance of Christ be without any consideration how we may receive good from it? God forbid.

Rom. 19. 4.

Luke 2. 10.

Act. 5. 18, 19,
20.

Acts 12. 6, 7.

Bishop Hall
of the invisible
World.

2. The Angels are an Ordinance ever present; some other Ordinances may be taken from us: Men may take from us our Bibles, Teachers, Pastors, or they may Imprison us where we cannot enjoy them, but they cannot take from us the Holy Angels: *When the High-Priest, and all that were with him, laid hands on the Apostles, and put them in the Common Prison, then the Angel of the Lord by night opened the Prison Doors, and brought them forth, and said, Go stand and speak in the Temple to the People all the words of this Life.* And when Peter was in Prison, sleeping between two Souldiers bound with two Chains, and the Keepers before the door kept the Prison, behold the Angel of the Lord came upon him, and a light shined in the Prison, and he smote Peter on the side, and raised him up, saying, *Arise up quickly.* No Prison is so close, no Keepers are so vigilant as to keep out Angels: Though we want and may want other Ordinances, yet we have the Angels as an Ordinance to walk up and down with us, wheresoever we are, or whithersoever we go. I cannot but remember that Speech of a great Divine, which at first reading exceedingly stuck with me: *The good Lord forgive me, for that amongst my other Offences, I have suffered my self so much to forget, as his Divine presence, so the presence of his Holy Angels: It is I confess my great sin that I have filled my eyes with other Objects, and have been slack in returning praises to my God for the continual assistance of those blessed and beneficent Spirits, which have ever graciously attended me without intermission, from the first hour of my Conception to this present moment, neither shall ever, I hope, absent themselves from my tutelage and protection till they shall have presented my poor Soul to her Final Glory.* If a good Man of an Holy gracious Spirit was so forgetful of them, that he was fain to cry *Peccavi, I confess my great sin, and the good Lord forgive me.* Methinks it should be a prevailing motive to work on us, so to converse with them, and to perform our respective Duties to them, as being ever present, without intermission they wait on us, how is it that daies without number we should forget them, and their Ministration?

Act. 10. 4, 5.
Luke 1. 8, 9,
10.
Psalm. 9.

3. The Angels are an Ordinance improving other Ordinances of Jesus Christ: In this respect there is no fear of clashing with other Ordinances: It is true that the Lord never calls any Assembly to two divers Employments at one and the same time, unless they be subservient the one to the other. Hence it is, we blame them, who coming into our Congregations when some publick Ordinances are in hand, they betake themselves to their private Devotions, and will not reverently (without more ado) compose themselves to joyn with the Assembly in that Ordinance of God which is in hand: We would not have Ordinances clash, only Angel-ministration in Religious Affairs will not hinder, but further our Religious Services; and Angel-ministration in Civil Affairs will not hinder, but further our civil business. 1. In Religious Services the Angels are assistant; it is said, that they suggest suitable, seasonable, and pious thoughts at such a time: *When Cornelius was praying, he saw an Angel saying unto him, thy Prayers and thy Alms are come up for a Memorial before God: And while Zacharias was Executing the Priests Office before God, there appeared unto him an Angel of the Lord on the right side of the Altar of Incense, saying, thy Prayer is heard.* 2. In Civil Affairs the Angels are assistant; *They shall keep thee in all thy wayes, in thy Vocation, or particular Calling.* Now herein is the excellency of such an Ordinance, that it is an Addition and Improvement

provement to all other Ordinances, an argument sufficient to bind us to our duties in reference to it.

4. Angel-ministration, and our communion with them, is an Ordinance in opposition to Satans Temptations, and our communion with them, it were enough to amaze poor Souls to consider the Powers and Principalities that are against them; were they but weak, they were less considerable; but *we wrestle not against flesh and blood* (saith the Apostle) but against Spirits, yea, *against spiritual wickedness in heavenlies*. And yet as great as the Power and Policy of Devils are, they are less in Power than the Holy Angels: *There was War in Heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not.* — *And I saw an Angel come down from Heaven, having the Key of the Bottomless Pit, and a great Chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him a thousand years.* Now here is the encouragement to our Duties; not only God and Christ, who is the Author and Finisher of our Faith, but even spiritual substances of good Angels, proportionable to the other of bad Angels, contend with them, and stand most valiantly on our side. Ephes. 1.12.
Rev. 12.7,8.
Rev. 20.1,2.

But what are those Duties of Communion we owe the Angels in this respect? I answer. 1. In general. 2. In special.

1. In general: *As is their ministration, so is our duty of Communion with them.* Now in several ways do they administer to us, and so in several respects do we owe duties to God and them. There is a proportion (if we can find it out) betwixt their Ministration and our duty, and they answer one another as in the Glass, face answers face: If they serve us, certainly there is something of service that we owe God and them: As the Lord could say, *If I be a Father where is mine Honour? And if I be a Master, where is my Fear?* So if the Angels stand in any such relation towards us, it cannot be, but proportionable or suitable duties are to be performed by us. Malach 1.6.

2. In special: *As the kinds of their Ministration differ at several times, so are we to observe their Ministration at these times, and to return suitable duties.* At the first they minister in one kind, and anon they ministered in another kind; as our several needs are at several times, so are their several ministrations in those times. *Ex. gr.* When I was in my Mothers Womb they ministered thus; and when I was born, and yet an Infant, they ministered thus; and when I was grown, and come to riper years, they ministered thus; and when I Die, and go out of the World, they will minister thus; and when I shall rise again, and come to Judgment, they will minister thus. Now here is my Duty: 1. To consider their several Ministrations at those several times. 2. To return suitable duties at times seasonable, as I am in their season to perform all other duties.

SECT. IX.

Use of Direction.

And this is that special use which I aimed at, and which I had first in my Eye, when I began this Work; it is an use of direction, wherein I shall first lay down the Office of Angels, and then our Office. First, what they do in their times, and then what we must do in our times, in answer to them and their Ministrations. And O that the Lord would bless this work to thee that readest! Oh that he, on whose Errand I come, would speak himself to thy Soul, for he is able to instruct, yea, when he teacheth, all are Scholars. Use. 6.

MINISTRATION OF, AND COMMUNION WITH ANGELS.

The Second Book.

CHAP. I. SECT. I.

Of the time, when the Angels first begin their Ministration.

THE first Period wherein the Angels minister to Heavens Heirs, it is from their quickning in the Womb, till their Birth. Come then, and First, see the Ministration of Angels at this time; and Secondly, learn, and practise we those several Duties that especially concern the Saints in that respect.

1. For the Ministration of Angels in that Period, most probable it is, that then they begin their Ministration. The exact beginning is indeed questionable; Some would have it to begin at the first hour of Conception. *They have ever graciously attended me (saith one) without intermission from the first hour of my Conception to this present moment.* Others at the first infusion of the Soul. *Their care begins (say they) as soon as the Child is quickened in the Womb, for that they have then another distinct charge to look after.* Others at the Birth of the Elect; God revealing to the Angels who are such, by requiring their attendance on them then: *From their Birth to the end of their Life (saith * Zanchius) Angels are assigned of God to wait on the Elect.* Others at the Baptism of Infants: † *Origen* recounting many Opinions, doth mention this; which is very improbable, for then it is in the power of Parents, who set the time of Baptism, to say, when the Angels shall begin their Office over their Children, but the Elect are precious and dear to God before, as after the Ordinance of Baptism. Others at the time of Conversion. Of which two Reasons are given.

B. Hall of the
invisible world
Dr. Manton on
Jude.

* Zanchius de
operibus Dei.
l. 2. c. 25.

† Origen Tract.
5. in Matth.

See Dingley
Deput. of An-
gels.

1. Because the Angels know not the Decrees before that Election be declared in Conversion: But this we deny.

2. Because in the state of Nature a man is under the wrath of God, and is vexed with evil Spirits, that hurry him to sin, and rule in the Children of Disobedience; but although this cannot be denied, yet God is resolved that all his Elect shall have invisible supports against Satan, to preserve them charily, as chosen Vessels, against the time that he shall manifest himself unto them; and it is sufficient to Angels, that God wills their attendance, and that hereafter they shall discern some fruit of their attendance. For my part amidst all these differences, I close only with them, who say, that the Angels begin the execution of their Charge when the Soul is infused: and the Reasons are solid

1. Because the Child hath then a distinct being of his own.
2. Because then it is a person consisting of Soul and Body.
3. Because Gods Providence over soul and body (of which the Angels are servants) taketh date thence: *Thou hast covered me (saith David) in my Mothers Womb:* The Lord in framing our bodies and creating our souls in our Mothers Womb, did then cover his tender work with his mighty power from all inconveniences, as with a shield; and therefore then did the Angels begin their Ministration. Psa. 139. 13.

SECT. II.

Of the Manner of Angel-ministration at that time.

BUT how do the Angels minister at such a time? I answer they keep, preserve, defend, deliver, sustain and strengthen Babes, even in the Womb. I cannot think that they have only one Office at such a time, but that sometimes they attend them for good, and sometimes they deliver them from evil. The case stands thus; in the Creation or Infusion of the soul, (which is all one, for *creando infunditur, & infundendo creatur*) the Angels receive their Commission, as if the Lord should say, *Come Blessed Angels, here is a Creature that shall at last fill up the room of some fallen Angel, and then it shall be like to your selves, and you shall love it as you love your selves, but in the mean time, it is my pleasure, that you should minister unto it, and keep it safe:* Which no sooner said, but they are prompt and ready to do Gods will.

We may wonder at this, that the Angels should thus minister to man after his Fall, which they never did before. In that Collation betwixt Innocent *Adam*, Second *Adam*, Renewed *Adam*, and Old *Adam*, it is said, that the Angels did neither minister unto, nor keep the first *Adam*, before the Fall, because he was in no danger, only they loved him: The Angels indeed ministered to Christ, the Second *Adam*, and loved him, but did not keep him, for he was *Comprehensor* as well as *Viator*: Christ is the Head of Angels, and therefore he is not kept by them: The Angels now minister to the renewed *Adam*, yea, they love him, and keep him, and yet this argues not any Prerogative that the Saints have above Christ, but rather their weakness and wants, that they have need of the Angels to preserve them, as young Children stand in need of Nurseries to wait upon them: But for as Old *Adam* or wicked Reprobates, the Angels neither minister to them, nor love them, nor keep them, in respect of any special and particular keeping: It may be the Angels are sometimes Ministers of outward things even to the wicked, as the Angels brought down Manna in the Wilderness to the bad *Israelites*, as well as good; but they have not that particular care of the Wicked, as they have of the Elect of God; they come not up and down upon the Ladder, Christ, to minister to them, as they do to the Elect. Now this keeping of the Elect, is not only in this Life, but all the while that they are in the Mothers Womb.

Therefore is Manna called Angels food. *Quia Angelorum ministeria fuerit produm, Vossius.*

SECT. III.

Experiences of this Truth.

OF this, as of all the rest, I would give in some Experiences for further clearing.

1. An ancient Matron having many Children, and having left bearing for the space of about 12 years, the Lord then unexpectedly gave her to conceive; she wondred, and apprehending nothing but ill health, purposed on such a day to take Physick; but the night before (if I mistake not) she felt the Child stir in her Womb, and then she brake out, as *Sarah* did; What! *After I am waxed old, shall I bear a Child, my Lord being old also?* Hereupon, the Physick was removed, the Child preserved, and rightly called *Isaac* in imitation of old *Abraham* and *Sarah*, who laughed at the News of the Angel, that they should have a Son in their old age, *Gen. 17. 17.—18. 12.* Gen. 18. 12;

2. Three Godly Women in the Isle of *Gernsey*, were condemned to be burnt for their Religion, and though one of them was great with Child, yet found she no favour: As they were all three in the fire, the belly of the Woman breaking with the vehemency of the flame, the Infant (being a fair Man-child) fell into the fire; which being caught, and carried to the Bayliff, he commanded it to be had back, and thrown into the fire; whereby after it was born, and preserved by the Angels, it died a Martyr. *Clarke.*

SECT.

SECT. IV.

Of the Duties that concern us in this respect.

2. **T**HE Duties that concern us in this respect, are either Parents duties, or Childrens

1. For the Parents.

1. Parents may rejoice at this, that the Holy Angels attend them, and those little Pieces and Pictures of themselves. You that are Mothers great with Child, are you not sometimes in trouble, fear, and peril? Be not discouraged, for the Angels attend your motions, and all occurrences for the safety and preservation both of you and yours. It is observed, that when *Mary saluted Elizabeth, the Babe sprang in her womb for joy, and Elizabeth was filled with the Holy Ghost.* Some think that this springing of the Babe was by the presence of an Angel with *John*, otherwise that little *Embryo* had been incapable of such effusions and motions, according to the course of nature; and immediately it follows, *Elizabeth was filled with the Holy Ghost.* A serious consideration of the Angels ministering to such *Embryo's*, may be a blessed means to fill you with the comforts of Gods Spirit. Orejoyce in this! Nor is that all: For.—

2. Parents ought to pray, not to the Angels, but to the God of Angels, for the favour, assistance and protection of the Angels to their Infants. I know such Prayers are not usual, but is not that a neglect of duty to our Babes? When *David* prayed against his enemies, he could say, *Let the Angel of the Lord chase them; and let the Angel of the Lord persecute them:* How much more may we say for our tender Infants in the Womb, *Let the Angel of the Lord guard them, and let the Angel of the Lord keep them.* *Manoah* and his wife were very careful what to do for the Babe which must be born to deliver *Israel* out of the *Philistines* hands; and therefore after the Angel had appeared to the woman, and told her, *Then Manoah intreated the Lord, and said, O my Lord, let the man of God* (or the Angel of God) *which thou didst send, come again unto us, and teach us what we shall do unto the Child that shall be born: and God hearkned to the voice of Manoah, and the Angel of God came again:* Indeed when he came, he would have no Burnt-offering offered unto him, but gave direction, *If thou wilt offer a burnt-offering, thou must offer it unto the Lord.* Angels would not be prayed unto, nor worshipped, *Rev. 19. 10.—22. 9.* But yet in reference to the Angels, we find here *Manoah* praying, and offering unto the Lord, and if he prayed for Angel-direction, how much more may we turn the Promises into Prayers for Angel-protection, and ministration to these poor Infants yet unborn!

2. For the Children or Parties themselves, when grown.—

1. Let them know and be acquainted with their Angel-keepers. When *David* considered how he was made in secret, and curiously wrought in the lowest parts of the earth, and covered in his mothers womb, he cried out, *Marvellous are thy works, and that my soul knows right well.* It is not enough to have Angel-keepers, before we are born, but in time we should endeavour to know them: It is sad to be ignorant still of such a glorious truth; Surely God would have us acquainted with his works, and to bear witness of what we know for his Glory.

2. Let them praise God for the Angels ministering to them in the Womb. *Thou art he* (said *David*) *that took me out of the womb;* and thou art he that preserves me in the womb. The Lord doth many things for us, which at that time when he doth them, we cannot observe; it is our duty therefore to look upon them afterwards, that they may furnish us with matter of Praise to God? But why is not Praise rendered to the Angels, as well as to God? Because God will not give his Glory to another: Angels must have their due, but they must not rob God of his Praise; whatsoever Instruments and means the Lord makes use of, the spiritual eye pierceth through them, and looks on God, and gives him all the Glory. You that hear of this Angel-ministration in the Womb, O praise the Lord! It is (if you rightly apprehend it) a smothered wonder, and so glorious a work of God, that he deserves perpetual praise from you for that one work. *Thou art he that preserved me in, and took me out of my Mothers Bowels; My Praise shall be continually of thee.*

3. Let them act their Faith, and trust in God, even because of this; to this end are all the experiences of Gods Love to his Saints, that they might shore up their Faith, and trust God

God more. O then among other experiences of Gods dealings, make use of this, for strengthening of your Faith! *Thou art my hope O Lord God; thou art my trust from my youth, by thee have I been bolden up from the womb.* As Satan makes assault after assault against Faith, so should we raise Bulwark after Bulwark, for defence thereof: After we have looked upon other mens Experiences, we should recount our own Experiences of Gods care towards us, and make use of all Gods dealings for our strengthening. *Thus Lord thou didst for me in my youth, and Childhood and Infancy. Thou didst make me hope when I was upon my Mothers Breast, I was cast upon thee from the womb, thou art my God from my Mothers Belly; yea in the womb, before I was born, thou didst cover me, and guard me by the Angels, and therefore how should I but believe? How am I forced to acknowledge that the Lord never leaves me, even when I least perceive his presence? Here's mighty encouragement for Faith.*

4. Let them love God and his Angels, for this early ministration of the Angels. Ancient Love is a Loadstone of Love; were it but a little Love, yet long love might beget Love again. Why, God hath loved us for everlasting, and the Angels have loved us from our first beginning, and therefore how should we but love them again? Davids consideration of Gods mercy towards us in the womb, took up his heart and ravished his spirit; yea, he was so exceedingly taken with it, that he could not off it. *Thine eye did see my substance, yet being imperfect, and in thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them; how precious are thy thoughts unto me, O God, How great is the sum of them? If I should count them, they are more in number then the sand: when I awake I am still with thee.* Oh that our souls were awaked, and oh that our spiritual senses were renewed, that upon a serious consideration of Gods Love, and of the Angels Love to us in the womb, we might love again, and in a holy pang cry out, *How precious are thy thoughts unto me, O God? and how precious are your thoughts unto me, O ye Angels of God?*

CHAP. II. SECT. I.

Of the Ministration of Angels in our Infancy and Childhood.

THE Second Period, wherein the Angels minister to Heavens Heirs, it is from their Birth to their youth, or riper years; this takes up the time of Infancy and Childhood. And in prosecution of this, first, set we the object before us at this time, and Secondly, learn and practise we those several Duties that will naturally flow from such an object.

1. For the Object, viz. The Ministration of Angels in our Infancy and Childhood. The Scriptures are exprefs: *Take heed that ye despise not one of these little ones, for I say unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven.* By little ones, I do not exclude the adult, who resemble little Children in some imitable qualities; nor would I exclude little Children, whom our Saviour propounds as a pattern for the imitations of the adult, v. 2, 3, 4, 5, 6. But I would rather take all in, and say, that by little ones is meant either those who are little in stature, as the Child set in the midst of them, or little in Grace, Parts, Esteem, as some of the Disciples were, or little in their own eyes, as all the Elect are or must be: All these have their Angels, and therefore none of these must be despised. When Christ was but a Babe, *The Angel of the Lord appeared to Joseph in a dream, saying, arise, and take the young Child and his Mother, and flee into Egypt, and be there, until I bring thee word.* And when Herod was dead, *the Angel appeared again to Joseph in Egypt, saying, arise, and take the young Child with his Mother, and go into the Land of Israel.* Thus was Christ provided for in his Cradle by an Angel. When Hagar had not wherewithal to feed her Child, *she cast the Child under a shrub, and she went and sate her down over against him a good way off, saying, let me not see the death of the Child; and she sate over against him, and lift up her voice and wept, and God heard the voice of the Lad, and when the Angel of the Lord called to Hagar out of Heaven, and said unto her, What aileth thee Hagar? fear not, for God hath heard the voice of the Lad where he is, Arise, lift up the Lad, and hold him in thine hand, for I will make him a great Nation; and God opened her eyes, she saw a Well of water, and she went and filled her bottle with water, and gave the Lad drink.* Here was an Angel calling, comforting, and directing Hagar in her

her child's behalf: Or if *Hagar* and *Ishmael* were not Eldest: When *Jacob* blessed the two sons of *Joseph*, he said, *The Angel which redeemed me from all evil, bless (or keep) the lads.* Many think this was the great Angel of the Covenant to whom *Jacob* prayed for a blessing on *Joseph's* sons, and the rather because he is said to *redeem him from all evil*, which is properly peculiar to *Jesus Christ*; but others say, that this form of prayer was only an interpretative kind of imploration, that God would bless, or keep *Joseph's* sons by his Angels: And for that of *Redeeming*] if this was spoken of *Eternal Redemption*, it were indeed peculiar to *Christ*, but *Jacob* (saith a late Writer) *speakes here of redemption and deliverances from temporal evils, which is confessed to be a main office of Angels.* And *Chrysostom*, *Basil*, *Rivius*, *Mercerius* (as he cites them) quote this very place for the deputation of Angels.

SECT. II.

Of the manner of Angel-ministration at that time.

BUT how do the Angels minister to us in our Childhood? I answer.

1. They keep us from evil: Were it not so, into how many dangers should we fall? Indeed, a wonder it is, that most children are not disfigured, and lamed with bruises and fearful miscarriages, with cutting and burning themselves, as hundreds and thousands of opportunities are offered, but that Angels are very diligent to keep them out of harms way: *When Father and Mother forsake me* (saith *David*) *then will the Lord take me up:* When parents are without natural affection, when Nurses are careless, and children of restless, stirring, and climbing dispositions, then doth the Guardianship of Angels especially appear. To this purpose is *Cheremnitius* cited by the aforesaid Author, saying, *That Infants are obnoxious to such and so many dangers, that no anxiety of Parents, or diligence of servants can secure them without the tuition of Angels.* And *Gerson* observes the like, *Whence is it* (saith he) *that little children are preserved from so many perils of their infancy, as fire, water, falls, suffocation, but by the agency of Angels?*

Cheremnit. in harm. Evang. Gers. Sermon de Angelis.

2. They keep us in health: Some say, that much Physick should not be administered to infants, it is not safe to be too much tampering with such tender things, and I suppose there is less need, in that Angels themselves are instead of Physicians to such weak Patients. It is *M. Diker* saying, *Angels help to remove diseases and evils, as the devil helps to bring them on us:* And to that purpose they may have an hand in the use of such means as are for our bodily health. Angels are the Rockers (saith the same Author) of babes and sucklings, their invisible hands are doing for them, when we little think of any such matter. It may be some are sick, and yet recover, and we attribute it to this or that means, when indeed the instrument was an heavenly Angel. 'Certainly (saith our divine *Seneca*) there are many thousand events wherein common eyes see nothing but nature, which yet are effected by the ministration of Angels: As when sudden cures were wrought at the pool of *Bethesda*, it might perhaps be attributed by many to some beneficial constellation, but we know out of the Evangelist, that an Angel descended, and moved the water, and made it senative: Where we find a probability of second causes in nature, we are apt to confine our thoughts from looking higher, yet even then there are many times unseen hands: How much more when the work is above the power of any secondary cause? this carries its own evidence without dispute that if it be not of nature, it must needs be of an higher efficiency, *Ex. g.* Have we seen a poor weak child raised up from deadly sickness, when all natural helps have given him up, then have the Angels of God been his secret Physicians.

Bishop Hall of God and Angels.

2. They teach and tutor us: Some think, that Angels do help little Infants to speak and go, but howsoever they are as Tutors and Schoolmasters to them. *Zanchy compares them first to Nurses, and then to Schoolmasters, that they may instruct them, admonish them, correct them, comfort them, defend them from all evil, and provoke them to all good.* Amidst all their offices (which are almost infinite) this I believe is the Angels care of little Children, that they be brought up in the nurture and admonition of the Lord. Heaven is the place, whence many good Angels are fallen, and the good Angels would have these places filled up again with Saints. Hence they take care especially of their souls, tacitely revealing to them the mysteries of grace, not so, as if the Angels

Zanch. de operibus Dei, l. 3. c. 14.

Ephes. 6. 4.

Angels office were to Preach the word ; that Ministry is not committed to them, but to the Apostles, and others called to it ; but 'tis at least the Angels care, that both Children and adult should be taught in the Church by men appointed and prepared by the Angels : Acts 8.20: Acts 10.6.
Thus the Angel spake to Philip, when he was to Preach the Gospel to the Eunuch, saying, *Arise, and go towards the South* : And another Angel spake to Cornelius, saying, *Send to Joppa, and call for one Simon Peter, who shall tell thee what thou oughtest to do.* If the Angels are not our ordinary Preachers, lest they dazle us (their brightnefs being unsuitable to our weak conditions) yet are they Gods Instruments to provide Preachers for us, that by them we may be instructed in the Law of God, and Mysteries of the Gospel. And something more the Angels do, in that they suggest to Infants Pious Thoughts, and tacitely provoke them to a Pious Life, and draw out of them such gracious holy words, Psal. 8 2. Mat. 21.16. that the Psalmists saying is verified, *Out of the mouth of Babes and Sucklings hast thou ordained strength.* Thus when the Children cryed in the Temple, *Hosanna to the Son of David*, and therefore the Priests and Scribes were sore displeased, Jesus made their Apology, saying, *Have ye never read, out of the mouth of Babes and Sucklings hast thou perfected praise?* Certainly those *Hosanna's* of the Children were above nature, or acquired parts, or Parents Education, and therefore they were taught them by the Angels.

SECT. III.

Experiences of this truth.

Experiences ———
1. For keeping us from evil.

An Infant being laid in his Bed with some Servants, he was near Morning found out of the Bed among wooden and iron tools, enough to have killed him, he was taken up cold, yet without any harm, and being laid in the warm bed he revived, and so was graciously preserved.

A Child fell into a River of water, and being carried down the Stream, was at last taken up for dead, but after some time he revived, and the next day I saw him, and telling him that God had given him a new Life, the Child wept, I desired him to remember it, improve it, and to thank God for that mercy all his days.

A Child playing by the side of a Pond, fell into it, where it was like to perish : Near the Pond was an House, where only was one man reading in a Book, but it pleased God that he was suddenly so troubled, though he knew not for what, that he could read no longer ; whereupon he walked up and down the room, but could not be quiet ; then he walked forth and espied a straw hat swimming upon the water, and looking earnestly, he saw the Child rise to the top of the water, and so catching hold of it, drew it out, and saved its Life. *White.*

There was a Maid, who lived with her Mother in *Bargamus*, and was in one and the same Night by a strange wonder brought into the City of *Venice* ; they in the Family where she arrived, were near allied to her, and coming in the Morning into the Chamber where she was, and finding her unexpectedly stark naked, without any linnen, as so much as a rag to cover her, gently demanded of her, how she came thither ? Where her Cloaths were ? And what was the cause of her coming ? The poor Girl being much ashamed, and mixing her Blushes with many Tears, made answer to this purpose : " This very Night (said she) when I lay betwixt sleep and awake in bed, I perceived " my Mother steal softly from my side, thinking I had not seen her, and stripping her " self from all her Linnen, she took from her Closet a box of Oyntment, which " opening, she anointed her self therewith under the Arm-pits, and some other parts " of the Body, which done, she took a staff, which stood ready in a corner, which " she had no sooner betrid, but in the instant she rid (or rather flew) out of the " Window, and I saw her no more, at which being much amazed, and the Candle " still burning by me, I thought in my self to try a Childish Conclusion, and rising from " my Bed, took down the same Box, and anointing my self, as I had before observed " her, and making use of a Bed-staff in the like manner, I was suddenly brought hither " in a moment, where I was no sooner entred, but I espied my Mother in the Cham- " ber with a Knife in her hand, with purpose (as I thought) to kill this my young Ne- " phew (pointing to a Child in the Cradle) but she was hindered by finding me here, who " no sooner saw me, but she began grievously to threaten me, and came near to strike me,

"in which fear I began to call upon God to help me, whose name I had no sooner uttered, but she instantly vanished, and I am left here, even as you found me. Whereupon her Kinsman, the Master of the house, writ down, and keeping the Maid still with him, sent to the Inquisitor of the place, where the Mother of the Girl, his Kinswoman, lived in good Reputation, and no way suspected: Before whom she was called and questioned, and (as the manner of that Countrey is, upon the like probability and suspicion) put to the Mercy of the Tormentor, and at length she confessed every particular before mentioned; to which she added that she had no less then fifty sundry times been transported by the Devil, only with a malicious intent to kill that young Child; but she found him always at her arrival so guarded (by Angels, and) by the Blessings and Prayers of his Devout and Religious Parents, that she had no power over him. *Barthol. Spineus.*

2. For preserving of Health and Life.

A Child being begotten and born of Ancient, Sickly and Diseased Parents, was hereditarily infirm, and so oppressed with Childrens Maladies, that the Physitian concluded he could not be long-lived; whence the Father drawing nigh to his Death, and making his Will, gave him such a Portion, in case he should live to the age of Fourteen years; weak he was, and many Sickneses he had, and yet still the Lord raised him up; and unexpectedly restored him to Health and Strength, that he passed over those fourteen years, and yet lives. Oh that it may be to Gods Glory, and the Churches Edifying.

At the taking of *Bolton* by Prince *Rupert*, amongst others then slain, there was one *William Isherwood*, and his Wife, and *Felice* their Daughter being then but eleven Weeks old, lay pitifully crying at the Breast of her dead Mother, but it so pleased God, that an old Woman, the Wife of one *Ralph Helne*, of the same Town, aged above Seventy Years, who had not given Suck above Twenty Years before, seeing and hearing the Child, compassionated, and took it up, and having neither Food for her self, nor for the Infant in that common Calamity, to still the Child, she laid it to her Breast; and behold the goodness of God, who provides for the young Ravens that cry! The Child sucking, Milk came into her Breast, wherewith she nourished it, to the admiration and astonishment of all Beholders.

Jensen an Earl in *Suevia*, had to Wife one *Fermentrudis*, who grievously accused one of her Neighbours for Adultery, because she had been delivered of six Children at a Birth; but it so fell out afterwards, that her self (her Husband being abroad in the Fields) was delivered of twelve Children, all Males: She fearing the like Infamous punishment, by her instigation had been inflicted on the former Woman, commanded the Nurse to kill eleven of them: The Nurse going to execute the will of her Lady, was met by her Lord, then returning homewards; he demanded what she carried in her Lap? she answered Puppies: He would needs see them, and opening her Apron, found the Infants: Whereupon he examined the matter, found out the truth, enjoyed the Nurse to be secret, and to put the Children to some Nurse abroad; and when they were six years old, he made a Feast, apparel'd the young Boys alike, and presented them to their Mother, she misdoubting the truth, confessed her fault, obtained pardon, and own'd her Children. *Heylen.*

A Minister in the late Rebellion of *Ireland*, flying for his Life to *Dublin*, his Wife and Children followed after him; in their Journey being very weary, they all agreed, when night came, to sit down together under the Lee of an *Irish Mountain*, for it was Frost and Snow: The Ministers Wife had a young Child called *John Teate*, hanging upon her Breasts, which were become dry through her manifold Grievs, and want of sleep three nights together; the Child cried, and groaned, and for want of nourishment, was ready to dye: in such sort, that the sad Mother, not being able any longer to endure the Groans, and Cryes of her Babe, arose up from the Company (who sat altogether as close as they could, with Children in their Laps, to keep one another warm) purposing to leave her Child by himself, that she might be freed from those heart-piercing Sobs and Waylings. And here behold the Lord who hath promised to be seen of his Servants in the time of need, appeared even literally in this Mount; for as she stooped down with a bleeding Heart, and eyes full of Tears, there to leave her little One upon the ground, she spied, or rather felt upon the Rock (it being then something dark, only the Snow cast some little light) a Sucking-bottle, which she opening, tasted of what was within it, and found it to be full of good Milk, which the *Irish* call *Bonny Clabba*; she

she put it to the Childs mouth, with fear lest he, never having sucked before out of any Bottle besides the Breast, would not draw it; but he readily sucked his belly full, and fell asleep: The Mother hercat astonished, returned unto the Company, and shewed them what she had found; who much admired at it, how or whence that Bottle could come thither, considering that the place was far remote from any Habitation at all, and the Vessel lay upon the top of the Snow lately fallen; but some of them called to mind Hagar's story, and related it to the rest, how that *when she was wandering in the Wilderness of Beertheba, the water was spent in the Bottle, and she cast her Child under one of the shrubs, and went, and sat her down a good way off, for she said, let me not see the death of the Child, and she lift up her voice and wept; and then God heard the voice of the Lad, and the Angel of God called to Hagar out of Heaven, and God opened her eyes, and she saw a Well of water whereat she filled the Bottle, and gave the Lad drink.* These things compared and laid together, afforded them matter of thankfulness to God, for his Providence, and of more comfort then any Feast could have done: From thence they concluded, (as if the Angel had spoke to them as well as Hagar) that they should not fear, and that God who had so wonderfully preserved the Infant, would in like manner preserve them all: Which accordingly came to pass; for the next day they came to Virginia, where they all found free, unexpected and plentiful refreshing, *even a Table in the Wilderness*; and within two or three days after, they came safe to Dublin, their desired Harbour. Dr. Teate.

3. For teaching or tutoring of Infants.

A Child being very young, much effected his Ancient and Reverend Father with his reading of the Bible, and with his Questions and Answers; which drew from the Father these very words, *that if the Child but lived, he verily believed he would suck in Learning, as a Child doth Milk.* This minds me of what was said of Origen (in whom was certainly much of the Angels tutoring) that his Father brought him up from his Childhood most studiously in all good literature, but especially in the reading and exercise of Holy Scripture, wherein he had such inward and mystical speculation, that many times he would move questions to his Father of the meaning of this place or that place in Scripture; in so much, that his Father divers times would uncover his Breast being asleep, and kiss it, giving thanks to God, who had made him so happy a Father of such an happy Child. This Origen being but yet a Child, would needs have suffered Martyrdom with his Father Leonides, had not his Mother privily in the night season conveyed away his Cloaths and his Shirt; whereupon, more for shame to be seen, then for fear to die, he was constrained to remain at home; yet then he wrote a Letter to his Father with these very words; *Cave tibi, ne quid proper nos aliud quam Martyrii constanter faciendi propositum cogites*, Eusebius, L. 6. C. 3.

In the primitive Persecutions, we read of one Romanus, who first being scourged with Whips, with knaps of Lead at the end, instead of Tears, Sighs, and Groans, he sung Psalms all the time of his whipping, and after, his face being buffeted, his Eye-lids torn with Nayls, his Cheeks cut with Knives, and his Teeth struck out, that his Pronunciation, at least, might be impaired, whilst he preached Christ, he only said, *I thank thee, O Persecutor, that thou hast opened to me many mouths, whereby I may preach my Lord and Saviour: Look how many wounds I have, so many Mouths I have to praise my God.* But being reviled, that Christ his God was but of yesterday, and that the Gods of the Gentiles were of great Antiquity, he made a long Oration of the Eternity of Christ; which done, he said, *Give me a Child but of seven years old, which age is free from Malice and other Vices, wherewith riper age is commonly infected, and you shall hear what he will say:* His Request was granted, a pretty Boy was called out of the Multitude, and set before him: *Tell me, my Babe* (quoth the Martyr) *Whether thou thinkest it reason that we worship one Christ, and in Christ one Father, or else that we worship infinite Gods? Unto whom the Babe answered, that certainly whatsoever it be that men affirm to be God, he must needs be one, which with one is one and the same; and in as much as this one is Christ, of necessity Christ must be the true God; for that there be many Gods, we Children cannot believe:* And after this, was the Babe Martyred. Fox Martyrolog.

SECT. IV.

Of the Duties that concern us in this respect.

2. **F**Or the several Duties that concerns us in this respect, they are such as these ; —

1. Let us know our Priviledges which God in Christ gives us from our *Birth* : The Angels were appointed our Guardians in the Womb, and they have guarded, preserved and tutored us in our Infancy and Childhood : Many a time were we in great danger of fire, and water, and falls, and suffocations : Many a time have we been in the extremity of sickness, and very near to Death : Many a Lesson have we had taught us, and many a motion and holy thought hath been suggested to us, and is not all this worthy our notice, knowledge and understanding ? Did we but see little Children of poor men waited on by a Guard of rich, noble, strong and valiant men, would not all admire ? But if we knew this to be our own condition, that when we were Babes and Sucklings, and could not discern between our right hand and left, that we had then a guard full of state and strength, even of Angels themselves, would not this fill us, with the sense of the goodness of God ? Certainly it concerns us to know thus much, that we may better know the goodness of our God in thus providing for us : *The Angel of the Lord encampeth round about them that fear him, saith David* ; and then, *O come, and taste, and see that the Lord is good.* God would not have his Favours unregarded ; for if we know them not, never shall we attain to conceive of God himself, especially in his goodness, love and mercy towards us. But of these more particularly in another Section.

Psal. 34. 7, 8.

2. Pause a while, and to every particular Ministration in our Infancy, set we a *Selah* : This was the manner of *David* in his Psalms ; when some especial thing worthy attention or observation was delivered, he added *Selah* ; that by a little stop or pause of the breath, the matter, worth or excellency of the thing might be considered. Methinks it is sad, that the Angels should do such excellent Offices for us, as Mothers, Nurses, Physicians, Tutors, and that either we should forget them, or not seriously consider and pause upon them ; In other things of lesser consequence, we can speak with delight, *olim meminisse juvabit* ; but are not these Passages of Gods Providence, whereof the Angels are especial Instruments (as to keep us from evil, to preserve us in health, to teach us Gods will in our Infancy or Childhood) of far more excellency, profit and delight ? O then let us set a Star at the Margin of such Notes, and whilst we either read or sing them, let us stop a while, that we may dwell upon them, and see the want of them on all sides : Let us say with *Jacob*, when he saw the Ladder on which Angels ascended and descended, *Surely the Lord (or the Angel of the Lord) was in this place (or in this passage) and I knew it not.*

Gen. 28. 16.

3. Bless we God for this free Love to us in our first and ignorant times ; Whilst we were Infants, we could neither deserve nor desire such a Glorious Guard, and yet even then had the Angels a charge to keep us from evil, to keep us in health, and to be our Tutors : O adore we this free Grace ! Say we as the sweet Singer of *Israel*, *O Lord, our Lord, how excellent is thy Name in all the Earth ! who hast set thy Glory above the Heavens : Out of the Mouths of Babes and Sucklings hast thou founded Praise.* Very Children themselves could sing *Hosanna* to Christ, by the help of Angels, which occasioned him to cite this Text, *Out of the Mouths of Babes and Sucklings hast thou perfected Praise* : Most rightly is it said, *Out of the Mouths*, because they spake not from their understanding ; but by his vertue, and ministration of the Angels, their tender Tongues were led to speak those words : How much more should we, that are adult, and of capacity to understand our duty ; I say, how much more should we praise him by the help of Angels for the help and ministration of his Angels ? Come, and sing we an *Hosanna* to him, set we the Crown upon the head of free Love, free Grace : Let us joyn with Angels to bless God for his Angels, and for their Ministration in our Infancy and tender years. Is there not cause in regard of the freeness of his Love ? It was bestowed on man unmerited, undesired, and placed on him in the Infancy, yea, even in the dark Womb.

Psal. 8. 1, 2.

Matth. 12. 16.

4. Live we up to the Mercies we received when we discerned little or nothing of them. If any Friend do me a kindness unknown to me, I shall take it kindly and exceeding kindly, when I know it ; and if before, I was unable to requite, yet when I am able, I should think my self strongly engaged to retaliate : Surely thus it is with the People of God ; our Friends, the heavenly Angels waited on us, in our Infancy and Childhood,

hood, but we neither saw them, nor had them in our thoughts; notwithstanding they went on in the discharge of their Office, and sometimes they were as Nurses, otherwhiles as Physicians, and otherwhiles as Tutors and Schoolmasters to us: And now that we know this, now that the light of the knowledge of the Glory of God, and of his Angels shines in our hearts, oh how should we live up to these mercies? how should we gratifie the Angels, who have been thus to us, and have done all this for us? The Angel that appeared to Gideon under an Oak, was for present unknown, but *when he had caused fire to rise up out of the Rock, and to consume the flesh, and the unclean Cakes, then Gideon perceived that he was an Angel, and said, Alas, O Lord God, for because I have seen an Angel of the Lord face to face: Upon this, God was pleased to encourage him, saying, peace be unto thee, fear not, thou shalt not die: And then Gideon built an Altar there unto the Lord, and threw down the Altar of Baal, and cut down the Grove by it; and afterwards became a Judge of Israel till he died.* Angels Presence and Encouragements once discovered and made known, are enough through the Blessing of God, to work in us a fear of God, and obedience to his Laws.

Judg. 6. 21, 22, 23, 24.

CHAP. III. SECT. I.

Of the Ministration of Angels in our Riper years.

THe next Period wherein the Angels minister to Heavens Heirs, it is from their riper years unto their death. And in order to this, we shall first observe their Ministration, and secondly, our Duties.

1. For their Ministration, I shall follow the same Method as before.

1. That it is so, the Scriptures abundantly prove, *Psa. 34. 8. Psa. 91. 11, 12. Gen. 19. 15, 16. 2 Kings 6. 16, 17.* If I may give instances, Lot was led out of Sodom by an Angel; Daniel was taught by an Angel; Cornelius was answered by an Angel; an Angel appeared to Joseph, Mary, Zachary, Peter, Paul, on several Errands. Scarce any remarkable thing befel the people of God, but it was accomplished by the Ministry of Angels, But what needs more? *Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation?*

SECT. II.

Of the kinds of Angel-Ministration at that time, as to our Bodies.

2. **F**OR the kinds of their Ministration, it runs in several streams; as first, to our Bodies: Secondly, to our Souls.

1. For our Bodies.

1. They keep us from evil: So they did in our Infancy, but now they do it with this limitation, *they keep us in all our ways; (i. e.)* in all those courses appointed us by God. *Psal. 91. 11.* The Devil left out that Clause in the Psal. when he set Jesus Christ on a Pinnacle of the Temple, and tempted him to cast himself down; he told him the Promise, that *the Angels should keep him*, but he omitted the main point, *in all his ways.* Certainly there is some special Treasure inclosed in this, or the Devil would never have concealed it from our Saviour; then we may expect Angel-protection, *when we are in the ways God hath appointed us:* It was no way for Christ to cast himself down headlong from the Pinnacle, for the way lay down the stairs: If we keep not in our ways, neither will the Angels keep us from external evils: The Prophet that went out of his way, and beyond his bounds appointed him by God, *a Lyon met him by the way, and slew him.*

1 King. 13. 24.
Quest.

But do not many external evils befall Gods People, even walking in their ways and Courses, appointed them by God? I answer,—

It cannot be denied, but that sometimes such things do befall the godly: *Mephibosheth*, a child of five years old, son to a good father, and afterwards a good man himself, was lamed by a fall from his flying Nurse: Satan was permitted by God, to destroy the goods, children, and health of *Job*, though by the Spirit of God he was styled *a perfect and an upright man, and one that feared God, and eschewed evil, and that there was none like him in the earth.* 'The Lord (say some) can countermand Angelical protection, and give instruction

Ans.

Job. 1. 8. & 2. 3.

Mr. Dingley
of Angels, and
Mr. Fuller on
Christ's temp-
tations.

2 Cor. 4. 8, 9.

Ministration to those powers (in some cases) to suspend their attendance and care of us, yet the promise is not null, and of none effect: For—

1. Angelical attendance doth mitigate the evil, so that Gods people do not utterly miscarry; they may be troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Angels are not always to keep us from, but sometimes in troubles; Christ could have prayed that many Legions of Angels should have kept him from suffering, this he did not, yet the Angels ministered unto him in the wilderness, and in the garden, where he sweated drops of blood.

2. The promise of Angel-protection (as all temporal promises) runs with this tacite reservation and condition, always provided, that God in his infinite wisdom, for reasons best known to himself, do not judge the contrary more conducing to his glory, and our inward good: we know Job was afflicted, that he might be tryed; and the Lord doth sometimes suspend the protection of his Angels, that we may the more depend upon himself: As the Nurse gets behind the Skreen, that the infant may go in to the Mothers arms without crying; if the Angels do not help us, it is that we may call upon God for aid.

3. They keep us in health; so they did in our infancy, but the promise runs without limitation to every age in our life. Surely he shall deliver thee from the snare of the Fowler, and from the noisome pestilence; — A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee: And the reason follows, For he shall give his Angels charge over thee: And the Conclusion is this, With long life will I satisfy him, and shew him my Salvation. It is the opinion of good Divines, that good Angels help to remove diseases, and to conserve bodily health, and on the contrary, evil Angels are Gods instruments of inflicting sore and grievous maladies.

Psa. 91. 3, 7, 11,
16.

* Dr. Manton
on Jude.
† Baxters
Saints Rest.

As in the midst of his agonies the Lord Jesus, (saith* one) was comforted and refreshed by an Angel, Luke 22. 43. So are the Angels with the faithful, helping and easing them in their sickness. — For my own part (saith† another) I believe that Gods works on the world are usually by instruments, and not immediate, and that good Angels are his instruments in conveying his mercies both to soul and body, and that evil Angels are instruments of inflicting his judgments both corporal and spiritual. Hence God is said to send his evil Angels, among the Israelites, Psa. 78. 49. Hence Satan did execution on the Children, cattle, and body of Job: so then I judge that Satan is the instrument in our ordinary diseases, &c. And I may add on the same grounds, that the Angels are instruments in continuing or restoring our bodily health. The Ministry of Angels (saith* a third) is for the promoting of our health, I mean not only of the health of the Soul, but of our bodily health: No question but the devils, who are our enemies, and continually stand about us, would quickly rush upon our bodies, and either tear them, or affect them with divers maladies, but that the good Angels do defend us by divine command. I cannot deny, but that sometimes God afflicts men by the Ministry of his holy and blessed Angels, for Sodom was destroyed by the Angels, and Sennacheribs Host was slain by the Angels; and David saw the Angel of the Lord, having a drawn sword in his hand, and stretched out over Jerusalem; and an Angel of the Lord smote Herod, and he was eaten of worms; but this is not Gods ordinary dispensation towards his Saints. Surely their ordinary employments, and wherein they delight, is according to the promise, He shall give his Angels charge over thee.

Psal. 78. 25.

Psal. 103. 20.

3. They carefully furnish us with all other necessities for this life. Thus when the Israelites were in the Wilderness, they were provided for by the Angels: Man did eat of Angels food, he sent them meat to the full: or as others translate, Man did eat the bread of the Mighties, he sent them meat to satiety: It is allone, for what is the bread of the Mighties; but the bread of the Angels which are mighty strength? And Manna is called their bread, either because it came from Heaven, the habitations of the Angels, or because it was excellent, so as the Angels (if they needed any food) might eat it, or especially (as I think) because God sent it by the Ministry of Angels, they were the purveyors of it for the Israelites. Thus when Elijah went into the Wilderness, and lay and slept under a Juniper tree, Behold an Angel touched him, and said unto him, Arise and eat; and he looked and behold there was a cake baked on the coals, and a cruse of water on his head, and he did eat, and drink, and laid him down again. And the Angel of the Lord came again the second time, and touched him, and said, Arise, and eat. The same God that provided for him in the time of drought by the Ministry of Ravens, now again fed him by the Ministry of Angels. I know these provisions were miraculous, but where no miracles are, the Angels have an hand even in ordinary provisions. The Angel of the Lord encampeth round about them

1 King 19. 5, 6,
7.

them that fear him: And what then? O fear the Lord ye his Saints, for there is no want to them that fear him; the young Lyons do lack and suffer hunger, but they that seek the Lord shall not want any good thing. I know we see not the Angels providing for us, but what then? *Abraham's* servant saw no Angel going along with him, and yet *Abraham* could say, *The Lord God of Heaven, which took me from my Fathers house, and from the Land of my Kindred, he shall send his Angel before thee: The Israelites* saw no Angel going along with them, and yet the Lord could say, *I will send an Angel before thee, and I will drive out the Canaanites, &c.* For my part I see no Angel removing me from place to place, yet I am fully perswaded, that no Minister of Christ removes his station, or goes to a people as their Pastor, but an Angel of God, or the God of Angels doth so order it: *This is the office of Angels* (saith * *Zanch*) *by a command of God to send the Doctors of the Church to such or such a people:* Accordingly it was an Angel that appeared to *Paul* in a Vision by night, saying, *Come over to Macedonia and help us.* † *Eusebius* tells a like story of *Alexander* Bishop of *Jerusalem*, that after his agonies, and constancy of confession shewed in the persecution of *Severus*, he was admonished by a Vision in the night season to make his journey up to *Jerusalem*, and drawing near to the City, * *A Vision, with plain words was given to certain chief heads of Jerusalem to go out of the gates of the City, and there to receive the Bishop appointed them by God:* And though Vision or Revelation, I have none, yet (as the * most Reverend Doctor said) Since I am convinced that the unfelt hands of the Angels are in many occurrences of my life, I have learned so much wit and grace, as rather to yield them too much, than too little (speak in ordering all my concerns for this life). It is true, their appearings are ceased, but not their workings; their converse is not so sensible, yet it is as real as ever it was before.

Gen. 24. 7. 40.

Exod. 33. 2.

* Officium igitur Angelorum

est ad Electos

homines Scrip-

turarum impe-

ritos, ex man-

dato Dei mittere Doctores.

Zanchi de operibus Dei, l. 3.

c. 14.

† Act. 16. 9.

* Vox celestis

manifestissime

omnibus audi-

entibus facta

est, dicens, sus-

cipite Episco-

pum qui vobis

à Deo destina-

tus est. Euseb.

Hist. Eccl. l. 6.

c. 9.

* Bishop Hall

of God and

Angels.

SECT. III.

Of the kinds of Angels-Ministration at that time, as to our Souls.

2. For our Souls. —

1. **T**HE Angels declare to us what is the will and mind of God. Thus *Daniel* being troubled with the Visions of his head, he went near unto one of the Angels which stood by, and asked him the truth and meaning of them, *So he told me* (saith *Daniel*) *and made me know the interpretation of the things.* And in another Vision, when *Daniel* sought the meaning: *Behold there stood before me* (said he) *as the appearance of a man, and I heard a mans voice between the banks of Ulai, which called and said, Gabriel, Make this man to understand the Vision.* — *And he said unto me, understand O Son of Man.* And at another time, the man *Gabriel*, whom he had seen in the Vision at the beginning, being caused to fly swiftly, touched him about the time of the evening Oblation, and informed him, and talked with him, and said, *O Daniel, I am now come forth to give thee skill and understanding:* Nothing is more usual in Gods Word, than for Angels to inform the Saints what is the will and mind of God; the Conception of Christ, and the Birth of Christ, and the Death of Christ, and the Resurrection of Christ, and the Ascension of Christ, and his return to Judgment, were all told by the Angels, only you may look upon these as extraordinaries, and apparitions of Angels, and such teachings, or enlightnings of our understanding in these days you cannot expect. All this I grant, and yet withal I add, that if visibly they do not teach us, they may do it invisibly; yea, and I verily believe they do in ordinary, though invisibly, teach and instruct all the people of God.

Dan. 7. 16.

Dan. 8. 15, 16

17.

But how can that be, when they do neither speak to us, nor reason with us after the manner of men?

Quest.

I answer; They have other ways of speaking, or of reasoning with us. As —

Answ.

1. They understand us, though we neither speak to them, nor reason with them: One of our light, in his child of light walking in darkness, tells us, that evil Angels know much within us, and to that purpose they have more advantages than we men have to know one another by. For —

Dr. Goodwin

ibid. Chap. 3.

1. Those spirits can discern all corporeal actions, and though the species, in them, and their manner of knowing corporeal things differs from ours, yet they are Analogical with ours.

2. They make it their business to study men, it is their trade to go up and down, and consider men: *Hast thou not considered* (says God to Satan) *my servant Job?*

Job. 1. 8.

3. They

3. They are, and can be present at all our more retired actions; they are with us at bed and board, in all companies, and in all solitary places.

4. By what they see outwardly of our actions, they may guess at our inwards, which are as the principles of them.

5. They have an insight into the infancy, and the images therein, which follow and imitate the inward thoughts of the mind, as the shadow doth the body: In this respect they go into a room further then we can go, yea, into a room next to the Privy Chamber, which yet remains fast lockt up unto them. This last goes beyond all the former; and yet (saith my Author) all Divines grant, that the devils may know and discern our phantasmes *intuitive*, as we do things which are present before us.

Jer. 17. 10. 6. As they may see into the fancy, so if God permit, evil Angels may go into the head, and see those very images and species in the fancy, that are for present in direct conjunction with the understanding, and which is then thinking and musing of. Indeed, the immediate knowledge of our thoughts, and hearts, and understandings, is proper only to God; *I the Lord search the heart, I try the reins*; yet *argutive*, and as they do *transfire*, and appear in the images of the fancy, and so *quasi in alio*, and mediately, they may be very far discerned, and lookt into by evil Angels, and so by discerning those very phantasmes, which the understanding actually at present vieweth, and maketh use of, they may then judge what it is, that the mind for the present is musing on, *All this is discusst at large concerning the evil Angels.*

And if the evil Angels may know thus much of what is within us, do not the good Angels know thus much? The evil Angels have by their sin lost much of their knowledge, and therefore are called *darkness*, and the power of *darkness*, because they are exceeding dark in themselves, and in comparison of the holy Angels; but the good Angels never sinned, and therefore never were deprived of the least measure of knowledge conferred on them. I must therefore conclude, that without (speaking to them, or reasoning with them after the manner of men, they understand as well, or wherein they do not, God is pleased often to discover it to them by an especial dispensation, of favour and grace: As to the Angel in *Daniel*, was revealed the mystery of the seventy weeks.

2. We may understand them, though they never speak to us, or reason with us, and so we are capable of their teaching: You will say, how may we do that? I answer—

1. Observe we their work upon our fancies, there they are busie day and night, to set together the images for our understanding of them: Look, as a Compositor in printing, takes his letters that lye confused afore him, and orders, and sets them in words and sentences, to represent to the Readers eye what he would have read by him: so do the Angels set and compose the images in our infancies to represent to our understanding such things as they would have us know; it is good therefore to observe their work day and night, for they may work on our fancies in our dreams.

2. Set we our selves to think or muse upon those images set together by them. Thus when the Angel *Gabriel* saluted *Mary*, it is said, that *she cast in her mind what manner of salutation this should be*. And after the Angels had appeared to *Shepherds*, and that all wondred at those things which the *Shepherds* told them, it is said, that *Mary kept all those things, and pondered them in her heart*. Certainly it is our duty, when Angels have been communicating their minds to us, to ponder, and muse, and meditate, and to cast in our mind, *what manner of communication this should be*.

Luke 1. 29.
Luke 1. 19.

3. Try we their work upon our fancies, whether it be agreeable to the Word of God: It were sad, if we should take that for the speaking of Angels, which is the very voice of devils: Now though evil spirits can transform themselves into Angels of Light, yet they may be discerned, if we'll try their work by the word. The good Angels are distinguished from the bad, either by their apparitions, or by their actions; the former I omit, for the latter Poet gives them in thus.

Too Heywood
of Angels.

Who so will sift their actions, he shall find
By their successes, if well or ill inclin'd,
The one from other; for the blessed still
Square all their actions to th'Almighties will,
And to mans profit:—
The Cacadaemons labour all they can
Against Gods honour, and the good of man.

Indeed

Indeed, this is the sure and indubitable character; the good Angels never speak any thing contrary to the Word, or which is all one, the good Angels are employed in nothing save the Honour of God, and the profit and preservation of good men; but evil Spirits aim all their interprises and endeavours to derogate from Gods Worship, and to assume it to themselves, and by their flattering deceptions, and oily insinuations with man, to work the utter subversion both of body and soul: It is good therefore to try their works upon our fancies, and if we find it agreeable to Gods Word, or if it aim at God's honour and mans profit, we may conclude, *This was the speaking of an Angel of God.*

But methinks I hear some object, you tell us of a work of Angels upon our fancies day and night; and indeed in the night we can more easily observe some such like impressions, or work upon us in our dreams: But are not these things spoken against? Was not this the way of false Prophets, to observe their dreams, and by them to delude the People; saying, *I have dreamed, I have dreamed?* Jer. 23. 25.

I answer, such dreams as tend to the leading of men from the holy Word of God, Jer. 23. 25. to wicked Doctrines or Opinions, which are painted over with the pretence or colour of Revelations and Divine Visions, when they are indeed the meer delusions of Satan, transforming himself into an Angel of Light, are not to be heeded, but rejected; and such were the dreams of the false Prophets tending to Idolatry, against whom God spake; *If there arise among you a Prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee saying, Let us go after other Gods (which thou hast not known) and let us serve them; thou shalt not hearken to the words of that Prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul.* Deu. 13. 1, 2, 3.

Yet this hinders not, but such dreams as come into us by God's special, and sometimes extraordinary work of providence, which must needs be directed unto some weighty and good end: As we must conclude, if we either consider the first mover, which is God, or the instruments, which are his holy Angels, such dreams will challenge our very serious consideration, and diligent care to take notice of what they offer unto us, and the neglect or contempt thereof cannot be committed without great impiety; and therefore we have not only a warrant, but an unavoidable and inviolable obligation in point of duty, to take notice of such dreams, and to make use of them, according to their importance and purpose. *In a dream, in a Vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instructions.* Job. 33. 14, 16.

But because dreams are of several sorts, some proceeding only from the constitution of the heavens, or from the disposition of the ayre, or from precious cogitations, or from the temper of the body, or from the affection of the mind, or from the procurement of the Devil, and only some few from the operation of good Angels; it is therefore worthy our pains to know some such marks or characters, whereby we may distinguish these last, from all others of the former dreams.

A learned Writer, in his Book of the Baptized Turk, hath laid down these marks of Dr. Warmsby. those dreams procured by Angels.

1. *When they move unto that which is truly and eminently good, or from the contrary evil, and have nothing in them that stands opposite to the truth or holiness of the Word of God, or sound reason, nor that addeth any thing to God's Word, as a new way of Righteousness or Salvation.*
2. *When they are of a wise, sober, just, and orderly frame and composition, without any tincture of lightness, glingling, or vanity in them.*
3. *When they come unto us, being in an holy temper and disposition of spirit.*
4. *When they leave both an holy, and humble, and also a strong and certain impression upon the mind, moving it not upon carnal, but spiritual principles and motives; to which we may add, an holy clearness and consolation in the spirit, an increase of vigor and readiness to godly obedience and holiness.*
5. *When they agree with some work that God hath in hand, and have something in them that seems to be above humane inventions, and have in excellent agreement in the several parts thereof, presenting the same, or several things.*
6. *When they come unsought and unexpected; for if any man doth purposely seek divination by dreams, composing himself therunto by superstitious rites or ceremonies, this were expressly*

expressly against the Word: For thus saith the Lord of Hosts, the God of Israel, let not your Prophets and your Diviners that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.—*But enough of this matter.*

2. The Angels persuade us to that which is good, they do not only declare to us what is God's will, but they advise us to it. This is the ordinary office of blessed Angels, to instil good motions, to suggest good thoughts, to admonish and persuade us on all occasions to that which is good. As Satan is ever compassing the earth, seeking whom he may devour, here and there laying his snares to catch poor souls in, tempting and enticing them to all sorts of sin, as he espies occasion and opportunity for it; so are the good Angels ever and anon suggesting good and pious thoughts; they tacitly admonish our minds, and provoke us to good duties of holiness and obedience: This makes some affirm, that *whatsoever the evil Angels can do in evil, the Elect Angels can do in good*: If the devils can suggest sin, surely the Angels of God are stronger and wiser than devils.

Quest.
Ans.

But how do the good Angels suggest good?

I answer: 1. They inspire, inject, or cast into our minds some holy motions; seldom passes the day over our heads, but we may feel these injections: *Come, this is the way, walk in it, strive to enter in at the strait gate, &c.*

2. They provoke and stir us up with much importunity to this or that duty; *Ho every one that thirsteth, come ye to the waters, &c.* They know well enough our sluggish, dull, and heavy dispositions, our spiritual laziness, and therefore they add stirring, quickning, soul enlivening expressions, or exclamations, *Ho, come ye to the waters*; yea, they double it, or treble it, *come ye to the waters*; and *come ye, buy and eat*; and *come ye, buy wine and milk without money, and without price*: They are not willing to give over, till they have made us willing to yield to their motions for our own Salvation.

You may object, Surely this is the genuine work of the Holy Ghost, thus to inspire and provoke us to good: Very true, and yet that hinders not but that the good Angels may be instruments, or agents: We say, the Holy Ghost is the prime Spirit, and yet the Angels are as ministering Spirits; the Holy Ghost is the Fountain, or head of Water, but the Angels are as Cisterns and Channels of water; it is the will of the Holy Ghost to employ the Angels, and to communicate himself to us by the Ministry of Angels, and therefore the Holy Ghost and Angels need not clash. Indeed motions, inspirations, and holy suggestions are ever originally and primarily from the Spirit of Christ; and hence it is, that commonly we put them all on that score, we give them all to Christ's Spirit; yet I cannot forget the Authors Opinion I cited before, *That God's Works in the World are usually by instruments, and not immediate; and that good Angels are his instruments, in conveying his mercies both to soul and body.* Another speaks as confidently every whit; *For my part (with the good leave of my Learned and Religious Brethren, be it spoken) I doubt not but good Angels suggest good Counsels, tender, holy motions, offer pious thoughts, yea, refresh the often parched spirits of gracious men with inward joy.—Shall the devil work in the children of disobedience? Ephes. 2. 2. Enormously disquiet the affections, 1 Sam. 16. 15. Yea, inject wicked thoughts into godly men with success, 1 Chro. 21. 1. And shall the good Angels be excluded from all actions and operations upon the inward senses of man?—I can never believe it.*

3. The Angels repel temptations, or prevent occasions of sin. This was the meaning of Michael's contending with the Devil about the body of Moses: It was the Devils design to discover Moses his grave, and the Archangel was ready to resist him: But why would the Angel resist him? To what end was the dispute about the body of Moses? Why might not the body and burial-place of Moses have been discovered to all? Surely the Angel would not have it known, lest the people should have idolized and worshipped it in after-times. The Devil loves Idolatry, and of all kinds of Idolatry, the Devil abuseth the World most with Idolatrous respects to the Bodies and Relicks of dead Saints. Now the Archangel knew his design, and therefore he would by no means have those burial places known. Thus Ainsworth paraphraseth on that Text of Deuteronomy, *He was buried in a valley of Moab over against Beth Peor, but no man knoweth of his Sepulchre unto this day.* The Angel would have no occasion of Superstition or Idolatry thereby: Oh what blessed helps have we for preventing of sin? How busie are the Angels in our behalf (when we little think of it) to repel temptations, and to prevent occasions of evil? As our good endeavours are often hindred by Satan,

I would have come to you, even I Paul, once and again, but Satan hindered us: So are

our

Esa. 55. 1, 2, 3.

Baxters test.
Dr. J. Ruthers
Sermon
upon joy of
Angels. p. 14.

Jude 9.

Deut. 34. 6.

2 Thes. 2. 18.

our evil actions hindred by the heavenly Angels, else were not our protection equal to our danger : A good Angel opposed *Balaam* in an evil way ; and if an heavenly spirit obstruct the course of the evil , and stand in the way of a Sorcerers sin, how much more ready are those spiritual powers to stop the spiritual miscarriages of Gods dearest Children ?

4. The Angels quicken our dulness, encourage our weakness, and comfort us in our sorrows : All these we may read together in one Chapter, *I was in a dead sleep* (saith *Daniel*) *on my face, and my face towards the ground, and behold an hand touched me, which set me upon my knees, and upon the palms of my hands ; and he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent ; and when he had spoken this word unto me, I stood trembling, then said he unto me, fear not Daniel.* ——— *And there came again and touched me, one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not, peace be unto thee, be strong, yea be strong ; and when he had spoken unto me, I was strengthened, and said, Let my Lord speak, for thou hast strengthened me.* In like manner we find an Angel quickening, encouraging, and strengthening *Elijah* to his work, *2 Kings* 1. 3, 15. and *Isaiah* to his work, *Isai.* 6. 6, 7. and *Paul* to his work, *Acts* 27. 23, 24. But especially in the Sufferings of his Saints, how usual was it with God to send down his Angels for their Comforters ? When Christ was in his agony, *there appeared an Angel to him from Heaven, strengthening him* : When *Peter* was in Prison, *Behold the Angel of the Lord came upon him, and a light shined in the Prison* : When *Paul* was in his dangerous Voyage, *There stood by him that night the Angel of God, whose he was, and whom he served, saying, Fear not Paul, Acts* 27. 23. In the succeeding times of the Church, how frequently did the Angels appear to blessed Martyrs for their comfort and encouragement ? Thus *Theodorus* saw and felt the refreshing hand of an Angel : Thus *Theophilus*, *Agnes*, *Lucia*, *Cecilia*, and others, saw the good Angels as their Comforters, and Protectors of their Chastity. And although they do not appear to us now in bodily shapes, as in those times, yet the same Offices are performed by them in their Spiritual and Mysterious ways ; now they quicken our dulness, encourage our weakness, and comfort us in heaviness.

SECT. IV.

Whether the Angels contribute any thing to our Conversion.

BEfore I pass this, I would propound a Question or two : As——
1. Whether the Angels contribute any thing to our Conversion ? We have heard at large, that Devils do what they can to hinder our Conversion : And are the Angels less active to good then they are to evil, I cannot think it ? We may be sure, that as the bad Angels do bad offices, so the good Angels are in their way prompt and ready to do all the good offices they can, as to our good ; and my reason is, their will is conformed to the Will of God, *They do his Commandments, they hearken to the voice of his words* : Whatsoever God wills they will : Now God wills the Conversion of Sinners ; *As I live, I desire not the death of a Sinner, but rather that he should repent and live* ; and therefore they will it, and as they will it, so they reduce that will into several acts, or else it were in vain. But what those acts are, may be another question.

SECT. V.

Wherein do the Angels contribute, as to our Conversion ?

THe several acts of Angels, as to our Conversion, are such as these. —
1. They inform our Judgements : We have heard before, how they invisibly teach us, instruct us, enlighten us, and herein do they contribute to our Conversion : For what is the first work of Conversion, but Illumination ? As in the first Creation, the First-born of Gods Works was light, *God said, let there be light, and there was light* ; so in a new Creation the first Work is light ; *God who commanded the light to shine out of darkness, hath shined into our Hearts, to give the light of the knowledge of the Glory of God in the face of Jesus Christ.* Hence the state of Nature is called darkness, and the state of Grace is called light ; *Ye were sometimes darkness, but now are ye light in the Lord.*

1 Pet. 2. 9. And he hath called you out of darkness into his marvellous light. Now if in this work the Angels are assistant, they must needs contribute to our Conversion in the first work of it, which is illumination.

2. They move our will : This is that we said before, that the good Angels persuade us to that which is good, they instil good motions, they suggest good thoughts, they provoke us to duties of holiness and obedience, and especially to this main work of Conversion and Regeneration, well they know, that without this, all is nothing ; *Except a man be born again, he cannot see the Kingdom of God* ; and their desires are strong, that the places made void in heaven by the fallen Angels, should be supplied by men and women, and therefore they do what they can to move and persuade us to a change : I know they cannot efficiently move, or turn the will ; we leave to Christ and his Spirit the efficacy and blessing of all, they only move, and persuade, and make use of arguments to do this or that, but the Holy Spirit makes effectual, and gives the issue to what they move. If you say, what needs this ministration, for Christ can move or persuade without them ? I may as well ask, what need Ministers, Preaching, Sacraments ? It is enough to silence and stop our mouths, when we hear these are God's ways of Administration, these are God's Ordinances, of which the Angels are a great part, and according to the good pleasure of God, they act, and stir, and move, and persuade us to Conversion.

3. They work on our affections, endeavouring to settle them, and keep them on right objects : It is true, they cannot turn the stream and current of our affections back (God only can turn this *Jordan* back) but they can drive them faster, and cause them to swell above their natural Channels, it is the spirit of bondage which worketh fear, but when fear is wrought, they can blow it up, and intend it more, as the Spirits instruments : Sometimes you have heard how evil Angels could work further and deeper fears than the Holy Ghost by himself intended ; and cannot the good Angels do regularly, what the evil Angels can do irregularly ? If the evil Angels cannot only propound such objects as shall move us to fear, but also can stir up such humours in the body, which such a passion doth act and stir in, *Ex. gr.* If they can electively work upon Melancholly, so as to put a man into a timorous and trembling disposition ; how much more can the good Angels propound objects, and stir up humours, and so work on the affections, whether of fear or hope, or sorrow, or joy, or love, or hatred ?

4. They repel temptations. You have heard abundantly how the Soul is haunted with several temptations, when the work of Conversion is passing upon it, then is Satan busie, by way of revenge, for the Souls revolt from him : But are not the good Angels as busie as Satan ? and if they resist him, what can all the troops of Hell hurt us ? We know the good Angels have as much advantage of their strength over Satan, as they have of their station ; how then should that evil one stand in the encounter ? Or what need we fear in so mighty and sure hands ? He that passeth with a strong Convoy through a wild and perillous Desert, scorns the danger of wild Beasts, or Robbers, no less than if he were in a strong Tower at home ; so may we the onsets of the Powers of darkness, whilst we are guarded by the Angels, who both defend us, and resist Satan in all his fiery darts.

Luke 15. 10.

5. They joy in the Conversion of sinners, so that Heaven rings with the joy : *Likewise I say unto you (saith Christ) there is joy in the presence of the Angels of God over one sinner that repenteth* : What manner of joy this is, is unknown to us, and so shall be until that time, that Time shall be no more ; only this we believe for the present, that the Conversion of sinners, is the Jubilation of Angels, and this, I take it, is the plain sense or meaning of Christ's words, that when they see the ranks and files of lapsed Angels filled up with new recruits, men and women, penitent for their sins, this is matter of joy, of extatical joy to the holy Angels of God.

SECT. VI.

Experience of this truth, as to our outward man.

FOR some experiences of this blessed truth, in respect of our bodies.—

1. They keep us from evil.

One going seasonably to bed, about midnight he awoke, and could not sleep ; thereupon he awaked his Wife, and talking with her, suddenly he espied a light in his Chamber, which came through a Box hole ; he demanding of her what that light was, she opened

opened her eyes, but could not tell: Anon she arose out of Bed, and looking through the Box hole (which by a gracious Providence was that night open, though usually shut) she espied a fire kindled on some wood in the house, which quickly would have set all on a flame, that no way they could have escaped with Life, but they both hastened out of their Chamber, and coming into the house, they timously quenched the fire, and admiring at Gods Providence in each circumstance, they returned in safety to bed, and found that rest and sleep after, which before they could not obtain.

The same Person riding over a deep water, his Horse in the midst of the Stream laid him down under him: Thus man and horse, both plunged in, the man with much ado being recovered himself and getting through, he rode home wet and cold, which cast him into a Fever, yet in time he recovered, and blessed that God, who by the Ministry of his Angels, delivered him from the danger both of fire and water.

The same Person being at home, a Daughter came to visit him, who one Evening was very importunate to go more early then ordinarily they used to bed; her importunity so far prevailed, that presently they went to Prayers, and commending themselves to God for his custody, all in the Family made up the Stairs to several Lodgings; no sooner were they dropped asleep, but presently a noise, like Thunder, awaked them all, he wondred, and asked his Wife if she heard the Thunder; who answered, that she being laid in Bed, was scarcely asleep, but could not tell whether it was a clap of Thunder, or a fall of some part of the house; and rising out of Bed to go to the Chamber where their Daughter and a Servant Maid lay in two Beds, at the entrance into the Chamber, the Daughter cried, *Stay Mother, or you endanger your life, for I believe the Chamber floor, and Chamber adjoining is fallen down.* By that caution she trembling stayed her foot, and drew back to tell her Husband the news; he desired her to go down stairs into the house, light a Candle and to see the matter; but endeavouring to open the door below into the house, the passage was stopped, with the Floor of the Chambers fallen down; their Daughter, that lay in one of the two Chambers, seated over the house, cried, that her Bed crackt, and she was afraid to lye in it; thereupon they advised her to hasten out of it, and with the Maid to creep into a corner of the Chamber, which was most secure. In the mean time, a Cry or Call was made through a Casement for some Neighbours help; by this means a Candle was brought, but no passage being possible through the doors, the Station of a Casement was cut, and one came in at the Window with his light, then it was seen how two Chambers over the house were suddenly fallen, with all the weight of Wood, and Clay, and Furniture above, and that nothing remained unfallen, but a little Room of one Chamber, where the two Beds stood, wherein the two Women lay. At first view they all stood amazed, but recollecting themselves, the two Women were by a Ladder safely brought down from the corner of the fallen Chamber, and being brought into another Chamber, they took their rest till the Morning. At day light they saw their wonderful Preservations, and viewing the Circumstances, it appeared: 1. If that Night all had not gone to Bed before their ordinary time, they had been all sitting in the house, which then would have fallen upon them, and have slain them all. 2. If his Wife had not then stayed her step, When the Daughter cried, *Stay Mother*, she had fallen down into the neather room amongst rubbish, and probably had lost her life. 3. If those two Beds had not stood wherein the two Women lay when all besides fell with one crash, they had both perished, especially the Daughter with a Child in her Belly, being yet but an Embrio. In every Circumstance appeared the Finger of God, and the Promise was minded, *He shall give his Angels charge over thee, to keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone.*

Simon Grineus, a learned and holy man, coming from Heidelburge to Spire, was desirous to hear a certain Preacher in that City, who in his Sermon did then let fall some erroneous Propositions of Popish Doctrine, wherewith Grineus, not being a little offended, craved speedy Conference with the Preacher, and laying before him the falshood and danger of his Doctrines, exhorted him to an abandoning and retraction of those misopinions; the Preacher gave good words and fair semblances to Grineus, desiring farther and more particular conference with him, each imparted to other their Names and Lodgings, yet inwardly, as being stung with that just reproof, he resolved a revenge, by procuring the imprisonment, and (if he might) the Death of so sharp a Censurer. Grineus misdoubting nothing, upon his return to his Lodging, reports the Passages of the late Conference to those who fate at the Table with him, amongst whom Melancthon being one, he was called out of the room to speak with a stranger, newly come into the house; going forth

forth accordingly, he finds a grave old man, of a goodly countenance, seemly, and richly attired, who in a friendly and grave manner tells him that within one hour there would come to their Inn certain Officers, as from the King of the *Romans* to attach *Grineus*, and to carry him to Prison, willing him to charge *Grineus*, with all possible speed, to flee out of *Spyres*, and requiring *Melancthon* to see that this advantage were not neglected; which said, the old man vanished out of his sight: Instantly *Melancthon* returning to his Companions, recounted unto them the words of this strange Monitor, and hastened the departure of *Grineus* accordingly, who had no sooner boated himself on the *Rhine*, then he was eagerly sought for at his said Lodging. Of this *Melancthon*, in his Commentary on *Daniel* writes, and acknowledges Gods fatherly providence in sending this Angel of his for the rescue of his Faithful servant.

Bishop Hall of
Angels.

John Spangenberg, Pastor of *Northense*, was no sooner slept out of his house, with his Family to go to the Bains, but the house fell right down in the place.—Our own experience at home is able to furnish us with divers such Instances; *If a man by some strong instinct be warned to change that lodging, which he constantly held for some years, and finds his wonted sleeping place that night crushed with the unexpected fall of an unsuspected contagion, to what cause can we attribute this, but to our attending Angels?—Or have we been preserved from mortal dangers which we could not tell how by our providence to have evaded? Our invisible Guardians have done it.*

A new Star
was discovered
over
S. James's at
mid-day, seem-
ing from hea-
ven to gratu-
late the Royal
Birth, display-
ing its modest
Beams in
spight of Sun-
shine, in the
middle of the
Ayr.

In the true pourtraiture of his Sacred Majesty *Charles the Second*, it appears, that by God this King Reigns, in that he hath exercised those providences over him that are hardly exercised over ten thousands of us: That Star in the East, at his Highness Birth, speaks much this way; the Powers in heaven, that so watchfully guarded him through those sad days, wherein thousands fell at his right hand, and ten thousand at his left, aimed at some great prize; his Royal life (the care of Angels) must not go out privately, and be lost unprofitably in a corner.—Oh how the Angels forbid those millions of prophane hands, that would rudely have touched the Lords Anointed! His escape at *Worcester* was almost miraculous: He sought his way all along five miles from *Worcester*, then he turned to the less frequented ways that could be, until he came to the Borders of *Staffordshire*, then he removed to an adjoining Wood, where he, and one only with him, walked securely a while, until they found an Oak for Majesty, in the hollow of which he lodged himself for three days and nights, until my Lord *Wilmot* providing for his Majesty a safe Lodging, and then seeking him in the Wood, with much ado found his Sacred Person guarded, and (as I may say) fed by Angels.

Let this Story never be forgotten. EIKON-BASIAIKH. By R. F.

2. They keep us in, or restore us to health.

One going to *London*, inned and lodged all night at the *Maiden-head* in *Cat-Eaten* street, where the same night died a young Wife of the Pestilence; as another had died before, the sickness and death of the Parties being concealed, he arose in the Morning, took some repast, and went about his occasions; but at his return in the afternoon, as he was going into the Inn, a friend called him back, and told him the truth; in the midst of the discourse, he saw the Gates shut before his eyes, and presently was written upon them, *Lord have mercy upon us.* This hath minded him of Gods Providence and Promise, *Surely he shall deliver thee from the noysome Pestilence, for he shall give his Angels charge over thee.*

John Trelille, a poor Cripple in *Cornwall*, that for sixteen years together was fain to walk upon his hands, by reason of the close contraction of the sinews of his legs (upon three monitions in his Dream to wash in a Well, called *Madernes*) was suddenly so restored to his Limbs, that I saw him (saith my Author) able both to walk, and to get his own maintenance.—*Marcus Aurelius Antonius*, in his Dream, received the prescript of a Remedy of his Disease, which the Physicians could not cure; whence came this, but by the suggestion of Angels? *Have we been raised up from deadly sicknesses when all natural helps have given us up? Gods Angels have been our secret Physicians.* Bishop Hall.

3. They furnish us with all necessaries for this life.

Mr. *Samuel*, a godly Minister in *Queen Maries* days, was convented before Bishop *Bonner*, who committed him to Prison, and there chained him up to a Post, in such sort, that standing on tip-toes he was fain to bear up all the weight of his body in that manner, to his intolerable pain; besides, he allowed him but three morsels of bread, and three spoonfuls of water a day, so that he was extremely tormented with hunger and thirst, and had his Body so miserably dried up, that he would fain have drunk his

own

own water, but could not make one drop: But after he had continued in this miserable case three days, he fell asleep, and one clad all in white seemed to stand before him, telling him, that from henceforth he should neither hunger, nor thirst any more; which also came to pass, though he was not burnt till many days after, *White's Power of Godliness.*

A Doctor of Divinity, of singular learning and piety, sent his Maid to the Market, to get Provision for the following week: But all the money he and his wife could make, was but five shillings; his Wife fell a weeping, and told her Husband, that there was little likelihood they could live together, and that therefore she would take one or two of her Children with her, and live among her friends, if he could provide for himself and the rest of his Children? Nay dear Wife, said he, we have lived thus long together, let not us now part, let us rely on Gods Providence: She in her grief and haste answered, *Well, send Providence to Market, and see what it will bring home.* It was so that day, a Noble man, who knew this Doctor very well, dining with divers Gentlemen at an Inn, looking out of the Window, saw the Doctors Maid, whom being an ancient servant, he knew, and sent for her up, asking her, how her Master did; she answered, very well, and fell a weeping; he inquiring the cause, she told him what straights they were brought to; he wondring, and being troubled at it, called the Inn-keeper, and wished him to give that Maid ten pound, and every one of the Gentlemen gave twenty shilling a piece: So the Doctor sending Providence (of which the Angels are Servants and Instruments to Market,) it brought him home fifteen pounds: Doubtless it is because we do not trust, not because God either cannot, or will not give, that makes us so often want Mercies; and such Providences would be usual, if our confidence in God were but so. *Idem ibidem.*

There was a certain poor Family, who being in great want, and having little or nothing for the Children in it, when Dinner came, they put them off with play-things, and told them they would see if they could get them something for Supper; and when Supper came, they would give some small piece of bread, and so get them to bed; and thus they used them so long, while at last the Children would not to Bed, but cryed for Bread: That night it was so the Lord *Faulkland* waking before midnight, could not sleep, and then it came into his mind that this Family was in great want, inasmuch that he called up some of his Servants, and sent them with a great Loaf and a Cheese to the house; when they came, they found the Children crying for bread, and the Parents weeping by them, who with a great deal of joy and eagerness received that unexpected Provision. Thus the Lord ordered it by his Providence, that they were not only then relieved, but their necessities being related to the Lord *Faulkland*, he took care of them for the future. *Idem ibidem.*

Luther hath this Story: A certain Woman, in the time of Famine, having nothing at all for her Children, and her self to eat, being brought to very great extremity, she resolved upon this course; she made her self, and all her Children ready, and with a great deal of comfort and confidence she walked to a Spring, not far from her house; as she was going, one met her, who asked her whither she was going with her Children; she told him, that all her Provision was quite spent, and she was going with her Children to such a Fountain close by, being confident, that God that had provided drink for her, and her Children, would there provide food for them also; and he that heard the young Ravens, and provided for them, would much more take care of her, and her little ones: He that met her, wished her to return home, for she should meet with Provision that was ready for her there; she returned, and found a considerable quantity of meal, which was food for her, and her Children, but whence this Provision came she knew not, nor knew the man who told her of it.

SECT. VII.

Experiences of this truth, as to our inward man.

3. **F**OR some Experiences of this blessed truth, in respect of our Souls.

1. They declare to us Gods will; of old they did so to *Abraham, Lot, Moses, Jacob, Manassah, Gideon, David, Elijah, Elisha, Isaiah, Ezekiel, Daniel, Zachary*: And in the New Testament they did so to *Joseph, Mary, Zachariah*, the Shepherds, *Mary Magdalen, Peter, Philip, Cornelius, Paul, John* the Evangelist, and to all the Apostles. At this time they

Dingly of Angels.

they do not invisibly declare Gods will, nor must we trust to Visions, or Revelations; yet many times they teach us by Dreams, and many times they coyn Impressions on our fancy and imagination whiles we are waking: they can make rare and wonderful compositions of what they find in us; so that to me, here is the difference between the Converse of Men and Angels; Men can speak to the understanding by the meditation of our external senses, but the Angels go a nearer way to work, and speak first of all to the internal senses, making such compositions there as the understanding presently takes off, and reads what is written: *Do we not, waking and sleeping, see impressions in our fancy, of things that we thought we had forgotten? This is done by the Angels.*

One being a long while trained up in Ceremonies, Notionals, Fables, unprofitable matter, rather than sound and saving knowledge, which is in Faith; at last converting with some godly men, and with practical books, he found some impressions in his fancy of another kind of Divinity, and so inclined, that Divinity was rather practical, than speculative; and that such kind of Preaching as was usually delivered in an affected spruceness of language, and vain-glorious trimness of the windy and dead letter, would never save Souls. These impressions were more and more fixed in him, and at last he was satisfied, that many poor illiterate Souls that felt the power of godliness on their own hearts, had more true knowledge of Divinity, than many learned Doctors and Rabbies, that had nothing but Orthodoxy, or a swimming knowledge of truth; and that many unlearned snatched Heaven, and took it by violence, whiles many learned with their learning perished, and went down to Hell: *The efficacy of this light he gives to the spirit, but the instrumentality of it, as working upon the fancy or imagination, he ascribes to the Angels.*

A godly Woman, falling into great dissections, at last the Lord in secret Prayer came in with abundance of light and comfort; but within a month after, she being to receive the Lords Supper, all her former tears and troubles returned upon her, insomuch, as a little before the bread was administered to her, though she could not say that the Devil appeared to her in a bodily shape, yet he seemed to her as if he did, and told her, that she should not eat; but then the Lord was pleased to bring into her mind that passage in the *Canticles*, *Eat O my friends*: Notwithstanding, Satan still continued terrifying of her, and when she had eaten, told her, she should not drink; but the Lord brought that second clause of the verse into her mind, *Drink, yea drink abundantly my beloved*; and so she drank also, and presently was filled with such unspeakable Joys, that she knew not how she got home; which Soul-ravishing Joys continued for a Fortnight after, and filled her mouth with Songs of praise, so that she could neither sleep, nor eat, more then she forced her self to do out of conscience of duty. *White.*

2. They advise us to that which is good.

The light presented to one as before, many blessed motions came in to begin with the beginning of saving practical truths; and this he understood was the Doctrine of Regeneration; and therefore if ever he would be happy, he must have some feeling of that: Many Objections were raised, *That the wind bloweth where it listeth; and we are not sufficient of our selves to think; and it is not of him that willeth, nor of him that runneth, &c.* The Objections are not formally now remembered: But notwithstanding them, the motions to fall on the work continued afresh, and finding them daily upon his spirit, at last he submitted willingly to those inspirations, and every day set some time apart to be in the duty; it proved tedious and difficult at first, but afterwards sin appeared very sinful, and the Spirit set it home on his Soul, and by degrees successively, he was led from a sense of misery, to some hope of mercy in Christ: and before he had done (though many a day it continued) the holy Spirit infused Faith, whereby he closed with Jesus Christ, as Saviour, and as Lord, and King, and Husband. This work begun by the Angels, by intilling good motions, was the joy of Angels, when it was perfected: *There is joy in the presence of the Angels of God over one sinner that repenteth.*

Luke 15. 10.

One, about the time of Reformation of Religion, desired much of God the guidance and assistance of an Angel; and from the thirty seventh year of his age he had sensible manifestations of a spirit that assisted him, and followed him till his Death. In his Dreams or Visions, he was sometimes admonished of this or that Vice, and sometimes advertised of this or that Danger, and sometimes resolved of this or that Doubt, or sometimes perswaded to this or that duty: Once I heard a Voice from Heaven, saying, *I will save thy Soul.* Usually in the Morning, about the fourth hour, the Angel would have beat at his door to have awaked him, and if he had done any good or evil, he would have manifested the approval, or disapproval of it by some sign:

If

If in company he had spoke any unwary words, he was sure to be advertised and reproved for it by a dream in the night following: if he had read any book that was not good, the Angel would have struck upon the book, to have caused him to have left it, and laid it aside: Often would the Angel have provoked him to prayer, and alms-deeds, and other duties. *Bodinus* asking him, whether ever he had seen the form of this Angel? He answered, that he never saw any thing, but only a bright and shining light in a round Orb; and once after prayer upon his bed, that he saw a sweet Boy, in white apparell of admirable Beauty. *Bodinus de Magorum demonomania.*

3. They repeal temptations, or prevent occasions of sin.

One having many temptations offered him, especially in his dreams in the night, he observed, that at the same times such thoughts have come in, that in those very dreams he confidently cryed, *Avoid Satan*; and again, *Avoid Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve*; which he believes were put in by the Angels.

One *Natalius*, that had formerly suffered great persecution for the Cause of Christ, was seduced by *Asclepiodotus*, and *Theodorus*, two Sectaries, to be the Bishop of their Sect; promising to pay him an hundred and fifty Crowns of silver every month, and so he joynd himself to them; but the Lord in mercy not intending to lose him that had suffered so much for his sake, admonished him by a Vision, to adjoyn himself to the true Church again, which the good man for the present, blinded with lucre and honour, did not regard as he ought to have done. The night after he was scourged by Angels, whereupon, in the morning, putting on Sackcloth, with much weeping and lamentation, he went to the Christian Congregation, praying them, for the tender mercies of Christ, that he might be received into their Communion again; which request was accordingly granted unto him. *Clarke's general Martyrology.*

Cyprian relates a story of one of his Fellow Ministers, who in the midst of his tortments began to faint, being greatly afraid of death, and desired to be released; at which time there appeared to him a young man of admirable beauty, and so bright, that mans mortal eye could scarce endure to behold him; who angerly said to him, *Pati timeris, exire non vultis, quid faciam vobis? To suffer you dare not, to go out you will not, what shall I do with you? Idem ibid.*

4. They quicken, encourage, and comfort us.

A certain Godly Woman riding behind her Husband, who was a Persecutor of Mr. Bolton, as they were riding, it thundred and lightned extraordinarily; so that he trembled exceedingly; his Wife with a chearful voice said, *Husband, what ails you? why do you tremble thus?* He answered, *Do you not hear how terribly it thunders?* She answered, *Yes, I hear it:* And said he, *Do not you tremble also?* She answered, *No, she was not at all afraid, for she knew it was but the voice of her Father.* He was amazed at her chearfulness and answer, and began to think with himself, *Surely these Puritans have something within them, that they are able to bear up in such storms, and that they have peace, and are chearful, while I tremble.* And being not far off, immediately he did ride to Master Bolton, beseeching pardon that he had persecuted him, and desired that he would tell him what he should do to be saved.

Thomas Ward of *Tiso* in *Warwickshire*, was all his younger days very loose and dissolute, an Enemy to goodness, and an hater of good men; but it pleased God at last to convert him, atter a strange and wonderful manner, which was thus. In a morning, as he lay in his Bed, plotting and contriving how to molest and persecute some of his godly Neighbours, there appeared a Vision to him of a City, wherein there were many poor ragged Lambs in the streets, and a man driving of them, and he heard a Voice saying to him, *What are these?* To which he answered, *Sheep:* Then said the voice again, *These are my sheep whom thou persecutest.* Presently after he saw another Vision of a pile of Faggots, and heard the Voice saying, *What are these?* He answered, *Faggots:* Then said the Voice, *As these are bound up for the fire, so thou deservest to be bound hand and foot, and cast into everlasting fire.* He answered, *Truth Lord;* yet withal, he cryed earnestly to the Lord for mercy: and presently after he saw in another Vision a Pillar of Brasse, but so bright and glorious, that he was not able to look upon it; then said the Voice, *Be of good comfort, for thou art a chosen Vessel, which shall suffer many things for my names sake.* To which he said, *Lord if it be thy will, let it be now:* And presently he had a blow given him on his side, as with a Dag-

ger, the mark whereof he carried with him to his grave. After this, it pleased God to raise him up with comfort, and he became an eminent Professor, and was very zealous for the truth. *White.*

A little before the eighth Persecution began, God by a Vision revealed it to Cyprian, saying to him, *Be quiet, and of good comfort, for peace will come, albeit a little stay there is for a while, for that some remain yet to be proved, and tryed.* Clark.

Theodorus, for singing a Psalm at the removing of the body of Babilas, being apprehended, was examined with exquisite torments, and so cruelly excruciated from morning till almost noon, that hardly he escaped with life, and being afterwards asked by his friends, how he could endure such extream torments, said, *That at first he felt some pain, but afterwards there stood by him a young man, who as he was sweating with the pain, wiped away his sweat, and oft-times so refreshed him with cold water, wherewith he was so delighted, that when he was let down from the Engine, it grieved him more than before.* Clark.

Whilest Augustine was yet a Manichee, his Mother Monica had a dream, that she was standing upon a wooden rule, and being very sad, saw a glorious young man very joyful, and of a cheerful countenance coming unto her, and that he asked her the cause of her sadness, and when she had declared that it was by reason of sorrow that she had for her son, who was then in the way of destruction, he bid her be of good cheer, and wished her to mark and observe, and that she should see her son to be with her where he was, and so she saw her son, standing with her upon the same rule. *August. Confess. l. 3.*

SECT. VIII.

Experiences of this truth, as to Conversion.

FOR some experiences of the Angels contributing to our Conversion. On a time, Augustine being in great heaviness, and deep contrition of heart, cryed out, *Oh I what is this? what suffer I under the tyranny of sin? unlearned men take heaven by violence, and we, with all our Learning, lye grovelling in flesh and blood.* After this he had a great conflict, for all his past pleasures represented themselves before his eyes, saying, *What wilt thou depart from us? and shall we be no more with thee for ever?* And then a marvelous tempest of weeping came upon him, so that he cast himself on the ground under a fig-tree, and gave full scope to his eyes, which brought forth presently whole floods of tears; and then, behold, he heard a voice, as if it had been of a Boy or Maid singing, and saying, *tolle & lege, tolle & lege; Take up and read, Take up and read:* Wherefore repressing the force of his tears, interpreting, that this Voice came from Heaven, and was spoken by Angels, he took up the book of Pauls Epistles which he had with him, with a purpose to read the first Chapter that he should find, and opening it, his eyes fixed on these words, *The night is spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light; let us walk honestly, at in: the day, not in rioting and drunkenness, not in chambring and wantonness, not in strife and envying, but put ye on the Lord Jesus Christ, &c.* And by this means he was converted. *August. l. 8. Confess. c. 12.*

Rom. 13. 12,
13, 14.

A woman telling me of her great trouble and grief, and of her long continuance in the pangs of the New-Birth, she said, that she heard at last a voice, plainly and distinctly saying to her as she was bewailing her sins, *If thou'lt forget, I'll forget; If thou'lt forget, I'll forget.*

A man labouring in the pangs of his New-Birth, began to despair of Salvation, and at last concluded he should be damned; whereupon, plotting and contriving what was best to do, he resolved to make away himself, and not to live any longer: For these reasons: 1. Because he conceived, the longer he lived, the more and greater would be his sin. And 2. The more would God by his sin be dishonoured. And 3. The more and greater would his torment proportionably to his sin be in the fire of hell: And even now going to the place where he had appointed the execution and self-murder, there suddenly came into his mind (as if a dart of light had been injected) this very word, *Who knows?* on which pondring and ruminating, he asked himself-

self, *Who knows what?* and presently was thrown in (as he conceived) the end of the sentence, *Who knows that the Gods Decree, or mind concerning me? neither Angels, Devils, nor Men.* On which words pausing and considering a while he reasoned thus with himself, *If I know not Gods mind, it may be I shall be saved.* Upon this he fixed his purpose, put on by Satan, and probably prevented by an Angel, could so went to prayer, and within three days after he received comfort.

SECT. IX.

Of the Duties that concerns us in this respect.

1. **I**N all dangers let us stir up Faith, and exercise it on the promises of Angel-protection: Art thou a Souldier? *do violence to no man, neither accuse any falsely, and be content with thy wages;* march, charge, retreat, do duty according to command; God shall cover thy head in the day of battle, for thou art in *thy ways*; but if thou invade the Ministerial Office, presuming to preach, who never was sent, look to thyself, thou canst not without usurpation pretend to Gods keeping, for thou art *but of all thy ways*: Nor do I fear the frowns of any, if offended hereat, and reproving me for giving this just reproof: I am sure I am in my calling, *in my ways*; and therefore with comfort and confidence may rely on God, and his Angels protection, only that we abuse not the promise as the Devil did: let us keep in our ways, that we may be kept safe by the Angels, then only is Angel-protection to be expected, when we are in the ways: God hath appointed; that is to say, within the compass of our general and particular callings; *they shall keep thee in all thy ways*, or in all thy bounds, or in all thy courses appointed thee by God. Surely we have need to look to our selves in all our actions, as in eating, drinking, riding, sporting, for even in these God hath set us our ways: We hear of many sad disasters of Gods dearest servants, and we need not wonder, if we but consider their wanderings: Alas they keep not within compass, they are out of their ways, or otherwise they might walk safely without any danger. If Jacob keep but in his ways, he may safely meet with his Brother Esau coming against him with four hundred men. Mr. Dod would say, he cared not where he was, if he could but answer these two questions well: *Who am I? and what do I here? am I a Child of God? and am I in my way?* If we were careful of these things, we might free our selves from all other cares: Oh let us look to our ways!

2. In our sicknesses, sores, dangers of Plague, or Pestilence, let us eye the promise of Angel-ministration; Surely he shall deliver thee from the noysome Pestilence; *Thou shalt not be afraid for the Terror by night, nor for the Arrow that flieth by day, nor for the Pestilence that walketh in darkness, nor for the Destruction that wasteth at noon-day; 7, 10. a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee:—There shall no evil befall thee, neither shall any Plague come nigh thy dwelling, for he shall give his Angels charge over thee.* Many other Promises we have, both to prevent and qualine, and to remove sicknesses, as *Exod. 15. 26. Deut. 7. 15. Psal. 41. 3. Heb. 12. 6, 7, 8. Isai. 40. 31.* And well may we live by Faith on such Promises as these: But why should the Promises of Angel-ministration be out of use? To what end are these Promises, if we may not rest or roll our selves upon them as well as others? Should God say in our sicknesses, *Send to such a Physitian, and make use of him, and you shall be cured,* we should submit: And are not these Heavenly Physitians of more value? And have we not an express Promise, that in their Ministration we shall have health? Oh let us eye these Promises!

3. In our outward wants let us have some thoughts of Angel-ministration, as to supplies. It is a wonder how all the Creation is serviceable to man, the very Plants and Herbs administer to his Food, the Beasts of the Field, and Fowls of the Air, are for his sustenance; the Sun and Stars contribute to his being and preservation; if any piece of the Creation should escape his Ministry, one would think it should be the mighty and blessed Angels; and yet behold an Angel provides bread for *Elijah*, and water for *Ishmael*, and all other necessities for Gods Children: *The World is yours,* 1 Cor. 3. 21. faith the Apostle; God would never have made this Field (the World) were it not for the Corn (the Godly) growing in it; and as of this Corn the Angels are the Reapers,

so they have care of it for its nourishment and preservation: Art thou a Saint, and in want? surely it concerns thee to shake off idleness, to take the opportunity, and to observe Gods providence in all affairs, and amidst those several providences of his ordering, forget not the ministration of the Angels: For my part, it together with the Word, my own experiences may be any encouragement: I do verily think, that rather than thou shouldest die for thirst, an Angel will open thy eyes to see a fountain, out of which thou mayst fill thy bottle with water, and take and drink.

4. In learning the whole counsel, will, and mind of God, let us turn over those leaves which speak of Angels; these are the invisible attenders of the blessed Deity, and without some knowledge and apprehension of them, we shall never attain to conceive of their God, and ours, as we ought to do: but in this knowledge let us mind especially their ministration to our inward man; herein are many depths, yet are they sweet, delightful, and most profitable truths: They come to our phantasies (the species of sounds, of shapes, or whatsoever else, as they are kept and preserved by the inward senses) and they move them at pleasure, and put together such conceptions or apprehensions as are most accommodate and fitted for the knowledge of that truth, which they would suggest to our minds: Is not this worthy our knowledge? shall the Angels take pains to speak to us, and to acquaint us with the knowledge of saving truths, and shall not we willingly hearken to them? O let us listen to what they say; and that they may have matter to work upon, and to speak to us about, let us be ever ready and prompt to receive good images and impressions of things into our fancy: It is said, that the Angels cannot put into our fancies what never was there before, as they cannot make a man born blind to dream of colours, and their differences; but they can make many compositions and deductions of the Images they find there, to the saying of what they will; and therefore let us hear all the good we can, and take heed of receiving ill impressions by our ears, or eyes, or any other way: If any one tell us an ill story once, the devil will tell it us a thousand times; it is a great happiness to this purpose not to know ill: And on the other side, if we see or hear good objects, and that our memories (which are as treasures of all we see or hear) be stuff'd and fill'd with many such good things, then may we comfortably hope, that the Angels will make use of all those images to converse with us, and tell us over and over what is the will and mind of God.

5. In the many motions, inspirations, and holy suggestions to this or that good, let us stop a while, and seriously consider: whence these come, certainly if they are of good, and tend to good, they come either from the Spirit of God, or from his holy and blessed Angels. I confess the efficacious power on the heart, belongs only to the Spirit of God; It is the holy Ghost that over-rules, and melts, and new-moulds us, that so persuades us to charm, and turns, and captivate our souls; yet the Angels are Ordinances, means and helps of Gods own appointment; they are ministering spirits, sent from God to counsel and persuade us to this and that duty: And whether the good motions instilled proceed from the holy Spirit, or from these ministering Spirits, it is good for us to listen, and hearken to these movings, workings, hints, intimations. Methinks we should hearken to the advice of a friend, how much more to God and his Angels? Oh how sad is it for any soul by sin to counter-work the actings of Angels, and breathings of the Spirit! that the Angels should knock at our hearts, and that the Spirit should put in the hand by the hole of the door, and yet that neither should be yielded unto, but both resisted; this must needs grieve the Holy Ghost, and grieve the holy Angels that would persuade us, and seal us up unto the day of Redemption.

6. In the occasions of evil, or temptations to this or that sin, observe we the stops and lets which often are made by the holy and blessed Angels: We little think how busie the Angels are for our good; the Devil, we know, is like a roaring Lyon, and the day passeth not over our heads, wherein he offers not this or that temptation to insinuate our souls: And are not the good Angels at counter-work? Do not they as often pull us back? Or do not they at least very often hedge and block up our ways, by withstanding the occasions of many a sin? O then say as *Jacob did, Surely the Angels of the Lord were in the preventing of this temptation, and I knew it not.* It were enough to strike us into a dread, and to break forth into praises of God, if in the overcoming of any temptation, we had some thoughts of the protection and ministration of Angels: Surely, should we say, *the Lord and his Angels have helped and relieved us, or Satan had prevailed, and we had been quite foiled.*

7. In our deadness, fears, sorrows, afflictions, let us remember the words of *Elisba* to his servant, *Fear not, for they that be with us, are more than they that are against us.* 2 Kings 6. 16. Seldom did the Angels appear to any, but this was their language, *Fear not.* As *Fear not, Daniel;* and, *Fear not, Zacharias;* and, *Fear not, Mary;* and, *Fear not, Shepherds,* Luke 1. 13. and, *Fear not, Paul;* it is one of their prime offices, to strengthen the weak hands, to confirm the feeble knees, and to say to them that are of a fearful heart, be strong; fear not: Behold your God will come with vengeance, even God with a recompence, he will come and save you. Luke 1. 30. Luke 2. 10. Acts 27. 24. When David said to *Abiathar*, that may we imagine the Angels say to us, *Fear not ye Sons and Daughters of the Almighty, we are your Protectors, Strengtheners, Comforters; and with us, and by us, you shall be in Safeguard.* 1 Sam. 22. 23. O the many quicknings, encouragings, comfortings, that the Saints have by the ministration of Angels! Next to my God, and my Saviour (saith one) I shall ever place my greatest comfort and confidence in the Angels of God; neither hath earth nor heaven any creature comforters like unto these; there is none like them, or to be compared with them. Bishop Hall *ibid. ut supra.*

8. At all times and seasons, let us think and carry, as in the presence of God, and sight of his Angels. If I may instance in some times: As 1. In time of temptation, let us think of it then. *Seneca* gave *Lucilius* this counsel; *Whatever he was doing, that he should imagine some of the Roman Worthies did behold him, and then, he would do nothing dishonourable.* Surely, if the eye of God, and of his Angels were ever in our eye, this would be a Superfideas; and counter-poyson against all sin: Tell me, how dare you sin in their presence, or do that in their view, which you would not dare to do in the sight and presence of some earthly man? I charge you before God, and our Lord Jesus Christ, and the Elect Angels, saith Paul, q. d. Consider Gods Presence, and Christs Presence; or if they work but little with you, consider the Presence of the Elect Angels: Surely, the nearer things come to the manner of our presence, the more they will affect us; and therefore consider, that the Angels are present with us, in the very room where we are acting our very wickedness, I blush to think (saith the Author above cited) how often I have done that whereof the Angels were ashamed for me; I abhor my self to recount their just dislikes, and do willingly profess how unworthy I am of such friends, if I be not hereafter jealous of their just offence. 2. In time of publick service, and publick duty, think on it then: For this cause (saith the Apostle) ought the woman to have power over her head (that is to say, to be modestly veiled) because of the Angels. 1 Cor. 11. 10. Exod. 31. Elect Angels are exact and careful observers, and eye-witnesses of our behaviour and deportment in the publick Ordinances. To this end were the Curtains of the Tabernacle pictured full of Cherubims, to signifie, that about our solemn meetings, whole Troops of Angels take notice of our carriage: Surely, if this were considered, we should be very serious in Gods Worship; yea, how spiritual and heavenly should we be, if our hearts were but fixed on these glorious Angels? O ye blessed Spirits (saith a Saint) ye are ever by me, ever with me, ever about me, but especially in Gods house I do as good as I see you, for I know you to be there, I reverence your glorious persons, I bless God for you, I walk awfully, because I am ever in your eyes; I walk confidently, because I am ever in your hands. Bishop Hall *ibid.* My Brethren, we are even now at this time of publick meeting, amidst watchful and waking Overseers; we are lookt and lookt through in all our ways, as if heaven were all eyes round about us: Oh then with what fear and trembling, with what reverence and devotion should we stand, or wait here before God, and his holy Angels?

9. In reference both to others and our selves, let us learn to imitate Angels.

1. For others, let us imitate thus, they are as our Guardians, Phyticians, Purveyors, Tutors, Instructors, Souldiers, Quickners, Incouragers, Comforters; so let us in our several stations and places aspire to Angelical work; if the Angels guard us, let us be as Guardians of one another; if they study our health, let us wish health, and indeavour it as we may one for another; if they purvey for us, let us relieve the necessity of the Saints; if they tutor us, let us acquaint one another with the mysteries of grace, if they instruct us, and perswade us to our duties, let us consider one another, to provoke unto love, and to good works: Exhort one another daily, while it is called to day: If they fight for us, and take part with us against the evil Angels, let us take part with the Saints against the oppressions and violence of all wicked men; if they quicken, incourage and comfort us, let us quicken the slothful, confirm the weak, and comfort the feeble minded. Surely, the way to have Angels reward, or to see the face of God, is to do the work of Angels. O let us improve this piece of the Creation to our use, as well as all the rest!

2. For

2. For our selves, let us imitate thus: 1. Reverence the Majesty of God as they do, *Isai. 6. 2.* 2. Stand ready prest to execute the will of God, as they do, *Psal. 103. 20.*
3. Let us study holiness, as they do; they are of a most holy nature, and therefore are they called *holy Angels*. So be we holy, even as they are holy. It is but equal, that we who expect to be like the Angels in glory *1 Cor. 13. 12.* should be like them in grace: Many would strive to be like them for gifts and parts, but not for holiness, which yet is the special thing propounded to our imitation: When we say, *Thy will be done in earth, as it is in heaven*; no question, this principally is intended, that we should lead here Angelical lives; that is, in heaven they are ever doing Gods will, there is no sin there, so we should keep harmony with the Angels of heaven, and do his will here.
10. To conclude, in all our duties, as in reference to the Angels, let us look unto *Jesu, the Author and Finisher of our Faith*: They are as the means and instruments of our good, but he is the Author and Finisher, and all the efficacy flows from him. Hence it is that we must chiefly apply our selves to him, *Trust not in Man, no, nor in Princes*, saith the Psalmist: So may I go on, trust not in Princes, no, nor in Angels, nor Archangels absolutely, but still in subordination unto *Jesu Christ*. This use the Psalmist teacheth us of Angel-protection; *The Angel of the Lord incampeth round about them that fear him*: And what then? *O taste, and see, that the Lord is good; blessed is the man that trusteth in him*; not in them, but in him: our chief confidence must be in none that is on this side God. When God promised *Moses* that an Angel should go before *Israel*, and yet withal threatned the subduction of his own presence, *(I will send an Angel before thee, but I will not go up in the midst of thee.)* No marvel if *Moses* were no less troubled, then if they had been left destitute, and without a Guard; and that he ceased not his importunity, till he had won the gracious ingagement of the Almighty for his presence in that whole expedition: *If thy presence go not with us, carry us not up hence*: For what is the greatest Angel in heaven without his Maker? O then let us eye God, and eye *Jesu Christ* in all, above all, and beyond all Angel-ministration. It was a sweet saying of one we mentioned before, *Blessed be God for the Angels, as the Author of them and their protection; and blessed be the Angels under God, as the means used by him for our protection, and other blessings*: Let the Angels have their due, but let God in *Christ* be our All in All; for as by him the Angels were created, so were they created for him; *Colos. 1. 16, 17. and he is before all things, and by him all things consist.*

CHAP. IV. SECT. I.

Of the Ministration of Angels at our Death.

THUS far have we observed the Angels Ministration, even until death: And yet they have not done, for no sooner Death seizeth on the Elect, but they minister to them, and in some respects continue their Ministration till the Resurrection-day. In order to this, we shall first observe their Ministration, and secondly, our Duties.

Luke 16. 22.
Jude 9.
Dr. Manton on
Jude.

1. For their Ministration, that known place is most obvious: *And it came to pass, that the Beggar died, and was carried by the Angels into Abrahams bosom.* And we read of *Michael the Archangel* contending with the Devil about the body of *Moses*. Whence some observe, that Angels have a care not only of the Souls, but of the Bodies; yea, even of the dead bodies of the Saints.

SECT. II.

Of the manner of Angel-ministration at that time.

FOR the manner of their Ministration, it relates both to bodies and souls.

1. For the bodies of the Faithful.

1. In the very Agony of Death they help and ease them: Thus was *Christ* refreshed in the midst of his Agony by an Angel. In like manner are they serviceable to the Saints; for if ordinary Phyticians have their Electuaries, how much more can the Angels minister Cordials in their way?

2. After

2. After Death they guard the bodies of the Saints: The devil would have abused the dead body of *Moses*, but *Michael* the Archangel contended with him, and rescued the body out of his hands: Satans malice is without end, and therefore hath he stirred his instruments to abuse the dead bodies of many Martyrs; he loves not that dust wherein the Holy Spirit dwelleth, but the Angels take care of every dust, so that not one shall be lost at the general day: Suppose them scattered up and down the world, yet are they but thrown and sown in the earth, that they may spring out again to a glorious incorruption; and in the mean time the Angels are a Guard, and have a regard to them in their sleep, till the morning of their Resurrection day.

2. For the Souls of the Faithful—

1. The Angels, in the very Article and point of death, are vigilant over them, and oft-times inspire the parting souls with a spirit of Divination, or Consolation, surpassing all humane knowledge. Thus *Gregory* could say, that *sometimes Souls before their departure, came to the knowledge of things by Revelation, and sometimes by heavenly inspiration they penetrate with their spiritual eyes the very secrets of heaven it self.* Do we not see by experience, that when the Soul is drawing into a separate condition; it is in a great part delivered from bodily operations, and from the business of the outward senses, and from the commerce with external and worldly matters, which puts it, as it were, into a kind of Sabbath, or state of rest? Now the more quiet the Soul is, and the more sequestered from earthly and outward things, the more apt it is to enjoy the benefit of internal light, and the better fitted for Spiritual Commerce with God himself, or with his Angels, which (saith one) may also lead us to understand something towards a reason, why men drawing near their departure, are observed to be disposed to Prefage and Prophetic, to be full of comfort, as if heaven entered into them, before they could enter into Heaven.

2. The Angels stand ready to receive Souls separate from their bodies, into their imbraces. *Macarius*, a Learned Monk, could say, that immediately after death, the Quires of Angels received the Souls of Saints into their own side, into the pure world, and so brought them unto the Lord: Wicked men, when they die, shall have a black guard of Angels to receive them, and to hale them down to hell, but the Godly shall have a white guard, the same Angels that were said before, to bear them up in their hands, will then receive them into their Arms, and fall upon them with hugs, and kisses and imbraces.

3. Angels convey Souls in their hands, or on their wings, through the Air and middle Region, up into Heaven: We cannot go from earth to heaven, but we must needs pass through the Devils Territories, or through the air (for so is Satan called, *The Prince of the power of the Air*; that is to say, of the Airy Dominion, or Princedome) thither were Devils, with Satan their Prince, exiled from heaven: whence the Jews have a Tradition, *That all the space betwixt the Earth and the Firmament, is full of Troops of evil spirits: And it is the opinion of all Doctors (saith Hierome) that Devils have their mansions and residence in that space between the heaven and earth.* And although some against this alledge those Texts, *For if God spared not the Angels which sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto Judgment.*—And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day: Yet Learned *Mede* hath expounded the first Text thus, *That he cast them down to hellward, or to this lower Orb, there to be reserved for chains of darkness at the day of judgment:* And the latter Text thus, *That the evil Spirits which fell into this lower Region, were there to be reserved, as in a Prison, for everlasting chains of darkness at the judgment day.* This is the Valley of the shadow of death, through which the Souls of Saints are to go to heaven; and because of the dangerous voyage, the Angels scour and clear the passage for them; they go with them, and fight for them, and with speed and triumph at last convey them to their Fathers house. Oh in what pomp and triumph did *Lazarus* Soul ride on the wings of Angels! Never was *Dives* so honoured in his life, as was *Lazarus* at his death; he might ride in some Chariot drawn with horses, but *Lazarus* was, and the Souls of all believers shall be drawn at their deaths in Fiery Chariots; they shall be carried and conveyed to heaven by the Angels of God.

4. The Angels welcome the Souls of Saints, in this Heavenly Progress, to their Heavenly *Canaan*: They are not only Porters to carry Souls, but they are Porters also to receive Souls; they stand ready at Heavens Gates, to set open the doors, and to bid them enter

enter into their Masters Joy. In that Vision which *John* had of the great City, the holy Revel. 21. 12. Jerusalem, he saw twelve Gates, and at the Gates twelve Angels; Our English Annotations say, that these Angels are as Porters to receive men into Heaven: Howsoever Adam was kept out of Paradise by the Cherubims, yet Cherubims, and Seraphims, and all the Host of Heaven, are ready to receive the Saints into this glorious City: Oh what a joy will be in Heaven at the first admission of these Souls! what clasping, closing, kissing, embracing, will be at this entrance betwixt Saints and Angels? Welcome, say the Angels; and welcome, say Arch-Angels; yea, the Principalities triumph, and Powers rejoyce, and Virtues shine, and Thrones glitter, and Cherubims give light, and Seraphims burn in love at the Souls arrival; what Congratulations are those amongst the Angels, that now the worst of their service is past, that now the poor Souls they had in charge, are by their good help escaped, and freed from all the miseries of the World, and snares of the Devil, and pains of Hell, and are now entred through the Gates into the City, where they and their charge shall live together, and love together, and sing together *Jehovahs* praise? Never had the Saints such welcome in this world, as at this day they have, or shall have by the Angels of God into the Kingdom of God.

5. The Angels present the Souls of Saints before Christ in his Throne, and there immediately they received their sentence. This must needs follow, the Angels cannot leave their charge, till they bring them to him, who gave them the charge of them; away therefore they fly to the Lamb in his Throne, and covering their faces with their wings, there they present with cheerfulness of spirit his redeemed ones, q. d. 'Glorious King of Ecclcs. 12. 7. 'Saints, hither we bring these Souls which thou gavest us in charge to keep, their duties 'are indeed returned to earth as they were, but their Spirits must needs return to God 'who gave them; come, take them into thy bosome, and glory, they are spirits, yea spirits sublimated (as being born again of water, and of the spirit) and therefore assimilated to thy self; they are pure sparks, now freed and severed from their dust and ashes, 'and therefore they fly up, or they come up hither on our wings, unto thee the 'great Spirit, that element of Spirits; Oh that they may find union and coalition 'with thee! Oh that they may be with thee where thou art, and that they may for ever 'behold the glory which thou hast given them! To whom answer is given, as from 'the Throne, welcome, dear Souls, into this glorious Kingdom of mine, this is that inheritance I prepared for you before the foundation of the World: Why, you are they 'whom I created in my own Image, after my own Likeness; you are my Off-spring, 'created immediately by my hand, and in my Image, as to your very substance. It is 'true, I made all the World, and something I made out of nothing, as the Chaos was 'made, but my Image other Creatures did not bear; you only are spiritual substances, 'and vital lights; you only have those luminous substances, or substantial lights, from 'the gift of your Creation, which is a degree above the Angels, for they have not any 'light genial and inherent to their Essence, but are only Mirrours of the increased 'light: And though a taint came upon you by reason of sin, so that this Image wherein you were created, was exceedingly marred, yet by a work of Grace I renewed this 'Image; and thereupon, that original affinity to me, the God of Spirits, is not only restored, but endeared. And now this is my sentence, Well done good and faithful servants, you have been faithful over a few things, I will make you Ruler over many things, enter you into the joy of your Lord.

6. The Angels now begin to joyn in Consort with the Souls of Saints, and to sing Revel. 4. 8, 9, those Hallelujahs that never shall have end. And round about the Throne were four Beasts, 10, 11. full of eyes before and behind, — and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come: And when these Beasts give glory and honour, and thanks to him that sits on the Throne, who liveth for ever and ever, the four and twenty Elders fall down before him that sits on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy Revel. 5. 11, 12 sake they are, and were created. — And I heard the voice of many Angels round about the Throne; and the Beasts, and the Elders, and the number of the Angels, was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, Revel. 7. 9, 10, and Glory, and Blessing. — After this I beheld, and lo a great multitude, which no man 11, 12. could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their hands, and cried

cried with a loud voice, saying, *Salvation to our God which sitteth upon the Throne, and unto the Lamb*; and all the Angels stood round about the Throne, and about the Elders; and the four Beasts, and fell before the Throne on their faces, and worshipped God, saying, *Amen; Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God, for ever and ever, Amen.* Lo here, all Gods Saints of the Old and New Testament, called *twenty four Elders*, comprehended under the twelve Patriarchs, and twelve Apostles, and all the Ministers of Christ called *four Beasts, or living weights*, comprehended under the four Evangelists; and all the Angels of heaven, an innumerable company Heb. 12. 22; of Angels, all joining in one consort: Oh what joys are here? what harmonies are these? what warbling of Saints and Angels? If Francis (as Bonaventure stories it) hearing but one Angel play upon an Harp, was so transported with the melody, that he thought himself in another world; how are the Souls of Saints transported, who no sooner arrive into glory, but they hear more than twelve Legions of Angels, accompanied with a numberless number of glorious Saints, all singing at once, *Hallelujah; Holy, holy, holy, Lord God Almighty, praise, and honour, and glory, and power be unto God, and Christ, and the Spirit of Christ, for ever and ever?*

SECT. III.

Of the experiences of this truth.

I shall add some experiences of this blessed truth.

1. They help us and ease us in the pangs of death.

Mr. Hawk being intreated of his friends, that in the midst of the flame, wherein he must die, he would shew them some token, if he could, that the fire was not so intolerable, but a man might therein keep his mind quiet and patient; this he assented to and promised, that if the rage of the pain were tolerable, he would lift up his hands above his head, before he gave up the Ghost; At the stake, he mildly and patiently addressed himself to the fire, and after his fervent prayers made to God, fire was put to him; in it he continued long, and when his speech was taken away by the flame, his skin drawn altogether, and his fingers consumed with the fire, so that all men thought he had been dead; he being mindful of his promise, suddenly lift up his hands burning of a light fire, and with great joy clapped them three times together, whereupon there was such shouting amongst the people, especially by those that knew the meaning of it, as the like hath scarce been heard; and so the blessed Martyr, presently sinking down into the fire, gave up his spirit unto God. *Fox Martyr.*

Mr. James Bainham, bring at stake to be burnt, in the midst of the flames which had half consumed his arms and his legs, he spake these words: *O ye Papists, behold ye look for miracles, and here now you may see a miracle, for in this fire I feel no more pain, then if I were in a bed of Down; yea, it is to me as a bed of Roses.* *Idem ibid.*

There was in Mecklin one Andrew Thissen, who had three sons, whom he carefully brought up in the knowledge of the truth, two of them were condemned to the fire, and one of them feeling the violence of the flame, said, *O what a small pain is this, compared with the glory to come!* and so committing their spirits into the hands of God, they finished their Race.

Henry Voer and John Esch, being brought to the stake, for their testimony to the Protestant Religion, when the fire was kindled at their feet, one of them said, *Methinks you do strow Roses under my feet;* and presently after they quietly slept in the Lord.

William Gwyper, being ready to die, said; *Now my Soul be glad, for at all parts of this Prison the Lord hath set to his Pioneers to loose thee; head, feet, milt, and liver, are fast, failing, yea, the middle strength of the whole body, the stomach is weakened long ago, arise, make ready, shake off thy fetters, mount up from the body, and go thy way.*

2. They inspire our souls with divination, or comfort.

A child of a Christian Gentlewoman was so given to prayer from its infancy, that before it could well speak, it would use to get alone, and go to prayer; and as it grew, it was more frequent in prayer; at last, when the child was but five years old, and whipping of his top, on a sudden he flung away his scourge, stick, and top, and ran to his Mother, and with great joy said unto her: *Mother, I go to God, will*

you go with me? she answered, *My dear Child, how dost thou know thou shalt go to God: He answered, God hath told me so, for I love God, and God loves me: Mother wilt thou go with me?* She answered, *Dear Child, I must go when God pleaseth; but why wilt thou not stay with me?* The Child answered, *I will not stay, I must go to God: And the Child did live about a month after, but never cared for play more, and then fell sick, always speaking, that he must go to God, and died in that sickness. White.*

Charles Bridgeman prophesied his departure, and how strange a prophesie! not only that he must die, but fore-telling the very day: *On the Lords day* (said he) *look to me; neither was that a word of course; which appeared by his often repetition, every day asking, till the day came indeed, What is Sunday come?* At last the lookt-for day came on, and no sooner had the sun beautified that morning, but he fell into a trance: What (think you) meant his blessed soul, whilst the body it self used such an action? his eyes were fixed, his face chearful, his lips smiling, his hands and arms clasping in a bow, as if he would have received some blessed Angel, that there was at hand to receive his soul; but he comes to himself, and tells them about him; *how he saw the sweetest boy that ever eyes beheld, and bids them be of good cheer, for he must presently go with him: One standing near, as now suspecting the time of his dissolution, bids him say, Lord into thy hands I commend my spirit: Yes, said he, Lord into thy hands I commend my spirit, which is thy due, for why thou hast redeemed it, O Lord my God most true. And presently after he died.*

Bishop Hall
of God and
his Angels

If a man, without all observation of physical Criticisms shall receive and give intelligence, many days before, what day or hour shall be his last, to what cause can we attribute these but to our attending Angels?

A gentlewoman, lying on her death-bed, Mr. Dod was sent for to her, who spake of heaven, and to fit her for that glory, she told him, that she felt the comforts of God, and that she could as hardly at that time forbear singing, as formerly in child-bearing she could forbear crying, and shortly after she died. *Clark Mart.*

Mr. Holland, the day before his death, calling for a Bible, continued his meditations and expositions on the eighth to the Romans, for the space of two hours, but on the sudden he said; *O stay your reading, what brightness is this I see?* and they said, it is the Sun-shine: *Nay, (saith he) it is my Saviours shine, now farewell world, welcome heaven, the day-star from on high hath visited my heart; I doubt not but you all see that light but I feel a light within me, that none of you all can know: And then turning himself to the Minister who preached his Funeral Sermon, he said; Sir, I desire you would preach my Funeral Sermon, for this night I die, and speak this from me, that God deals familiarly with man; I feel his mercy, I see his Majesty, whether in the body or out of the body, I cannot tell, God he knoweth, but I see things that are unutterable. And being thus ravished in his spirit, he roamed towards heaven with a chearful look, and soft sweet voice; but what he said was not understood; at last raising himself on his bed, as Jacob did upon his staff, he ended his blessed life with these blessed words: *O thou fiery Chariot, that comest down to fetch up Elijah, carry me to my happy hold; and all you blessed Angels that attend the soul of Lazarus, to bring it to heaven, bear me, O bear me into the bosom of my best beloved, Amen. Amen. Come Lord Jesus come quickly; and so he fell a sleep. Leigh.**

Mistress Drake, a woman of great temptations, and desertions, at last growing sickly, and free from her desertions, she became incessant in her discourses of heaven and of the things of God. The Lords day before her death, she called all her children together, and with many admonitions and zealous instructions, and heavenly discourses, she spent much time that day with them; the Tuesday following Mr. Dod came, and spent some time in heavenly discourses, and then went to prayer; and suddenly as prayer was done, she brake forth in a wonderful manner in these expressions: *Oh, ho, ho, what's this? what's this? what's this? I am undone, undone, undone, I cannot endure it: O, O, O, let me be gone, let me be gone, I must be gone, I cannot tarry; Oh what shall I do? Loe, loe, the Angels are come, they wait, and stay for me: O dear Mother, why hold you me? I must be gone; O he is come, he is come, he is come; now you have it, you have it, you have it, (meaning that now they had the issue and fruits of all their prayers) why hold you me? let me be gone, my work is done: O call, call, call! where is my Crown, fetch me my Crown, bring me my white robes, quickly, quickly, quickly; why run ye not? the Angels stay: O it overcomes,*

overcomes,

overcomes, overcomes me: what shall I do? what shall I do? what shall I do? with innumerable such swift expressions as could not be remembered; and withal, she heaved up still all the time with fixed eyes towards the house-top, as though she had seen some Vision, and would have flown away from them all. *Idem.*

Robert Milner, on his death-bed, was so filled with joy for many days together, that he could not hold, but proclaimed the sweetness and goodness of God from day to day, he profest his joys were unutterable; he carried, as if he had been in Heaven afore-hand, only once talking with some Christians about him, he cried out, *Oh I have lost it!* But presently he added, *Oh I have it again, it is come, it is come!* At last, drawing near his end, he sent for the Relator as formerly, and desired his prayers; and whilst he was in duty, commending his Soul unto God; he suddenly roused and stirred up his body, crying and saying aloud with much vehemency, *The Lord, the Lord, merciful and gracious, abundant in goodness and truth, forgiving iniquity, transgressions, and sins: And in the very act and heat of his proclaiming the Name, and Goodness, and Sweetness, and Mercy of God, he bowed the head, and gave up the Ghost.*

Lord Henry Otto, being sentenced to death for Religion, he told the Minister waiting on him, *I was troubled, but now I feel a wonderful refreshing in my heart;* adding, with his hands lift up to heaven, *I give thee thanks, O merciful Father, who hast been pleased to fill me with so much comfort; O now I fear Death no longer, I will die with joy.* As he was going to the Scaffold, he said to the Minister, *I am sure that Christ Jesus will meet my Soul with his Angels, that he may bring it to an Everlasting Marriage, where I shall drink of a new Cup, a Cup of Joy for ever.* Upon the Scaffold, lifting up his eyes to heaven, he said: *Behold I see the heavens open,* pointing with his hand to the place, where others also observed a certain brightness which dazzled their eyes. — And so he received the stroke of the Sword. *Clarke Mart. in Bohemia.* — In like manner, Bandicon being on the Scaffold with his Father, fixing his eyes upon heaven, said to his Father: *Behold I see the heavens open, and millions of Angels ready to receive us: Father let us rejoice and be glad, for the joys of heaven are opened to us.* *Idem in his persecution of the Church in the Low-Countries.*

3. They stand ready to receive us into their imbraces, and convey us through the Air into Heaven.

Romula being trained up by Redempta, fell into a Palsie, that she was fain to keep her bed; but the sickness of her body being sanctified, and tending to her Souls health, on a certain night she hastily called for Redempta, saying, *Come Mother, Come Mother,* who straightways, with her other Disciple, rose up; and as they were about midnight by her Beds-side, suddenly there came a light from heaven which filled all the Room, and then they heard a noise, as it were, of many that came in; the door being shaken, and thrust open, as though there had been a great press of People: straight after that light followed a wonderful pleasant smell, which did greatly comfort their trembling hearts. Romula perceiving that they could not endure that abundance of Light, with sweet words comforted Redempta, that stood trembling by her Beds-side, saying, *Be not afraid Mother, for I shall not die at this time.* And when she had often repeated those words, by little and little the light vanished away, but yet the sweet smell remained still: Upon the fourth night after she called again for Redempta, who coming in with her other Disciple, as formerly, suddenly they heard two Quires singing before the Door without, the one as the voices of men, that began the Psalms, and the other of women that answered; and whilst those heavenly Funerals were in celebrating before the Door, the Holy Soul departed this life, and was carried in that manner up into Heaven; and the higher these two Quires did ascend, the less did they hear that Celestial Musick, until at length they heard no more: And then also that sweet and odoriferous smell vanished away. *Greg. Dialog. l. 4.*

Fructuosus, Bishop of Tarragona in Spain, with his two Deacons, Angurius and Eulogius, suffered Martyrdom; the cause of their punishment, was for professing of Christs Name; their Judge and Condemner was *Emilianus*, their Death was by Fire, into which they were all cast, with their Arms bound behind them; but their Bands and Manacles being loosed by the Fire, they lifted up their hands to Heaven, praising the Living God, to the great admiration of them that stood by; praying also, that the Element which seemed to fly from them, might work his full force upon them, and speedily dispatch them, which was after their request obtained. In the mean space, as they were

in the fire, there was a certain Souldier in the house of *Emilianus*, who did see the Heavens above to open, and these foresaid Martyrs to enter into the same; which Souldier likewise shewed the sight the same time unto the Daughter of *Emilianus* the President, who beholding the same sight with the Souldier, was a present witness of the blessedness of them whom her cruel Father had condemned. *Fox Acts and Monuments. 1. Vol.*

Philip de Mornay, L. of *Plessis Marly*, lying on his Deaths bed, in the midst of his prayers was heard to say, *I fly, I fly to Heaven; the Angels of Heaven are carrying me into the bosom of my Saviour.* *Clark's life of Philip de Mornay.*

Mrs. *Stubbs* on her Deaths bed, speaking to them that were by, she said; 'Oh would God you saw but what I see; for behold I see infinite millions of most glorious Angels stand about me with fiery Chariots ready to defend me: These holy Angels, these ministering Spirits, are appointed of God to carry my Soul into the Kingdom of Heaven, where I shall behold the Lord face to face, and shall see him, not with other, but with these same eyes. *Life and Death of Mrs. Kath. Stubbs.*

4. They welcome us into Heaven, and present us before Christ in his Throne.

Helmont in his Vision of the Soul, tells, that in the year 1610. after a long weariness of Contemplation, that he might acquire some gradual knowledge of his own mind, fallen by chance into a calm sleep, and rapt beyond the limits of reason, he seemed to be in an Hall sufficiently obscure; on his left hand was a Table, and on it a fair large Vial, wherein was a small quantity of Liquor, and a Voice from that Liquor spake unto him, *Wilt thou honour and riches?* At this unwonted Voice he became surprized with extreme amazement; and by and by, on his right hand, appeared a chink in the Wall, through which a light invaded his eyes with unwonted splendor, which made him wholly forgetful of the Liquor, Voice, and former Counsel. Presently he awakened, but his ancient intense desire of knowing the nature of his Soul, in which he had panted incessantly for thirteen years together, constantly remained with him. At length, amidst the anxious afflictions of various fortunes, when yet he hoped a Sabbath of tranquillity, he had in a Vision the sight of his Soul: *It was a transcendent light, in the figure of a man, whose whole was homogeneous, actively discerning a substance Spiritual, Crystalline, and lucent by its own native splendor.* And then it was revealed to him, that this light was the same which he had a glimpse of before: If the demand be, what becomes of this Light after its separation from the body? *Dr. Charleton*, who translated that Book of *Helmont*, gave it in this Poësie; *Lumen de Lumine; Light of Light, and Light to Light.* The Angels of Light take these luminous substances, or substantial lights, and present them before that uncreated Light, the Lord of Glory: What the estate of this life is, and what it will be, is sung by *Mr. Moor*, in his pre-existence of the Soul:

Like to a light, fast lockt in Lanthorn dark,
Whereby by night our weary steps we guide
In slabby streets, and dirty channels mark,
Some weaker Rays through the black top do glide,
And fluster streams perhaps from horny side:
But when we've past the peril of the way,
Arriv'd at home, and laid that case aside,
The naked light how clearly doth it ray,
And spread its joyful beams as bright as Summers day?

Even so the Soul in this contracted state,
Confin'd to these strait instruments of sense,
More dull and narrowly doth operate;
At this hole hears, the sight may ray from thence,
Here tastes, there smells; but when she's gone from thence,
Like naked Lamp she is one shining sphere,
And round about has perfect cognizance:
What e're in her Horizon doth appear,
She is one Orb of Sense, all eye, all airy ear.

So nothing now in death is to be dread
Of him that wakes to truth and righteousness,

The Corps lye here, the Soul aloft is fled,
Unto the Fount of perfect happiness;
As earth returns to earth, this light no less
Returns to him that gave it, where it is
Presented by the Angels with excess
Of strange melodious mulick, joy, and blifs.
Oh then how doth that Great Light this Light greet and kiss!

5. They joy in sweet harmony of praises that never shall have end.

A certain man, called *Servulus*, drawing near his end, called for all such strangers as lodged in his house, desiring them to sing Hymns with him; and as he was singing, all on a sudden he cryed out aloud, saying, *Do ye not bear the great and wonderful Musick which is in Heaven?* and even in that instant his Soul departed this mortal life. All that were present felt a most pleasant and fragrant smell, whereby they argued the verity of his saying; and that he and Angels were then in consort singing Hallelujahs together in Heaven. *Gregor. Dialog. l. 4.*

Another called *Guthlake*, drawing near his end, told *Berteline* his Scholar, *the time is come, my dear Son, wherein I must pass to Christ*: and lifting up his hands and eyes to heaven, he yielded up his Soul; when at the very instant *Berteline* saw, as it were a Fiery Tower reaching from Heaven down to the Earth, the brightness whereof was so wonderful, that the pale Sun might envy so great a lustre; whilst the Angels themselves were heard to sing melodious Tunes of Joy. *Felix.*

SECT. I V.

Of the Duties that concern us in this respect.

2. **F**OR the several Duties that concern us in this respect.

1. Weigh not the pains, or pangs of Death, as if they were intolerable; but rather pitch we the Anchor of our hope on the firm ground of the Word of God, who hath promised in our weakness to perfect his strength, — and not to suffer us to be tempted above that we are able to bear, — and to give his Angels a charge to bear us up in their hands. If the Lord lay one hand upon us, he puts another hand under us; yea, he chargeth his Angels to bear us up in their hands, and to allay our pains; it proves so to many, that the very thoughts of death more pains than the pangs of death: howsoever it may comfort us that the Angels stand by us, who either will help us in, or help us through those pangs of Death, that we be not swallowed up by them.

2 Cor. 12. 9.
2 Cor. 10. 13.
Psal. 91. 12.

2. Take we no care of our bodies after death, save only to commit them to the Earth. Methinks the Angels might take off that carking care which many have: what if thy body be used as the *Irish* Papists used the bodies of dead Protestants, who cast some into ditches, and left others to be devoured of ravenous Beasts; yea, and digged up others that had been formerly buried, and then left them as dung on the face of the earth; yet the Angels see and take care that every part, and piece, and member of thy body shall be preserved and kept safe unto that day of our Lord; the Earth in her Womb, or the Sea in her Gulphs, or Beasts in their Bellies, or whatever is the Grave of the Bodies of Saints, they are but as Gods close Chests, to keep in them a part of the Lords own Treasure; and when these Chests shall be opened (as they shall be in that great day of the Resurrection of Saints) then shall those bodies be brought out again by the holy Angels; and then shall they be as good, nay, better than ever they were before; for our vile body shall be made like the glorious body of our Lord and Saviour, according to the working whereby he is able even to subdue all things unto himself. *Philip. 3. 21.*

3. The nearer we draw to our end, let us draw nearer to God and his holy Angels. This is done by having a special care of our Souls, and by doing those duties that we owe both to God and his Angels. I list not to enter into Controversies; I deny that any Worship is to be given them, or that we ought to pray to them; yet (as the Contemplative Bishop said) *this devotion we do gladly profess to owe to good Angels, that though we do not pray unto them, yet we do pray to God for the favour of their assistance and protection, and we do praise God for the protection and ministration that we have from them.* And yet further, we come short of our duty to these blessed Spirits, if we entertain not in our hearts an high and venerable conceit of their wonderful Majesty, Glory, and Great-

Greatness, and an awful acknowledgment, and reverential awe of their glorious presence, an holy joy, and confident assurance of their vigilant care; and lastly, a fear to do ought that might cause them to turn away their faces in dislike from us. All these dispositions are copulative; for certainly, if we have conceived so high an Opinion of their Excellency as we ought, we cannot but be bold upon their mutual interest, and be afraid to displease them by our heinous and abominable sins. The man that is going out of the World, and within a step or two of Death, should methinks be very fearful of neglecting the Angels, or of grieving the Angels: Why alás, if they watch not over him now, it now they inspire not the Soul with blessed motions, and pious thoughts; if now they fail of their office, when there is more need of it then ever was, or ever will be; oh what will a poor Soul do? Come, think me of this e're it be too late; yea, the nearer we draw to our end, the more tender let us be of our care and respect to these blessed Spirits; and who can tell, but as in the very Agony Christ was comforted by an Angel, so these ministering Spirits may at such a time minister comfort and consolation to our Souls? We have seen an Heaven of Joy entering into some, before they entered into the Joy of Heaven.

Luke 16. 9.

4. Make to our selves friends of the Angels, that when we die, they may receive us into everlasting habitations. Thus Christ advised us in respect of riches, make use of them by your beneficence to the poor, that they may pray for you, and make your advantage of being rewarded by God: this is the meaning of *make to your selves friends of the Mammon of unrighteousness*. And if worldly riches, that either in getting, using, or keeping, do administer matter of sin, (and therefore are called *unrighteous Mammon*) may be so improved, how much more may we improve the Angels, and gain by the Angels, if we make them our friends? But how should we make them friends? I answer: 1. Let us resemble them in their purity, piety, innocency. Suitableness of spirit and life will breed friendship: if we are but pure in our measure as they are pure, they will delight to befriend us here, and to lay a foundation for a far more familiar acquaintance in Heaven hereafter. 2. Let us apply ourselves to them, as desirous and willing of their friendship: let us converse with them as friends, assenting to what they say, and making up holy conclusions with them, and replies, which they will find ways to understand. O the blessed motions that they make continually to our Souls! Is it not their joy to gain us, and to win upon us? and to that purpose are they not suggesting this and that good thought to save our souls? O then let us answer them in their motions, and receive whatever they administer!

Isa. 57. 2.

Heb. 12. 22,
23, 24.

5. Though we go through the valley of the shadow of death, let us fear no evil, for the Angels will be with us. It is natural for us to fear death; and indeed, as it is the destruction of the creature, and parts Body and Soul; as it leads the Body through a dark, dirty way, the Grave; and as it leads the Soul through the Devils Territories, the Air, it is no wonder if Nature startle, and be afraid of it. But the Christian hath many considerations to allay his fear, and to cheer up his spirit: As 1. Death is but the separation of Soul and Body; it is not the annihilation of Soul and body, but a fair shaking hands between two parting friends: it is as if the Wife should take leave of her Husband to go see her Father; to whom the Husband says, that he will follow after her, and be with her in the morning: *Farewel my dear*, says the Soul, *I must go to my Father*; and *farewel my Dear*, says the Body, *I will come after thee, and be with thee in the Morning of the Resurrection*. It is true, they cannot part without many a tear, and kiss; but what needs fear? *the morning comes as well as the night*. 2. The Bodies passage through the Grave, though dark and dismal, yet it is safe and secure, and fit for rest and sleep: *He shall enter into peace, they shall rest in their beds*: When a righteous man dies, or his body is buried, he is but gone to bed; and therefore we call those places where the Dead are laid up and buried, *Dormitories, or sleeping places*; they sleep for a time, but they shall awake, and rise up again at the last day. 3. The Souls passage through the Air, though full of Devils, yet it is accompanied with a safe Convoy: there is a white Regiment of glorious Angels that will bring the Souls of Saints through all perils to Mount Zion, to the City of the Living God, to the Heavenly Jerusalem, and to an innumerable company of Angels, to the General Assembly and Church of the first-born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant. Now can the Wife fear an Enemy, when the Husband hath sent a puissant Army to convey her safely to himself? How then should we fear the way, or fear Death, or Devils, when the Angels (who are

are stronger than all enemies) have a charge to conduct us to the Bridegroom of our Souls? and they will not, cannot fail of what they have in charge; they are the Army of Heaven, the Saints own Guard, the Officers and Souldiers of the Lord of Hosts; and therefore they will be sure to perform their trust, we need not fear it.

6. Let us prepare and make ready for that glorious welcome which the Angels will give us into Glory: would you know how to prepare? 1. Procure their joy by your Conversion; *There is joy in the presence of the Angels of God, over one sinner that repenteth.* Luke 15. 10. The Conversion of a sinner is the Gratulation of Angels; and if they joy at your Repentance, how much more will they joy to see you in Heaven with them? 2. Procure their love by the strictness and holiness of your lives; live like Angels; bring Soul and Body as near as may be, into a spiritual frame; this is the way of Friends to procure welcomes here on earth, if they will but maintain a familiarity, and sympathy, and nearness, and likeness to one another in mind and manners: O thus do you, and then you may expect Angels welcome into that City of Glory.

7. Wait upon God with encouragement, that one day the Angels will present us to Christ in his Throne without spot and blameless. It is now our complaints, *Oh the sin wherewith we are guilty! and oh wretched men that we are, who shall deliver us from this body of death!* but the day is coming when we shall be freed from these complaints. As Christs Ministers have a charge, and when they have done their work they will present us to Jesus Christ, 2 Cor. 11. 2. and as Christ himself hath a charge, and when he hath done his work, he will present us to himself, *Judg. 24.* and to his Father, *Colos. 1. 22.* so the holy Angels have a charge also, and when they have done their work, they will present us to Jesus Christ; how? even as Ministers do, *that I may present you as a chaste Virgin to Christ;* or as Christ himself doth, *that he might present to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish:* So will the Angels do, *Even present us faultless before the presence of his Glory with exceeding joy.* Let us press on to Perfection even upon these hopes: that howsoever it is with us now, surely we shall be faultless, we shall be equal unto the Angels, equal in grace, and equal in glory; for to that end will they present us to Christ in his Throne, and accordingly will Christ pronounce his sentence, *enter you into the joy of your Lord.* Luke 20. 36.

8. Praise we God for his mercy of Angel-ministration from first to last. This we must do in heaven, only begin we this Tune and Ditty while we are on earth; and if we cannot do it as we would, let us call in Angels to joyn with us in blessing, praising, and admiring God: This was *Dauids* wont, *Praise ye the Lord, praise ye the Lord from the Heavens, praise ye him in the heights; praise ye him all his Angels, praise ye him all his Hosts.* Psal. 148. 1. 2. The Angels desire no better employment than such as this; they love to sing the Tune of the Gospel most; and therefore stir we up them, and stir we up our selves with them to be much in praises of our God. Surely, he deserves a thousand thousand Hallelujahs, and that we should blefs him upon a thousand stringed Instrument: Here is fewel enough, the Lord kindle a great fire in every one of our hearts, to inflame them with the love of such a God as this is. It was the last speech of dying *Chrysostom*, *Glory be to God from all creatures:* And if I should die this hour, I could wish my Soul in no better temper: *Bless the Lord, O my Soul and all that is within me bless his holy Name.* Psal. 103. 1. — *Bless the Lord, ye his Angels that excel in strength, that do his Commandments, hearkning unto the voice of his Word.* Com- 20, 21, 22. *Bless the Lord, all ye his hosts, ye Ministers of his that do his pleasure.* *Bless the Lord, all his works, in all places of his dominion.* *Bless the Lord O my Soul.*

CHAP. V. SECT. I.

Of the Ministration of Angels at our Resurrection

THe last period wherein the Angels minister to Saints, it is from the Resurrection to the glorification of their Souls and bodies in Heaven. In this last as in all the former, I shall observe. 1. Their Ministration. 2. Our Duties.

1. For their Ministration, we may consult these Texts. —

And he shall send his Angels with the great sound of a Trumpet, and they shall gather together Mat. 24. 31.

gather his elect from the four winds, from one end of heaven to the other.

The Lord himself shall descend from Heaven, with a shout, with the voice of the Archangel, and with the trump of God.

1 Theff. 4. 16.

Matth. 13. 41.

49.

Luke 12. 8.

Revel. 3. 5.

The son of man shall send forth his Angels, and they shall gather out of the Kingdom all things that offend, and them which do iniquity — So shall it be at the end of the World, the Angels shall come forth, and sever the wicked from among the just.

Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God. — And I will not blot his name out of the book of life, but I will confess his name before my Father and before his Angels.

SECT. II.

Of the kind of Angel-ministration at that time.

FOR the kinds of their ministration at this time. —

1. The Angels will summon all the Saints to appear before Jesus Christ in his Judgment seat. This is done by the sound of a trumpet, And he shall send his Angels with the great sound of a trumpet. — the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. What this trumpet is, I have discussed elsewhere; and I take it to be Metaphorical, viz. a sound formed in the air like the sound of a trumpet; and for the Archangel, it is not so limited to one, but that all the Archangels, and all the Angels of God are thereby understood. O the day, when all the Angels shall be sent of Christ to bid all the world to appear before him! This is that voice on which Jerome so often meditated; whether I eat, or drink, or whatsoever I do, methinks I always hear that voice of the trumpet sounding in mine ears, Arise ye dead, and come to judgment. This is that voice of which Chrysostom said, O the terrible trumpet, that all Elements shall obey! it shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies. This voice shall take from death all her spoils, and cause her to restore again all that she hath taken away from the World. In this ministration the Saints may rejoice; be it never so terrible to the wicked, it is nothing to them but an awaking out of sleep; as if the Angels should shout and say, awake and sing ye that dwell in the dust; for so, the winter is past, the rain is over and gone, the time of the singing of birds is come; arise, arise ye Saints, and come away.

2. The Angels will gather all the Saints together to the Judgment seat of Christ. In this are involved these particulars.

1. That the Angels will collect the dust of all the bodies of the Saints. This all the Schoolmen hold, * the collection of the dusts of the blessed is by the ministry of the blessed Angels. They can move, and remove bodies as they please. As crass and inferiour bodies are in order governed by those that are superiour, and more subtil; so are all bodies ruled and disposed of by Spirits indowed with life. Augustine goeth further, and says, that irrational spirits are governed by rational, and rational creatures that transgress, are governed by rational creatures that are just. * Gregory joyns with him saying, invisible creatures do give motion and sense to carnal bodies which are visible: and so nothing is disposed of in this visible world, but by another creature which is invisible. Hence Aquinas * concludes, that in all things which corporally are done of God, he is pleased to use the ministry of Angels, and that therefore the gathering of the dust and the reparation of the bodies of all the Saints is only by the ministry of the Angels at the resurrection day. Come Christians! keep faith and a good Conscience; though men prevail over your bodies to kill them, and so scatter the ashes of them all the world over, let never any uncomfortable damp of slavish fear vex your blessed hearts, be not you afraid of evil tidings or of destruction when it cometh; for the Angels have a care of every piece, and part, and particular of your bodies; not one hair of your heads, nor one atome of the substance of those bodies you bear about you, shall be left in the grave, or in any part of the world, but it shall be gathered by Angels and brought together into one heap or lump.

2. That the Angels will form and fashion, and organize those dusts so brought together, into perfect, compleat and solid bodies; this also is affirmed by Schoolmen: * whatsoever appertains to the transmutation of bodies as to the condensation of some parts, God is pleased therein to use the ministry of Angels. Indeed the animation or enlivening of the body by the infusion of the Soul, is (as they say) immediately of God, without any

* Aquin. sup. q. 76. art. 3.

Durand. in 4. d.

43. q. 4.

Kellison in 3.

p. Aquin. q. 6.

a. 2. dub. 7.

* Aug. de Trin.

c. 4.

* Greg. dial. 14.

c. 5.

* Aquin. sup.

q. 76. a. 3.

any operation of Angels; for as the Soul was immediately created of God, so must the Soul be again united to the body by the immediate hand of God himself, yet the collection, preparation, and reparation of our bodies are done by Angels. O the power of Angels! This eye shall be put to this head, and this hand to this arm, and this arm to this body; and so every part to part, and member to member by the ministration of Angels: What need we care if all these be eaten of Worms, of Serpents, or other Creatures, yea of Cannibals, or Savage men? Certainly they must all be restored again; I shall not wait this eye, this hand, this finger, this joynt, this naylon my fingers end at the Resurrection day. *The hand of the Lord was upon me (said Ezekiel) and carried me out in the Spirit of the Lord, and set me down in the midst of the Valley, which was full of bones, and he caused me to pass by them round about, and behold there were very many in the open Valley, and lo they were very dry. And he said unto me, son of man, can these bones live? And I answered, O Lord God thou knowest.*—Then the Lord bad him Prophetic, and as he prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone; and then the sinews of the flesh came upon them, and the skin covered them above, but there was no breath in them; and then the Lord bad him Prophetic unto the Wind, *Come from the four Winds, O breath, and breath upon these slain that they may live.* Why thus will it be at the Resurrection-day; the Angels ministry will be like the Prophets Prophetic; they will give a shout, and collect the Bones, and then put them together, bone to his bone, and then cover them with sinews, and flesh, and skin; only the breath or Soul must be infused immediately by God himself, and then shall the Saints live, and stand upon their feet, as an exceeding great Army.

3. That the Angels will bring the Saints thus raised, organized, and quickned to Christs Judgment Seat. The Apostle speaks home to this, *the dead in Christ shall rise first, and then we which are alive, and remain shall be caught up together with them in the Clouds, to meet the Lord in the Ayr.* A willing-welcome-force is here upon the Saints to transfer them, or carry them into the Ayr, where Christ is in his Throne: Now how shall this be done? Why *they shall be caught up*, saith the Apostle: By whom? Some think by the Clouds; as if the Clouds should first descend, and then enwrap the Saints, and so serve as Chariots to carry them up to Christ in the Ayr; but I would rather think by Angels; as if the Apostle should say, *all the Saints at the last day, both those raised, and those changed, shall be caught up by the holy Angels into the Clouds to meet the Lord in the Ayr:* And is not this agreeable to the words of Christ, *that Angels shall gather together his Elect?* Whither together? But to the Clouds, or to that place in the Ayr where they shall meet the Lord. O the blessed ministry of indared Angels! They that before carried up *Lazarus* Soul into *Abrahams* bosom, must now carry up *Lazarus* Soul and Body, yea all the Souls and Bodies of all the Saints into the Ayr, where shall be the blesseddest meeting that ever was; there shall Christ meet with his Saints, and never part again; indeed here sometimes we meet, and anon we part; now he comes, and gives us the kisses of his mouth, but ere while he is gone, and we cry after him, *O where is he whom my Soul loveth, I charge you O Daughters of Jerusalem if you find my beloved, that you tell him that I am sick of love*, but when the Angels shall bring us together at this day, we shall never part more; for we shall meet the Lord in the Ayr, and so shall we be for ever with the Lord.

4. The Angels will separate the good and bad, the Sheep and Goats. *They shall gather out of the Kingdom all things that offend, and them which do Iniquity.*—*They shall sever the wicked from amongst the just.* This separation is sometimes given to Christ, he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, and he shall set his Sheep on the right hand, but the Goats on the left. Christ shall do it originally, but the Angels ministerially, derivatively, and by way of execution; Christ commands it, and the Angels accomplish it. O the joy, and O the horroir of this particular I horroir to the wicked, but O what joy will it be to the Saints to meet together, and to see all the wicked in the World thrust out of their Society, they were before Thorns in their sides, and pricks in their eyes; many a tear did they cost the Saints to see their wickedness, *Rivers of tears run down mine eyes, because they keep not thy Laws*; many a heart-grieving, heart-vexing thought hath pierc'd the Saints to know their sinfulness, *just Lot was vexed with the filthy Conversation of the wicked*, ah poor man, it was an Hell to him to dwell with Sodomites, for that righteous man dwelling among them, in seeing and hearing vexed his righteous Soul from day to day with their unlawful deeds. Well, but now they shall never grieve them, trouble them, vex them any more; the Angels will not only deliver just Lot out of his ill neighbourhood for a time, but they will free all the righteous from all the unrighteous.

ous in the World for ever and ever: Not one *Sodomite*, nor one impenitent sinner shall stand with Christs Sheep on his blessed right-hand; never more shall the Saints cry out, and say, *woe is us, that we are constrained to dwell with Mesech, and to have our Habitations amongst the Tents of Kedar*; but rather shall they go on with the Psalmist, and say as in the next verse, *our Souls have long dwelt with them that hate peace, and holiness, but now we shall never dwell with them any more.* This will be the Angels work at the last day, they will gather out of the Kingdom all things that offend, all scandalous wretches, and vile persons, all froward hearts, and privy slanderers; all that have high looks, and proud hearts, all that *David* said, he would throw out of his house, and from the City of the Lord, will they also throw out of the Kingdom of God, and of Jesus Christ, that they molest not Christs Sheep any longer.

4. The Angels will be spectators, admirers, witnesses, approvers of the mystery of godliness in the sentence of Christ on his Saints. This piece or part of Christs Mediation in absolving Saints, is amongst the rest of those great Mysteries of godliness *seen of Angels.* Seen? How seen? It is not a bare light, but such a sight as astonisheth the understanding, and takes up the heart of blessed Angels, *which things the Angels desire to look into*; their whole spirits are taken up with it, they cannot look off it, but stand, and view, and admire, and leap for joy to see the passages; they are rapt up above themselves, to hear the blessed sentence coming out of Christ his mouth, *Come ye blessed of my Father*, nor is that all, but as they see, so they witness, and approve the acts and passages of Christ in rewarding Saints, *I will confess them* (saith Christ) *before the Angels of God*; that is, at the last day I will take them for mine, I will confess them to belong to me, I will pronounce on them the sentence of Absolution, I will do to them as if a King should come in company, and choose out one, and salute him familiarly, and call him by his name, and take him by the hand, and confess him before all to be his friend; so will I confess the Saints to be my Friends, my Jewels, my peculiar Treasure, my Temple, and Tabernacle, *where I place my name, the dearly beloved of my Soul, children of the Kingdom, yea the Kingdom of Heaven is self*; or if more honour can be given them, I will confess them to be my Garden, my Vineyard, my Spouse, my second self, *one with me, as I and my Father are one*: And be ye witnesses of this my Sentence, O ye Angels! I would have you to take notice of it, to see it, behold it, hear it, admire at it, and to witness with what equity and proportion I deal with Saints; they confessed me before men, I confess them before Angels; they are not ashamed of me, nor of my name before Kings and Princes, and therefore now I am not ashamed of them, nor of their name; so far am I from blotting their name out of the Book of Life, that now I confess their name before my Father, and before his Angels! Witness it O ye Angels, yea and approve of it, consent to my sentence, acknowledge my goodness, justice, mercy in saving these Souls, by saying *Amen*, and bidding them welcome into Heaven, and then you have done with your Ministration.

At this last passage the Angels receive that augmentation of joy, of which some Divines have written. *Hail, and Andrews*, Stars of great magnitude in this Orb of the English Church, have both supposed, that *Angels themselves shall receive an augmentation of happiness at the day of the last Judgment, when they shall be freed from all their charge, and employments.* As rest is the end of all motion, so the perfection of blessedness consists in rest, and therefore the Angels being now discharged of that charge which they took at the beginning, they have no more to do, but in one Quire to joyn with the Saints, and everlastingly to sing *Hallelujah, and again Hallelujah, and Amen Hallelujah.*

SECT. III.

Of the Duties that concern us in this respect.

1. **F**OR the Duties that concern us in this respect—

1. Meditate as if you heard the Angels sounding their Trumpets, and saying, *Come out of your Graves, and appear before Jesus Christ your Judge.* Surely these ministering Spirits, these especial Messengers, these New-Covenant-officers that now wait on us, and as tender Nurses will ere long lay us asleep in the bed of the grave, will in the morning of the Resurrection awake us out of sleep, and say to us as the Angels to *John*, *Come up hither.* And is not this worthy our Morning thoughts, or Evening thoughts, or Mid-night thoughts? When we are awake in the night, and compass'd with darkness, and all is quiet, and still, suppose then we heard the sound of Angels, shouting in the Ayr; *Now Souls*

come

Revel. 4. 1.

come to your Sentence, either of eternal weal, or eternal woe: Methinks this meditation should work, and make every one of us say, *Lord if it were thus, what would become of my Soul? in what case were I? in what condition were I, if the Angel now sounded? was my repentance such when I went to bed, as that now I dare look the Judge in the face? was my faith so active, or is it now so strong, that I can with confidence go to Christ, and say, speak Lord, speak out the doom, that thou intendst to pass upon my Soul, for I trust in thee; if so, it is well; the Lord keep us continually in such a prepared frame; but if it be otherwise, O let us think of it, and prepare for it; let us not put off repentance from day to day, but, let the instant or present moment be the time of turning from all sin to God, and let us become now, even now, as we would wish to be then, when the Lord himself shall descend from Heaven, with a shout, with the voice of the Archangel, and with the trump of God.* It were a blessed meditation that would work us into such a frame; now the Lord come in, and both set us at it, and appear to us in it. 1 Thess. 4. 16

2. Cheer up ye Saints, arise, shine, for your light is coming and the glory of the Lord will rise up n you; who are these that fly as a cloud, and as the doves of their windows? No sooner are the Summons given, but all the Saints shall be gathered together from the four winds; from the one end of Heaven to another. Oh what a sight will it be to see the Eastern Saints, and Western Saints, and Northern Saints, and Southern Saints, flying on the wings of Angels, to Christ on his Throne! Why here is matter of joy: if our evidences are but clear, if we are but assured that he that is our Judge, hath shed his blood for us, and given himself for us, I wonder that we are not more spiritually cheerful. Come, though the World scatter us, persecute us, drives us to holes and hills, yet we shall meet together at the great Marriage-supper of the Lamb, and there will be joy indeed; the very fore-thoughts of this should methinks fill our hearts with joys unspeakable, and full of glory; let us be glad, and rejoice, for the marriage of the Lamb is come, and his Wife hath made her self ready. Revel. 19. 7, 9. Write, blessed are they which are called unto the Marriage-Supper of the Lamb, these are the true sayings of God. Blessed sayings! in which, if we open the eye of Faith, we may see matter of truest joy, and spiritual ravishment: we are all invited if we are but Saints, to the Marriage-Supper of the Lamb, Come and gather your selves together unto the Supper of the great God: if you say, how should we come, that must dye, and lie buried in Graves, till we rot, and return to our first Principles? I answer, these Remora's will not, cannot hinder; for our very dusts shall be carefully gathered by the hands of Angels; and when they are gathered and brought together, they shall be put into form and fashion, far better, and perfecter then now they are, by the ministration of Angels; and when they are formed, and fashioned, and revived, and spiritualized, we shall be caught up by the Angels into the Cloud to meet the Lord in the Air, thus far will the Angels minister to us, and therefore what should hinder but that we must all meet him, and feast with him? And if so, how merry should we be in the mean time, who are admitted, and enrighted to this gracious and glorious Feast? Away, away, all horrors of guiltiness, false fears, slavish terrors, damps, and droopings! Christians! we must part, and for a time lye and sleep in solitude and rottenness, but we shall meet again; there will be such a Congregation of Saints at the last day, as never was since the Worlds Creation, and as we hope to be a part of that general Assembly, and Church of the first-born which are written in Heaven, let us now rejoice in the Lord, and again rejoice. Ver. 17.

3. Comply with the Angels in separating your selves from the society of the wicked. I know the command, let both grow together until the harvest; the Angels do not, nor must they separate the Wheat and Tares before the last day, but then will God say to his Reapers, gather ye together first the Tares, and bind them in bundles to burn them, but gather the Wheat into my Barn. Come then, and do you now on your part that which the Angels will do on their part at the last day. You will say, what would I have you Separatists? I answer, not in Opinions, or Heterodox Doctrines, but in Conversation; my meaning is, I would not have you to run, with the World into the same excess of Riot; If any man that is called a Brother be a Fornicator, or covetous, or an Idolater, or railer, or a Drunkard, or Extortioner, I would have you with such an one not to keep company, no, not to eat. And yet that I be not mistaken, some kind of Society, or Familiarity, I allow with all; there is a society, more common and cold, and general, as in trading, bargaining, buying, selling, &c. And this Christians must needs exercise with the men of this World, except they will go out of the World: But there is a Society more special, dear, and intimate, and in this respect I have written to you (saith the Apostle) not to keep company with Fornicators; (i.e.) not to have any ordinary, voluntary, friendly, dear, and intimate society with them. 1 Pet. 4. 4. 1 Cor. 5. 10, 11. 1 Cor. 5. 9.

Heb. 7. 26.
Plal. 26. 4, 5.

would run upon a man, whom he sees hath the Plague fore running upon him? And what Christian in his right mind spiritually, having any fear of God in his heart, life in his Soul, or tenderness in his Conscience, would delightfully thrust himself into the company of wicked men? It was writ of Jesus Christ, that he was *holy, harmless, undefiled, and separate from sinners*. And such a Separatist was David, *I have not sate with vain persons, neither will I go in with dissemblers, I have hated the Congregation of evil doers, and will not sit with the wicked*. And indeed to think of the Angels work at the last day, it were enough to make us comply, and to prepare for such a work all the days of our life. Oh what should we do with them in our hearts, and dearest thoughts, who shall have no better Companions hereafter than Devils and the damned!

* Clarke's General Martyrdom.

* Epistle before Martyrdom of the Church of England.

4. Confess Christ before men, that he may confess you the last day before the Angels of God, you may think you are in prosperity, and flourish, you fear not Martyrdom, there is not the least occasion of the Confession of Christ, his Truth, and Gospel unto death, or danger, as the word imports: And therefore this last advice is not seasonable. But I answer. 1. We see the boldness of our common Adversaries: Error on all hands grows insolent, and proud, and daring; so that now God calls to us from Heaven, *"Who is on my side? who?"* 2. We know not how soon occasion may be both for Confession and Martyrdom; "One observes, that usually before any great Persecution befel the Church, the holy men of those times observed, that there was some great decay of Zeal, and of the power of godliness, or some mutual Contentions and Quarrels amongst the People of God: Or some such sin or other that provoked God against them; and then as the Shepherd sets his Dog upon the Sheep, when they go astray, to bring them in; so God lets loose wicked Persecutors upon his own Children, to bring them in unto himself. And he applies this to our selves. * *Its true (saith he) through Gods mercy, we yet enjoy the Gospel of Peace, and the Peace of the Gospel, but how short a time it may continue no man knows. — This we know, that Schismes, Heresies, and Blasphemies never abounded more in the Church of England then at this day, that the spirit of division never raged more, that profaneness never more obscured the glorious Sunshine of the Gospel, then at this day, and surely these are the Forerunners of Judgment.* O then let us learn this Lesson, as we would have comfort at the last day! Come what will come, let us confess him before men; let no Creature make us to deny the Lord Jesus Christ; if his truth call for it, let us stand it out against all his Enemies, yea even against the Gates of Hell, and Devil, and all. And then we may comfortably hope, that when Christ shall come in the Clouds with his mighty Angels, he will confess us, and pronounce a blessed Sentence upon us before God, Angels, and Men, *Amen, even so be it. Amen, and Amen.*

A Poem of Du Bartas, in the first day of the week.

O Sacred Tutors of the Saints! You guard
Of Gods Elect, you Pursuivants prepar'd
To execute the Counsels of the Highest,
You Heavenly Courtiers, to your King the mightiest,
Gods glorious Heralds, Heavens swift Harbingers.
Twixt Heaven and Earth, you true Interpreters;
I could be well content, and take delight
To follow further your Celestial flight.
But that I fear to faint. — Here then
An end

SOLI DEO GLORIA.

A N

A N

APPENDIX,

Containing some Objections, and Answers.

IT is Zanchius saying, * *Doctrina de officii angelorum, deque illorum ministerio utilissima* * Zanch. de
est: Pity it is then that such a point of Religion should be buried in Oblivion, and *creatura. l. 3. c. 14.*
 be made no use of. I cannot say that in this whole Treatise there is not the least er-
 rour, for we know but in part, and we prophesie but in part, yet this I can say, that I
 have not purposely, wilfully, or heartily erred, *Errare possum, hereticus non ero.* It may be, *1 Cor. 13. 9.*
 though I deliver nothing but truth, I cannot satisfy all, and therefore I have desired some
 of my godly and learned brethren to object what they can; and wherein they are not sa-
 tisfied, to put in their exceptions against any part or piece in this Treatise. And one hath
 done me that honour to send me his Objections: it may please God that by this means
 truth may shine clearer, and therefore I shall here by way of Appendix lay down his Obje-
 ctions, and my Answers, and so refer both to the Reader, desiring Gods Blessing may be
 on all.

The Objection of a dear Friend answered.

IN Chap. 6. Sect. 3. 2d Reason in respect of Angels, you cite *1 Tim. 3. 16. Seen of Angels,* *Object.*
(i. e.) in my eye Jesus Christ was seen of Angels, testified unto by their visible ap-
pearances, and services to him at his Nativity, in his Passion, at his Resurrection, and
his Ascension; and not the mystery of Christ, and godliness so properly referred to in this
place.

Aretius tells us on that Text (give me leave to bring in all the Authors in their own *Answer.*
 Language) * *Id quidem verum est secundum historiam, nam in natiuitate, jejuniis, passione, re-* * *Aret. in*
surrectione, ascensione semper adiunt angeli speculatores; sed mihi videtur de majori quadam visio- *1 Tim. 3. 16.*
ne loqui, qua sc. contra angelorum opinionem, Christus mirabili ratione duas naturas univit in una
persona, quod nec homines, nec angeli satis explicare possunt, & ob id summo stupere viderunt, &
viderunt id in natiuitate, totaque Christi historia, plenius tamen in ascensione stupendum mysterium
Christum hominem ad dextram Dei Patris ascendere, — hæc mysteria sunt, — And is not this the
 Scope of the Text? Is not this a main part of the great mystery of godliness, that he who
 is the true God, manifested in the flesh, was seen of Angels?

In the second Reason in respect of the Saints, upon *John 12. 31.* you say, *Christ hath* *Object.*
bound the Devil by his Angels: Bound the Devils are, but by what chaines we know not, it
 may be by the good Angels ministry, but can we say peremptorily it is so?

Learned Zanchius saith thus, * *Per angelos honor nunc detinentur demones, ne mala homini-* *Zanch. de Cre-*
bus inferant, ut vere dixerit Christus nunc princeps mundi ejicietur foras. — Et ubique in *atione. l. 3. c. 14*
scripturis legimus cacos demones semper fuisse victos ab Angelis bonis, si quando narratur inter ip- *& c. 18.*
sos pugnatum fuisse; ut in Daniel, & in Apocalyp. legitur & Thobi. 8. 3. dicitur Angelus
Thobie demonem vinculis contrinxisse.

In Sect. 4. you say, *the good Angels by their general charge save wicked men alive;* it may *Object.*
 seem strange, unless it were any where said, that God used them to this purpose, who
 do they save from them? Not from Gods stroke; and is it from the Devils? They do him
 service, and however Gods restraint on the Devils from any such Cruelty may be suf-
 ficient.

How? Angels save the wicked from Gods stroke? No, but from the Devils, nor
 crosseth this Gods restraint, but rather subserives it that Devils would kill; see *1 Pet. 5. 8.* *Answer.*

chan-

Arct.in Loc.
Job 1. 17, 19.
Zanch. ibid.
l. 3. c. 14.

obambulat ut leo, querens quem deverter. Leo sanguine delectatur, ita diabolus non contentus est fortunis & honoribus hominem exuisse, sanguinem ipsam appetit: And thus God permitting it, he dealt with Job's Servants and Children. Henge Zanchy tells us * cum diaboli hostes nostri sint capitales, & nos circumstent, nisi Angeli boni ex mandato Dei, & pro suo erga nos amore, nos adversus illos tuerentur, diaboli irruerunt in nos.

Object.

In Sect. 5. Nothing is said by you, but what you quote Bishop Hall to have said the same; yet all those instances are of what God did extraordinarily by his Angels: They were all Miracles, or next door to them. And though we may thus far take comfort from what God did by Angels to them of old, that he will do for his Servants what is good for them in the like cases; yet whether he will do it this way, viz. by an Angel, we cannot say, unless the Angel appear as sensibly for us, as he did for them; whether had the Saints of God failed, or no, if they had looked at their deliverances, to be wrought by the ministry of Angels, unless by special sensible manifestations it had been made known unto them?

Ans.

This Objection hath in it the substance of most that follows, and therefore give me leave to enlarge. 1. In that you grant I say nothing, but what Bishop Hall hath said before me, this clears me of the imputation of Novelty; all that knew him, could not but know that he was free from curiosity, or inordinate desires of novelty in matters of Religion. 2. But all his instances (you say) are of what God did extraordinarily by his Angels; they were all Miracles or next door to them: And another joyns with you, saying, that several of the Texts brought for the proofs of particulars, are from the Apparitions of Angels to particular Persons, which was extraordinary, and cannot prove that such a ministration of them is now ordinary. That the Angels can work Miracles, unless as Gods instruments, I deny, nor are any of the instances of that nature, as if any miracle were done by them of their own natural power: indeed they do *miranda*, but not *miracula*: They do such things as you call next door to Miracles, or wonderful things. * *Possunt naturali virtute in res cor-*

* Bucan. loc.
com. de Angelis.

poras quicquid corporibus à natura contingere potest, non tamen miracula efficere, nisi quatenus Deus illorum ministerio in edendis miraculis uti solet. But (say you) if they were not Miracles, yet were they extraordinary. It is true, in respect of us we judge them so, because they are above our ordinary actings; but not in respect of them; Nam quicquid Angelus sua propria facit virtute, illud fit ex ordine, & non supra ordinem totius naturæ create; it is ordinary with them to work above our power, or the power of any other Creature; and hereby we may know, when such or such events run in our wonted natural course, and when the Angels, or Spirits are actors in them: The manner of their operations (saith a judicious one) and the occasions and effects of them shall soon descry them to a judicious eye. But those Scriptures speaks (as it is objected) of the Apparition of Angels, which was extraordinary, and prove not that such a ministration of them is now ordinary. You may call (if you please) the Apparitions of Angels extraordinary, but not their workings; or if extraordinary in respect of us, and our power, yet not in respect of them and their power. I perceive throughout your Objections, you are much on their extraordinaries; and that such things as we affirm now they do, are not to be ascribed (as you say) ordinarily to their ministry; I shall therefore in a few words insist on their ordinary power.

Zanch. ibid.
l. 3. c. 18.

B. Hall on Angels.

In Scripture they are called mighty, 2 Thess. 1. 7. strong. Rev. 5. 2. and to excel in strength, Psal. 103. 20. and this their power they exercise and put forth either immediately by themselves, or mediately by natural agents, as they are moved by them; first for their immediate workings, they can ordinarily interficere, & loco movere; unus Angelus totum fere Sennacharibi exercitum interfecerit, & reliquos in fugam verterit & Petrum & reliquos Apostolos è carcere eduxerit; & Philippum è loco in locum transtulerit. Immediata hæc, & alia similia ab Angelis facta sunt, & fieri possunt. Secondly, for their mediate power, they can ordinarily generare hominem, aut aliud animal; non per se generatio enim fit à simili specie; at vero possunt in animali uno vim gignendi excitare, & in altero vim concipiendi, & ea simul ut cœant, efficere; atque ita per hæc animalia à se mota; & ad generationem preparata, animal aliud generare. But that which is more to our purpose; their ordinary power towards men; either refers to their bodies or to their senses external and internal: Or to their Soul. First their bodies, they have the same power on them; as on other Animals. Secondly, for their external senses they can easily affect them, Ut cum oculos Sodomitarum perstrinxerant, ut non potuerint ostium domus Loti cernere; ita oculos Syrorum; & exercitarunt strepitum in eorum castris; & hujusmodi alia permulta extant exempla; and for the internal senses they can easily move them; Constat è scripturis, Angelos sæpe apperuisse patribus in som-

Gen. 19. 1.
2 Kings 6. 18.
2 Kings 7. 6.

nis, & multa illis ostendisse & revelasse; sic Matth. 2. apparuit Angelus in somnis ipsi Josepho, &c. Thirdly, for their Souls suo modo in nostras tum mentes, tum voluntates agere dicantur; dicitur suo modo, quia non possunt angeli mentem ipsam illustrare, aut voluntatem efficaciter flectere, quod est Spiritus Sancti proprium, sed tanquam Spiritus Sancti instrumenta, excitare verbi auditi phantasmata, veritatem menti proponere, & eam commonefacere, ut ei assentiatur, & ad bonum aliquod voluntatem nostram, instar consiliatorum, suadendo, & interne quasi loquendo & agendo, modo spirituali instigare. Sic Heb. 1. 14. dicit eos esse administratores Spiritus in ministerium missos, &c. Quibus obsecro actionibus salutem nobis administrant? Num tantum externis, quæ corpora duntaxat concernant? Annon potius actionibus, quæ in ipsis quoque mentes nostras penetrent & David ait, qui facit Angelos suos spiritus, & ministros suos flammam ignis: si sicut flamma ignis, flammæ duplex est actio, una illuminare, altera calefacere, & accendere; annon igitur Prophetæ indicat Angelorum ergo nos actiones, & in intellectu illuminando, & in voluntate ad amorem Dei accendenda versari? Neque enim ratione corporum nostrorum, sed animorum potius istis nominibus appellantur. Here is a Scheme of their ordinary power, given in by the Learned. And when we read of these, or of any such things in the Scripture, surely those Scriptures prove that such things were done then by Angels ordinarily, as on their part: And that now they may be done in ordinary as well as then. Will you say, they were done then, but not now? Or what was done then, is not now to our purpose, or for our present learning? The Apostle saith otherwise, *now all these things happened unto them for Ensamples; and they are written for our Admonition, upon whom the ends of the World are come;*—for whatsoever things are written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope. On this Text saith * Zanchius, hæc etiam omnia quæ de officiis Angelorum in scripturis traduntur, and nostram maxime pertineant consolationem. It is worthily questioned by * Mr. Mede, are his insignia in the Gospel less worthy of Angels attendance than those of the Law? Or have the Angels since the nature of man, Jesus Christ our Lord, became their head and King, gotten an exemption from this service? Surely not; to the same purpose saith the Author above cited, were the Rudiments of the Law worthy of an attendance of Angels, and are the Churches of the Gospel destitute of so glorious a retinue? Is the nature man made worse, since the Incarnation of the Son of God, or have the Angels purchased an exemption from their ministry, since Christ became our Brother in the flesh? We have little reason to think so; my Text saith, are they not all ministering Spirits? Truly they are, as well as were; and so they will be to the end of the World. Indeed now are not such Apparitions, as formerly were. * In V. T. pueri erant, ideo externis apparitionibus Angelorum egebant ad sui consolationem. Besides a greater measure of the Spirits being now given, God would have us now converse with the Spirit, and these Spirits in a more invisible way; and besides we have Faith now enabling us to converse with the Angels in a way more spiritual: Which made Mr. Byfield say, * It is sure that the Angels are always in Garrison for the Elect, pitching their Tents round about them that fear God; that which Elisha and his man saw with bodily eyes, every Believer may be assured of by Faith. Their Appearings are ceased? saith † Mr. Lawrence? but not their workings, † Lawr. on though their Converse be not so sensible, yet it is as real. — This remains a sure truth, Angels, p. 19. that they are of mighty use to us, and the things communicated to our inward man, is ordinarily & 49. the Administration of Angels.

Psal. 104. 4.

Eucan. loc. com. de angelis — & Zanch. de angelis, l. 3. c. 18.

1 Cor. 10. 11. Rom. 15. 4.

* Zanch. ibid. ut supra. * Mede in his Reverence of Godshouse.

* Zanch. ibid. l. 3. c. 21.

* Bif. on 1 Pet. 1. 5.

† Lawr. on Angels, p. 19.

In Saints rest. part 2. c. 7. Dr. Prideaux de scala visibilium ad invisibilia.

* B. Hall of Angels. * Dr. Mantos on Jude. V. 9.

3. You grant, that we may thus far take comfort what God did by Angels to them of old, that he will do for his Servants what is good for them in the like cases, yet whether he will do it in this way, viz. by an Angel, we cannot say, unless the Angel appears as sensibly for us as he did for them.] And are you not in this too much led by sense? Faith is the evidence of things not seen, and not of things visible. If God do such, or the like things for his Servants good, either he doth it immediately or mediately; for my part (saith Mr. Baxter) I believe, that Gods works on the World, are usually by instruments, and not immediate; and that good Angels are his instruments in conveying his mercies, both to Soul and Body. But will you not believe, except you see the print of the nays? Nimum profecto sumus Thomiste, Joh. 20. nisi videro, nisi digitum immisero, nisi obversetur sensibus, ut palpem, & amplexibus teneam; at quia non vides animam tuam, aut usque alterius, dubitabis te esse animatum? Aut quia turbantem non conspexerunt Angelum aquam, Bethesda negarent Judæi piscinam motam fuisse vel curbatam? Suppose a good work done (though no miracle neither) above the power of a man, or any visible secondary cause, there is * one can tell you; that this carries its own evidence without dispute, that if it be not (as we say) of nature, it must needs be of a higher efficiency, viz. of Angels. * And another saith as much, that those instances

stances usually alledged in the Old and New Testament, are patterns and presidents by which we may know what to expect; their turelage then was more visible, and sensible, because the Church newly planted, needed to be confirmed, but God would have us live by Faith, and expect all our supports in a more spiritual way; though we have not visible Apparitions, yet we have real experiments of this succour: The evil Angels appear not, yet we doubt not of the hurt done by them. Oh how sad is it, that we should believe the evil Angels hurt us, though they appear not sensibly against us; and yet we will not believe the good Angels help us, without sensible, or visible Apparitions thereof.

4. You ask, whether had the Saints of God failed or no; if they had looked at their Deliverances to be wrought by the ministry of Angels, unless by some sensible manifestation it had been made known unto them? I answer no, they had not failed; but rather if they had been so spiritual, and had believed as we do, they would have had more in them of the Gospel-spirit, *blest are they that have not seen, and yet have believed.*

John 20. 29.

Object.

In Sect. 8. 2^d Motive. *The Angels are an Ordinance ever present; the proofs make out this, that no place can shut us so in, but God can send his Angels in unto us; but that they are with us unless specially sent, those places in the A^{ts} seem not to prove; they came in extraordinarily, and were owned to do it, because seen to do it.*

Ans^r.

You say, the Proofs make out, that no place can shut us so in, but God can send his Angels in unto us, which is enough to prove, that *men may take from us our Bibles, Teachers, Pastors, or they may imprison us where we cannot enjoy them, but they cannot take from us the Holy Angels.* But you say, they are not with us, unless especially sent, and we suppose them sent: But (say you) when sent to the Apostles, they came in extraordinarily, and were owned to do it, because seen to do it, that they came in extraordinarily, was not from their presence, or mission, but (if any thing was extraordinary) it was from the Apparition, Fulgor, and Light that shined in the Prison, and from their opening the Prison doors, and bringing them forth, and speaking audibly, *Go, &c. Arise up quickly, &c.* And from these manifestations the Angels are owned; but if there had been none of these Apparitions, would you have denied Angel-presence? Cannot the Angels be with us, but they must sensibly appear to us? Such an opinion is a step to Sadducism.

† Zanch. ut
supra l. 3. c. 17.
* B. Hall ibid.

And therefore our worthies say otherwise; † *Angeli quorum curam ex Dei mandato gerunt, eos nunquam penitus omnive officii genere deserunt.* And O ye blessed Spirits (saith † another) *ye are ever by me, ever with me, ever about me; I do as good as see you, for I know you to be here, I reverence your glorious persons, I blest God for you, I walk awfully, because I am ever in your eyes, I walk confidently because I am ever in your hands.* If you alledge that of A^{ts} 12. 10. That when the Iron gate was opened, and one street passed, *the Angel forthwith departed from Peter;* another answers, “That the departing of the Angel, was

Dingley of An-
gels.

“only his disappearing, or laying down that bodily shape that was assumed; to Christ is said to leave, and not to leave the World; we affirm therefore that good Angels are our constant Associates till Death; though their influence may be suspended, yet their presence is continued, and they never throughout our life do utterly and totally forsake us; they are charged to be with us, and to keep us in all our ways. As a shadow followeth the body without leaving it, or lagging behind, so do the Angels accompany Believers in all their walks and ways.

Psal. 91. 11.

Object.

In Motive 3. *That they improve other Ordinances. 1. In Religious Services.]* The instances still are extraordinarily: A^{ts} 10. Luke 1. they came on peculiar messages and such as seldom any now receive; to say that such a seasonable, suitable thought in Prayer was put in by an Angel, because God visibly sent an Angel upon such extraordinary occasions to Peter and Zachary when they were at Prayer, is not so easie to me.

Ans^r.

Here you strain my words; I do not deliver it as my own opinion, but as the opinion of others, saying, *it is said, that they suggest suitable, seasonable, and pious thoughts at such a time.* So Mendoza in Reg. 1. vol. 1. c. 2. §. 244. p. And for those Texts in A^{ts} 10. Luke 1. they were not urged to prove the extraordinary part (as you call it) of their Apparitions, occasions, &c. but to prove their ordinary Ministrations in quickning, cheering, suggesting, pious thoughts at such a time; if you would but remember that one passage cited before, that *all those instances of the Old and New Testament are patterns and presidents by which we may know what to expect,* you would no more oppose extraordinaries to ordinaries; I hope these are comparable, *although we have the like visible Apparitions, yet we may have the like real experiments of Angel-ministration; although now they do not appear in bodily shapes,*

yet

ye the same offices are by them spiritually and mysteriously performed to us. And on this score are those Texts cited by me, and (as my guides) by those eminently learned and godly Divines, *Usher, Clark, Manton, Hall, Bucanus, Polanus, Dieft*, and others; as you may see in the *Prölogomena*.

In Motive 4. *We fight against Principalities and Powers*; that is said, but not said by the help of Principalities and Powers of another kind; that of *Revel. 12. 7.* refers no doubt to some remarkable dispensation in the Church; and for *Revel. 20. 1, 2.* is not that Angel that seals up the Devil in the bottomless pit, Jesus Christ?

We fight against Principalities and Powers by the help of God, and yet the Angels may instrumentally help us. Surely good Angels contend with the evil Angels, and stand most valiantly on our side; the Combat is not only between men and Devils, but between Angels and Angels; *Dan. 10. 13. Jud. 9.* Michael opposed Satan about the body of Moses, so do the Angels still oppose the Kingdom of darkness about the bodies and souls of the Saints, whilst they live, and after Death, saith * *Trap*. That of *Revel. 12. 7, 8.* you say, refers to some remarkable dispensation in the Church, which is enough for me: but † *Zanchy* adds, in *Apoc. 12. Legimus Michael pugnasse cum dracone, nempe pro defensione Ecclesie, & singulorum piorum adversus omnes diaboli insidias atque injurias.* — And for *Revel. 20. 1, 2.* some understand it of Jesus Christ; others of Constantine, but others according to the letter of an Angel. I avoid Controversies; and to our purpose the other Texts are sufficient; when Satan besiegeth us, *vim oppugnantis Angelus*, saith * *Rivius*. The Angels ward off his blows, and help us against him both in soul and body, saith † *Dyke*.

Ans.

* *Trap* in his Decad of Angels.
† *Zanch* l. 3. c. 14.
* *Rivius* de praesidio Angel. p. 723.
† *Dyke* Michael and the Dragon.

In *lib. 2. c. 1. §. 3.* The instance about the woman that was prevented taking Physick, what was there of an Angel in that? she by the good Providence of God quickened that night. — Can we say the Angels kept the Child in the second instance? natural causes wrought, the fire burned the mothers belly, the child came out in the fire, was soon caught out by the standers by: God did thus far preserve it, but whether *medante Angelo*, or no, who can say? And besides the Doctrine is touching the Angels ordinary ministration about birth and infancy; these experiences are of what was done extraordinarily.

Object.

Your Objection is both against ordinary and extraordinary Providences, as done by Angels; if ordinary, then Nature; if extraordinary, then God (say you) preserves immediately. You object in another place, as if I should admit of no Providence but Angels; but here it seems you admit of no providence by Angels. I desire we may both understand aright. The Learned informs us, that the keeping of Angels is nothing else but a certain execution of Divine Providence concerning us; † *Notandum est angelorum custodiam nihil aliud esse quam certam quandam divine Providentie executionem*; hence are the Angels called * *servants of Providence, and instruments of Providence*: † *Mr. Pemble* tells us, that Providence is divided into mediate and immediate; immediate is when God by himself, without the ministry of the creatures, doth preserve and govern things: so he governs immediately, and preserves the first and universal causes of things. Mediate Providence is when God governeth creatures by creatures, as by means and instruments; for God useth the ministry of second causes, both natural and voluntary, either men or Angels, which are the most excellent instruments of Providence in governing the World, as appeareth by places of Scripture, in which their ministry is set forth, both generally and especially. 1. Generally, *Heb. 1. 4. Being made so much better than the Angels, as he hath by inheritance obtained a more excellent name than they. vers. 14. are they not all ministering Spirits, &c. Psal. 103. 20. Bless the Lord, ye his Angels that excel in strength, ye that do his Commandments, &c. vers. 21. Bless the Lord all ye his host, ye Ministers of his, &c. Psal. 104. 4. Who make his Angels Spirits; his Ministers a flaming fire.* 2. Specially about the good and elect, *Psal. 91. 11. For he shall give his Angels charge over thee, &c. and about the wicked, Psal. 35. 5. Let them be as a chaff before the wind, and let the Angels of the Lord chase them. 2 Kings 19. 35. And it came to pass that night that the Angel of the Lord, &c. Isa. 37. 36. Then the Angel of the Lord went forth, &c.* of this mediate Providence two things especially are to be noted. First, God useth means not necessarily for want of power in himself, but of his own free will, in the abundance of his goodness. Secondly, Providence excludes not, but includes means, which if we neglect unless God hath revealed that he will not use them; unconscionably we tempt him. Thus far *Mr. Pemble*: To apply it; you grant

Ans.

† *Zanch* l. 3. c. 17.
* *Dr. Manton* on Jude.
† *Mr. Pemble* in his Providence of God.
Heb. 1. 4.
Psal. 103. 20, 21
Psal. 104. 4.
Psal. 91. 11.
Psal. 35. 5.
2 Kings 19. 35.
Isa. 37. 36.

a special and more than ordinary Providence in the preservation of those children mentioned in the Objection; and if Gods works of particular Providence in this World are mediate as *Pemle*, and usually mediate as *Baxter*, whether, or to whom can we refer their preservations, but to the ministration of Angels? The Doctrine (you say) is touching the Angels ordinary ministration, and such was this, in respect of the Angels, the ministry was ordinary: it is ordinary with them, though it may seem extraordinary to us.

Object. In Sect. 4. *Psal.* 139. 14, 16. *Psal.* 71. 6 *Psal.* 22. 9. *Psal.* 139. 16, 17, 18. the Texts seems to refer the whole Work to Gods immediate hand. If these Scriptures gave any hint of Angels in the Work of infants preservations, I could better subjoin, *And how precious are your thoughts unto me, O ye Angels of God!*

Ans. It is true, the Scriptures alledged, refer the whole work of Preservation in the Womb and in our infancy to God, but not to Gods immediate hand. If Gods immediate hand did all to infants, why are the Angels called their Angels? what need of Angel-ministration as to them? If you say there is no need, sith God if he please can easily guard them without Angels; I answer, the need is not (as Mr. *Pemle* tells you) by reason of any defect in God to supply his want of power, but further to enlarge and demonstrate his goodness. God could do it of himself, but having ordained such ranks of creatures, he makes all to serve for his own blessed and glorious ends. 'Tis all one to me whether in his acts of Providence of this nature, he expresses the Angels, yea or no; for if usually he works by them, it is as much as if he had named them.

Object. In Chap. 2. Sect. 1. *Matth.* 18. 10. that the Angels refer to the children in stature, I question. 1. Because these are not apt to be despised, most pity and love little ones. 2. It is not certain the child was an elect child that stood there in the midst, and then good Angels have not a charge. 3. Christ speaks indefinitely of these little ones there meant *their Angels*, that is, the Angels of all these there spoken of, now do the Angels look to every child that is born in its infancy and childhood? The instances of Christs Angel, *Hagars*, &c. all extraordinary, and the Angels were seen and heard in this ministration, and therefore herein justly acknowledged, but it is not so with us.

Ans. By little ones, you see I do not excuse the adult, nor would I exclude little children, whom our Saviour propounds as a pattern for the imitation of the adult, *v.* 2, 3, 4, 5, 6. but I would rather take all in. Thus Dr. *Prideaux*, and *Perkins*, and *Zanchy*, *Cum enim Matth.* 18. *Christus dicit de infantibus*, angeli eorum semper vident faciem patris, quid aliud innuere voluit quam singulis pueris, ac proinde etiam adultis, certos angelos, tanquam pedagogos & rectores traditos, & constitutos esse. Also *Musculus* on the place saith thus. † *Qui sunt isti pusilli? quidem exponunt de pusillis non ætate; sed estimatione; quidam vero de pusillis ætate; nihil prohibet de utrisque intelligere; licet ex eo, quod non simpliciter dicit, unum ex pusillis, sed addit, istis, Possit videri dictum de ætate pusillis, qualis erat puellus, quem advocatum statuerat in medium discipulorum.* But you reason it thus; it cannot be understood of such. 1. Because such are not apt to be despised, most pity, and love little ones. On the contrary, in *Mark* 10. 13. you may find the Disciples rebuking those that brought Children to Christ. Whence some observe, that Satan bears a peculiar ill will to children, he hath an evil eye upon them, endeavouring by all means to keep them from Christ, and to hinder their Salvation; and this Satan doth many ways. 1. Through the indulgence of Parents, suffering them to have their own wills. 2. Through evil education, poisoning their tender years. 3. Sometimes under a pretext of Religion, thus of old he instigated not only the Heathen, but even Gods own People, to offer up their children to sacrifice to *Moloch*, unto Devils. 4. By keeping them from Ordinances, thus he instigated the Disciples here to repel these infants from coming near to Christ, and of late times he hath instigated the *Anabaptists* to take up this quarrel, to prohibit the Baptism of Infants: And is not this to despise little ones? most pity and love them, but you see all do not so. 2. You reason again, it is not certain that the child was an elect child that stood here in the midst, and then the good Angels have not a charge. *Musculus*, on the place, argues that child to be a Believer, and therefore Elect; his words are thus, *Talem fuisse, qui in fide Christi aliquid potuerit institui, argumento esse poterit, quod Evangelica commemorat advocatum esse, & constitutum a Christo in medium Apostolorum.* — & quia res gesta est in ædibus Petri Capernaum, in quibus Christus aliquoties, imo sæpenumero comparuit & miraculose etiam scorum Petri excitavit, credibile est hunc puerum in fide Christi

Zanch ut supra. l. 3. c. 18.

† *Musculus in loc.*

Mark 10. 13.

2 Kings 23. 10.

Musculus ibid.

Objections answered.

isti, institutum fuisse nonnihil, quantum per etatem licuerit. But, Thirdly, you reason again, *Christ speaks indefinitely of these little ones, Their Angels* (i. e.) *the Angels of all these there spoken of; now do the Angels look to every child that is born in its infancy and childhood?* No; if they are not Elect, the good Angels have no charge of them. Christ speaks not of all children elect and reprobate, but of *these little ones, addit istis*, pointing to such like as this little one was, *whom he set in the midst of them.* Ita & hic puellus, & *Musculus ibid.* *omnes Christianorum infantes ad Christum pertinentes, deque numero fidelium existentes, &c.* The instances of Christ and *Hagar*, which you call extraordinary, is answered before.

In Sect. 2. God keeps children wonderfully, but whether by Angels, or by his own hand, I cannot say, for Scripture doth not say it: it is as easie for God to do it without them, as by them; — for health a poor child may recover; but as God doth not bless the Physick man gives, so he may not use other Physitians, but do it himself. That instance of the Angel at the Pool, Dr. Hamond makes an Angel there a messenger, and the remedy natural, &c. but if done by an Angel, this was extraordinary, and in a visible way, and known to be done by an Angel.

I hope you will say, God hath the same care to keep children, as the adult: and the Scripture saith, *he shall give his Angels charge over thee to keep thee in all thy ways*; if yet you will say, it is as easie for God to do it without them, as by them; is not this to be wise above measure? by the same reason you may say, what need of Magistrates or Ministers in State, or Church? what need of any secondary means for our Temporal, or Spiritual good? it is no contradiction that God will watch over us by his own Providence, and that he will have his Angels to attend us; this takes not away from his care, but hereby he declares, and conveys his care and love unto us. *Quamquam per seipsam omnia potest Deus, nec propter prestantissimam virtutem; atque infinitam potentiam ulla prorsus ad agendum presid. Angel. instrumento indiget, tamen ita sanctissime ejus voluntati visum est (cujus sint rationes, consiliis, &c. 709. lias, occulta nobis) ut ad ministerium suum atq; ad efficienda ea que ipse vult, rebus à se conditis uteretur.* — For health, you say a poor child may recover, though God may not use other Physitians, whether men or Angels, but do it himself, I question not what God may do, for he may do what he will; but whether he usually works immediately, or by instruments, you have heard before. That instance of the Angels at the Pool, you say Dr. Hamond interprets was done by a messenger, and by natural means, but all the Expositors that ever I read before him, say it was done by an Angel, and I believe you are of the same mind. As for your Objection of extraordinary, it is now become so ordinary, that I need say no more to it.

In Sect. 2. The instances in Acts 8. 20. and 10. 16. are particular still, and extraordinary, in Matth. 21. 16. Those *Hosanna's* because above nature, or acquired parts, or Parents Education, doth it therefore follow, that certainly they were taught them by the Angels? is this *sufficiens enumeratio partium*? was the Spirit that seized upon Paul in *Naioth* an Angel, or done by the instrumentality of an Angel.

The instances which you put off upon the account of particular and extraordinary, I shall henceforth put off with silence, for I would not too much tautologize, *Crambe recedat mors est.* Those *Hosanna's* of the children, because above nature are acquired parts, or Parents Education, must needs be extraordinary as to us; and if so, either they must be done by God, or his Spirit immediately, and that you have heard is not Gods usual way; or immediately by some instrument or other; and what good instruments can you think of to coyn good impressions on our fancy and imagination but the Angels of God? As for the Spirit that seized upon Saul in *Naioth*, either it was the evil spirit; the evil spirit from God came upon Saul and he prophesied in the midst of the house; or it was the good Spirit, by which he was rapt, as one bereft of his Senses for that time; and if so, I know not but an Angel might be instrumental in it, yet all is put upon the score of the Spirit, because the inspiration was from him: Oh why should we make these clasp? though the Angels minister in these particulars, yet we leave unto God the all in all; as 1. The Commission. 2. The Inspiration. 3. The Benediction, the Angels are Cisterns, but not Fountains; we ascribe nothing to them to derogate from God, or Christ, or from the Spirit of Christ.

In Sect. 3. The children preserved, still the same doubt recurs, whether mediately, or immediately. — The instance of the weakly child, and the child nursed at *Bolton*, is ascribed in the very relation, to God and his goodness; no mention of Angels

in them. — The same may be said of the other instances for teaching children. — And indeed the same may be said (to save a labour) of most of those instances in the following Chapter, Sect. 6, 7, 8.

Ans.

Zanch. ut supra. l. 3. c. 14.

* B. Hall of God and his Angels.

For Gods work of this nature, whether mediate or immediate, I have answered before, and shall speak to it more fully anon. But from the instances, wherein the relation ascribes all to God, and no mention of Angels, I perceive no experience is pertinent with you, unless an Angel be expressly and particularly mentioned. Our Worthies are of another Judgment. Zanchius speaking of the Churches deliverance, and of their enemies ruine by Angels, brings in 1 Kings 19. 2 Kings 1. Gen. 19. 2 Kings 19. and concludes, *Innumera hujus exempla non solum in Scripturis leguntur, verum etiam hac etate quotidie inveniuntur.* — *Sunt enim Angeli ministri Dei in omnibus ipsius judiciis patefaciendis, & executioni mandandis, quoniam à nobis illi non videantur, sed tantummodo homines quorum opera illi utuntur.* And our * Divine Seneca tells us no less; *The trade we have with good Spirits is not now driven by the eye, but is like to themselves spiritual: yet not so, but that even in bodily occasions we have many times insensible helps from them in such manner, as that by the effects we can boldly say, here hath been an Angel, though we saw him not: and he gives instance in one John Trelille, a poor Cripple, who upon three monitions in his dream, to wash in the Well of Madernes in Cornwall, was suddenly restored to his limbs. The like instance he gives of John Spangenberg, Pastor of Northense, who no sooner was slept out of his house with his Family to go to the Bains, then the house fell right down in the place; and he concludes, our own experience at home is able to furnish us with divers such instances; how have many we known that have fallen from very high Towers, and into deep pits, past the natural possibility of hope, who yet have been preserved not from death only, but from hurt: whence could these things be but by the secret aid of those invisible helpers? It were easie to fill volumes with particulars of these kinds.* What needs more? you see in his instances have in them no mention of Angels, and though you may object with him, as you do against me, yet in every such instance, enough to fill Volumes, he can boldly say, *here hath been an Angel, though we saw him not.*

idem ibid.

But suppose in some of my instances I may miss it, and that no Angel either appears in them or was in them, yet that saying of his exceedingly sticks with me, and may in good measure excuse me. Since I am convinc'd that their unselt hands are in many occurrences of my life, I have learnt so much wit and grace, as rather to yield them too much, than too little stroke in ordering all my concernments. You may suppose I yield them too much, and I may suppose others yields them too little; but if the Question be whether is more faulty? let this moderate man (as he is called) be our Moderator, and you see he will easily and quickly determine the Question betwixt us.

Object.

In Chap. 3. Sect. 2. and 3. That good Angels are Gods instruments, in conveying his mercies both to Soul and body: and that the Holy Ghost, useth the Angels in the work of moving and quickning the heart; Mr. Baxter, and Dr. Rutherford may believe it, and another not believe it, but that he doth all immediately; and how can he be disproved?

Ans.

On this hinge hangs the weight of the whole controversie; for if God or the Spirit do all immediately, then away with Angel-ministration, no need of them in any such respect. It seems Baxter's or Rutherford's authority, (and I may add the authority of [all the afore-cited]) are of no stress without further proof, and therefore I shall lay down a few arguments. —

For their ministration in general to the Elect. —

1. If God hath his Angels, Messengers, Ministering Spirits, then doth not God all immediately to his Saints; But God hath his Angels, Messengers, Ministering Spirits.

Ergo.

* Aug. in Psal. 104. † The Procuring of the Elects good is the special calling of Angels. B. Others Cat.

The Sequel of the Major is proved, because therefore they are called Angels, Messengers, Ministering Spirits, from their very Office of being sent from God to his Elect: * *Quæris nomen hujus naturæ? Spiritus est; quæris Officium? Angelus est.* What are Angels but good Spirits, sent forth by God to minister † for the good of the Elect? Heb. 1. 14. Psal. 104. 4. The Minor is granted by all but Sadduces, or Hereticks, whom the Scriptures condemn.

2. If God usually sends forth his Angels to minister to his Saints, then doth not God all immediately, and make no such use of them; but God usually sends forth his Angels to minister to his Saints. *Ergo.*

The Sequel of the Major is clear; and the Minor is proved by all those Texts, Psal.

Pfal. 91. 11. 12. *Pfal.* 34. 7. *Heb.* 1. 14. With the rest cited throughout the Treatise.

3. If the Angels actually have ministred, and do minister to the Saints at Gods own appointment, then doth not God all immediately without his Angels as instruments: but the Angels actually have ministred, and do minister to the Saints at Gods own appointment. *Ergo.*

The Major is clear. The Minor, for what hath been, is confirmed by all the Scripture-Texts already alledged; and for what is, you grant the story of *Grineus* (and such like) comes home, and is opposite; and you think none will deny, but that an Angel may appear now as heretofore, and when he doth so appear, it is to be acknowledged to minister.

For their ministration in special to our souls.

1. What the Angels can do to our souls for our spiritual good, they do, and they will do; but they can communicate themselves to our spirits, and our inward man for our good. *Ergo.*

The Proposition is clear, for else they should not obey God, or love us with all their might; which is contrary to the Word; for their obedience to God, *they do his Commandments, hearkning to the voice of his Word*, *Pfal.* 103. 20. And for their love unto us, they rejoiced when the World was creating as a dwelling place for us, *Job* 38. 7. And when Christ came to restore us, *Luke* 2. 13. And at the conversion of us, *Luke* 15. 7. And hence we may argue, what they can do for us, certainly they will do. The Minor is cleared above, that they can know our minds, necessities in a great measure: they can by the mediation of our fancies and inward senses speak to us; they can propound truth to our minds, and persuade us to assent; and as counsellors they can persuade our wills to this and that good; and all this in ordinary.

2. If the Angels are Co-workers with God in inlightening the mind, then doth not God all immediately without them as instruments for our souls health: But the Angels are co-workers with God in illighting the mind. *Ergo.*

The Major is evident. The assumption cleared thus by *Zanchy*, *Ad intellectum quod attinet, duo in ejus illuminatione, qua veritatem rerum presertim divinarum percipiat, spectanda sunt; unum est mentis ipsius illustratio ad veritatem percipiendam; alterum veritatis ipsius oblatio ac patefactio, utrumque fit per lumen non Angelicum, sed divinum, ac Spiritus Sancti, ut passim Scripturae docent: Ab Angelis vero tanquam ab instrumentis & cooperatoribus Spiritus Sancti interitis esse haud impie dici potest; qui exitatis verbi auditi phantasmatibus in hominibus, tum veritatem menti proponant, tum mentum ut in veritatem propositam intueatur, eijs assentiatur, commonefaciant, illustrent, atq; confortent. Simili explico, ut oculus coloratum quiddam videat, duo ad hoc requiruntur; unum, ut res colorata oculo proponatur videnda; alterum ut oculos ad videndum illustretur; utrumq; fit per lumen solis; lumine enim & oculus simul illuminatur, ad videndum disponitur, atq; afficitur; & res colorata oculo objicitur, videndaq; proponitur; quod itaq; oculus videat, totum hoc, quod externas attinet causas, debetur proprie actioni solis, qui suo lumine utrumq; praestitit, ceterum, fac ut cujus oculus lumine solis illustrandus est; is dormiat, & oculusque habet oculos; aliquis vero accedat, & eum a somno ad lucem percipiendam, coloresq; vicendos excitet; is certe dicetur cooperator solis ad illius viri oculum illustrandum, coloresq; patefaciendos, fuisse; nam is etiam ad oculi illustrationem, eoq; ad rei coloratae manifestationem non nihil egit, non dissimili modo se habere Deum & Angelum in actione, qua mens nostra ad veritatem percipiendam illuminatur, probabiliter dici potest. Propria, & vere efficiens causa Deus ipse est, suo Spiritu, suoq; divino lumini Cooperator fuerit Angelus: hujus enim opera, uti dignatur Deus, certe potens ad veritatem menti intus proponendam; & ad mentem ut suos oculos oblatae veritati, & proposito lumini aperiat, excitandam. — Ut Deus externo utitur ministerio hominum ad mentes electorum illuminandas, & ad veritatem illis patefaciendam, ac persuadendam; sic etiam interne & invisibiliter utitur eandem ad rem ministerio Angelorum, ita ut ipsi suam habeant actionem in mentes electorum, cum à Deo illuminatur.* *Zanch. de creatione l. 3. c. 18.*

3. If the Angels are in their way co-workers with God in moving the will, then doth not God all immediately. But they are in their way co-workers with God in moving the will. *Ergo.*

The Major, or Sequel is clear, The Minor is proved *suo modo*, for God and the Angels move the will diversly: *Solus Deus proprie agit in voluntates nostras, easq; movet & flectit idem ibid. quovult; Angeli vero ut cooperatores, & qui hortentur potius externis rationibus, quam qui flectent interius actionibus;* now that thus they move the will is proved from the evil Angels, who are intligating us to evil; and by their intligations sometimes prevailing with our wills to imbrace evil; therefore the good Angels do the like to provoke us to good, for

for their power is greater and their Love is higher than the others malice.] And was not this mentioned by Dr. Rutherford? *shall the Devil work in the children of disobedience?* Ephes. 2. 2. *Enormously disquiet the affections,* 1 Sam. 16. 15. *Yea inject wicked thoughts into godly men with success,* 1 Chro. 21. 1. *And shall the good Angels be excluded from all actions, and operations upon the inward senses of man?* Tell me, if any man call tell me, *with what shadow of truth can the Angels of God be thus excluded?* you see his positions were not without reason. And in your Friends Paper is given this for granted, *that the Angels may be employed by God in some strange deliverances, in recovering of health, in suggesting good motions, &c.* It is high time therefore to these Disputes to put an end.

Onely one thing more, which may stop the mouths of all gainfayers. I cited Mr. Baxter, saying, *Gods Works on the World are usually by instruments, and not immediate; and good Angels are his instruments in conveying his mercies both to soul and body.* Now if this be a truth, viz. if it be Gods ordinary way of Providence to give us our mercies by the Ministry of Angels, then I hope every instance in my Treatise may pass for truth, and every Objection made by you against the same will easily vanish, and at once. And that this Position might be clearly held out, I thought it a point of prudence to write in a few lines to Mr. Baxter for his Proofs. His Answer to my Letter I shall here annex as the close of all, and then I have done.

Reverend

Reverend Brother,

I Received yours, and with it your Appendix, and some sheets of your Book; and am glad you have illustrated, and taught men to improve the Doctrine of *The Ministration of Angels*. And I am sorry that necessity forceth me to fail your expectation, and tell you that unavoidable avocations prohibit me to give you those proofs of my assertion which you desire. In this halt I may only take notice of the state of the controversy, and give you but a touch upon those Reasons that occur at present for my opinion, and a word of the consequence and use.

1. I suppose I may say that our Brethren are agreed with us in all these following Propositions. 1. The objective extent of ministry of Angels is to benefit of souls and bodies; this you have proved, and they deny not. 2. The Scripture more frequently mentioned their Ministrations for the bodies, then immediately for, or on the souls of men. 3. How they have access unto the soul, or nobler faculties; whether Spirits intuitively behold Spirits, and immediately operate on them, and converse with them, as animated bodies behold and operate on each other; and what measure of power Angels have on souls; are questions that we are all unwilling to determine, and take it to be our duty in modesty to profess our ignorance of, as of things unrevealed; however in some things we may humbly venture upon some conjectures. And we all disclaim and nauseate the presumption of the School-men, that fill their writings with so many confident assertions and copious disputations, about uncertain or unprofitable points, concerning the nature and ministry of Angels. Much more do we all detest the presumption, pride, and vanity of the Ancient Hereticks, and the Enthusiasts, and Phanaticks of latter times, that pretend to a special acquaintance, with the orders, and operations of Angels, beyond what is revealed, and glory in this as the excellency of their Religion, or several Sects. 4. The Ministry of Angels is eminently and chiefly for the Elect and Church, *for all things are theirs*. 5. Yet doth their Ministry extend to others; when mercies are to be conveyed to them, or God to have special honour by them: God hath not limited this ministration to the Elect, as he hath not limited mercy in the general to them: such common mercy as he vouchsafeth others he may sometime give them by the Ministry of Angels, especially when it tendeth to the benefit of the Church. 6. There is an extraordinary Ministration of Angels in cases of extraordinary revelations, visions, dreams, deliverances, preservations, and of other wonders, which all Christians do acknowledge. 7. As to his proximity to the Object and effects, God doth all his Works immediately, *immediatione & virtutis & suppositi*, he is *intimior intimo nostro*, nearer us than we are to our selves: no creature interposeth between his essence and us, so as to cause or prove a distance; and if God make use of millions of instruments and means, he is yet nevertheless the only prime cause; and doth as much to it himself, as if he had used no instrument at all; there is no more of God in an effect produced without means, than in an effect produced by means; nor is there less of God because he maketh use of instruments; but it is certain that (though God in the sense aforesaid doth all immediately) yet as *immediate* signifieth without any second cause, so he doth not all immediately. 8. It is therefore no diminution to the honour of God, that he useth the Ministry of Angels in the collation of any of his favours to mankind: had it been a dishonour to God to *produce any thing* out of himself, or to *act by any thing*, or to *reveal himself in any thing*, he had never made the World, which he made to his glory, and not to his dishonour; he hath never the less, because he *giveth*; nor doth ever the less himself, because he useth his creatures in the work: it is his glory to be a communicative good. 9. We must be careful that we give not to Angels or to any creature any part of the service or honour proper to the Creator, though we acknowledge all that to be in them, and by them which is so indeed. 10. We must not direct our Prayers unto Angels, as being uncertain when and how far they are present, and having no order for it from our common Lord; and it being a thing that might easily draw us to Idolatry, which Angels are greater enemies to than we, abhorring more to rob their Maker. 11. It is a dangerous arrogancy to effect a visible Communion with Angels, here on earth; or to desire it as the highest attainment of Religion, to have extraordinary converse with them; seeing our Communion with God himself that is our happiness; and that converse with Angels is best for us, which most promoteth our fruition of God, and God knoweth better then we what that is; and therefore as he

hath

hath appointed his Angels an ordinary ministration for us, in order to our salvation and preservation thereunto; so it is a dangerous tempting of God for us to seek to put them out of their way, or to pray, or to look for such unusual appearances or works, as we have no promise for, nor full acquaintance with, nor skill to understand or use aright. We know not easily good spirits from bad, and we might so easily be seduced by creatures so terrible and so strange to us, that it is a very great mercy, that God hath committed us rather to the teaching of man, and guideth us to our end by means more suitable to our natures, and useth the appearances of Angels but rarely on some extraordinary occasion; so that what Christ said of rising from the dead, we may say of Angels, *he would not be persuaded by them, that will not hear Moses and the Prophets.* 12. As it is a very hard thing to receive mercy by the hand of any creature, and not to adhere too much to that creature, and suffer our hearts to be stopt, or diverted, or alienated from God; and the more useful and excellent the instrument is, the stronger is our temptation, and the greater is our danger; so the more we are convinced of the Ministry and usefulness of the Angels to our welfare, the more are we in danger of too much ascribing to them, or adhering to them, and minding of them more than God: And therefore we must carefully watch against this temptation, and take heed lest our hearts take up in these our fellow-servants, by whom they should be raised and drawn to God. And yet as we must not cast away our mercies for fear of over-valuing them, nor reject Magistrates or Ministers, or Parents, for fear of Idolizing them; so neither must we by such fears be drawn from our acknowledgment of the service of Angels, nor deny the mercy of their Ministration, to avoid the abuse of it. In all this I suppose, we are all agreed, and the point that remaineth unresolved is but this, *Whether it be Gods ordinary way to give us our mercies by the Ministry of Angels?* not whether rarely he do so, nor whether rarely he do otherwise; but what is the way of his ordinary Providence. And here still profess my Judgment to be for the affirmative: and that among others, for these reasons following.

1. If Scriptures makes known to us, that it is the very stated Office of the Angels, to be ministering Spirits for the heirs of Salvation, and that about their daily ordinary concerns; then it is Gods ordinary way of Providence, to give us even our ordinary mercies by their means. But the Antecedent is true, *Ergo* so is the Consequent. Were it but some unusual thing with the Angels to be sent out of their way upon such terrestrial errands; or were it usual with them to do only things unusual or wonderful for us, then I confess we could not infer our conclusion from their service; but when it is their very stated Offices not only to do wonders for us, but to serve us in our ordinary concerns, the Consequence is plain. And therefore I find nothing incumbent on me now, but to prove the Antecedent, which is done by these plain expressions of the Scriptures. 1. Such as declare them to be *the stated servants of Christ, as Mediator and head of the Church*, for the promoting of his work of Salvation for his body; as these set together, *Matth. 28. 18. All power is given to me in Heaven and Earth, John 13. 3. Ephes. 1. 20, 21, 22. And set him at his right hand in the Celestials, far above all Principality and Power, and Might, and Dominion, and every name that is named, not only in this World, but also into that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the Church.* 2. Such as particularly describe their office and work, as *Heb. 1. 14. Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of Salvation?* Consider here. 1. That this is their very office. 2. It is about our ordinary concerns. 3. It is expressed generally, without limiting to any one thing, or way; and 4. It is *all the Angels*, that are put into this Office: that these Angels are *great in strength*, *Psal. 103. 20. one of them able to do more than a thousand men*, and that they are *innumerable*, *Psal. 68. 17. Heb. 12. 22. incomparably more than all men in the World*; and then I think it will pass doubt that it is their ordinary work to minister to us in our ordinary concerns. So *Matth. 18. 10. I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven.* This can signify no less than that every Christian, even the weakest, hath one or more Angels deputed by God to take a special care of him (though the same Angels may also take care of others) and the appropriation can never properly be meant of some rare usual act performed for them, yea, for some very few of them, but must needs mean a stated service. So *Psal. 34. 6, 7. This poor man cried, and the Lord heard him, and saved him out of all his troubles: the Angel of the Lord encampeth round about them that fear him and delivereth them.* Here is described a stated charge or Office about

Mat. 28. 12.
John 12. 3.
Ephes. 1. 20,
21, 22.

Heb. 1. 14.

Psal. 13. 20.

Heb. 12. 22.

Matth. 18. 10.

Psa. 34. 6, 7.

about all them that fear the Lord, for deliverance out of all their troubles, which amounts to the administration of their ordinary succours. So Psal. 91. 11, 12. for he shall give his Angels charge over thee to keep thee in all thy ways: They shall bear thee up in their hand, lest thou dash thy foot against a stone. What can be spoken plainer to signify a stated office for constant ministrations, even to our ordinary preservation in every step we tread! and therefore they are called his Angels, and his Ministers, Psal. 104. 4. So Psal. 103. 20, 21. Ye his Angels, which excel in strength, that do his Commandments, barking to the voice of his Word.— And ye his Hosts, ye Ministers of his that do his pleasure. So Revel. 12. 7. Michael and his Angels are made the Army that fight against the Devil and his Angels. And if they were not attendant and employed ordinarily in the business of our Salvation, how could the Conversion of every sinner be the matter of their joy in Heaven? Luke 15. 10. This is inferred by their constant presence in the Church-Assemblies, obliging us to reverend decency, 1 Cor. 11. 10. And therefore they are described as employed with us, as looking into the same mystery, 1 Pet. 1. 12. and as knowing Gods manifold Wisdom by the Church, Ephes. 3. 10. And therefore Paul's dreadful charge (Oh that all Bishops and Ministers of the Gospel would read it waking!) in 1 Tim. 5. 21. to Timothy, not to prejudge, or prefer one before another, nor do any thing by partiality or according to his own inclination, is laid upon him, as before God, and the Lord Jesus Christ, and the Elect Angels; intimating their presence, and interest in our Church-Affairs. The Angel of the Lord that defendeth the Church, doth persecute and chase the wicked enemies, Psal. 35. 5, 6. they convey departed Souls to blessedness, which is an ordinary work, Luke 16. 22. they are the Reapers that at the last shall bundle up the Tares for burning, and shall sever the wicked from among the just, Matth. 13. 39, 40. and shall gather the Elect from the four winds from one end of Heaven to the other, Matth. 24. 31. And they are part of the Society, to which we are brought by Christ, Heb. 12. 22. and to whom we shall be made equal, Luke 20. 30. I shall not mention the extraordinary ministrations, as their promulgating of the Law, Acts 7. 53. Heb. 2. 2. Their shewing John his Revelations, Rev. 1. 2. And teaching Daniel understanding, Dan. 8. 16, 17. and 9. 21, 22, 23. Their ministering to Christ, Matth. 4. 11. And strengthening him, Luke 22. 3. with abundance more such instances; it being my business only to prove their Ministration in our ordinary concerns, which the fore-cited Texts do evidently prove. And how many points are currently received among us, that have not a quarter so much Scripture-evidence as this hath? Did not greater business call me off;—should stay to improve some other Arguments. As—

2. From the contrary employment of the malignant spirits.
3. From the suitableness of our supposition to all Gods workings, who hath chosen to glorifie his Wisdom by doing things by suitable instruments, and concatenated means; and to glorifie his goodness by taking his Creatures into the work and honour of doing good, in subordination to him; he could have enlightened and enlivened us without the Sun, but he would not. He calleth his Ministers co-workers with Christ, no marvel then if his Angels have such honour.

These, and other Arguments I must pretermitt, and in the conclusion first lay down some excellent Consequents of this Doctrine; and secondly defend it against the accusations of the contrary.

1. The Doctrine of Angels Ministration acquainteth us with much of the frame of those admirable means by which the providence of God doth work in the governing of the World, and to the glorifying of his name. If this be unknown, we shall be strange to the wonderful appearances of Gods wisdom, and goodness, and power, which will be much obscured by hiding so excellent a part of the effects. As in a watch, or any excellent Engine to know the parts in themselves is nothing, unless we know them in their respects to other parts, and their place, and use, and Office in the frame; So is it in this glorious part of the frame of Creation and Providence; to say the Angels are excellent Creatures, and made to glorifie their Creator, is but to express their nature, and their common end, and not their special office and work, as they respect the whole Society; and the single strings will make no melody, but as they are turned and toucht in harmony.

2. This Doctrine of Angels Ministration acquainteth us with much of the unity of the whole Family in Heaven and Earth: When all the parts are so harmoniously connexed in their respects and use. And it declareth the excellency of holy love, and humility, and obedience, which these noble Spirits exercise in their condescension to the meanest Christian at the command of God; and reproveth us that are so scant in love, humility, and obedience, as to be backward to the service and benefit of each other.

3. It leaves to take off the inordinate desires of visible and extraordinary converse with Angels; when it is understood that they are appointed to be ordinarily, and invisibly serviceable to us, in a more safe and suitable way.

4. It very much helps our faith in the point of the Immortality of the Soul, and the life to come; when we understand, that there is a World of such nobler spirits employed about us, and therefore that we are not Creatures so contemptible as to be incapable of another life: And that we shall be made like Angels, and have their Communion in Glory, when we have such communion with them in the state of grace.

5. It shews the glory of our Redeemer, who as head of the Church doth use the ordinary service of such noble Spirits for the welfare of his body.

6. It is some relief to our weak and distant lapsed natures, that as we have a Mediator between us and the Father, so there are (though not Mediators, yet) a glorified World of blessed Spirits, possessors already of the happiness we seek, and helpers to our Salvation; so that in our Meditations of the World to come, we may have some more low familiar thoughts that are necessary to our weakness, and are not amazed and deterred by looking only at the infinitely distant Majesty of God; and who knoweth not how great an encouragement familiarity is? And how much familiarity is assisted by proximity.

Objection 1. *But it will draw down the mind from God.*

Answer; Christs humane nature also, and Ministers, and all Creatures may be so abused; but of themselves they are helps to lead us to God.

Object 2. *This Doctrine will introduce the worshipping of Angels, and praying to them.*

Colos. 2. 18;
19.

Answer. We must not forbear declaring the excellency of Angels, nor their confessed extraordinary Ministry for fear of such abuse; therefore neither their ordinary Ministration; nor must we deny the ordinary use of the Sun, lest men Idolize it, nor of Ministers of the Gospel that further our Salvation, lest men should worship them with that which is not their due. The Holy Ghost hath expressly warned us, *that no man beguile us of our reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, &c.* Coloss. 2. 18, 19. and so hath cautioned us against this abuse. And we must not deny a great truth in Christianity, for fear of giving occasion to Popish Consequents and misuse of it.

Object 3. *It will fill the World again with a multitude of curious, vain enquiries about Angels, which the Schools abound in.*

Answer. We must not shut our eyes against plain truths, lest wanton wits should trouble the World with starting other Questions about unrevealed things: Vain Questions are no where so perillous, as concerning God himself: And yet no knowledge is so necessary, as the knowledge of him.

Pardon, Dear Brother, that in haste I can give you but this short undigested Script, instead of what you desired of me, I rest.

London Novemb. 29.
1661.

Your unworthy

Fellow-Servant

Richard Baxter.

Reverend Sir,

I Have perused your considerations of the *Ministry of Angels*, those *πνεύματα λειτουργικὰ*, as the Apostle calls them. I remember *Theophrasti* speaking of this point calls it, *παραθεῖναι τὰ θεῶν ἐλεοςμολα*, the exceeding goodness, and care of God; and chargeth us, *μὴ ἀμελεῖν τὴν τοιούτης διακονίας* not to be forgetful of such a glorious service, which we have for our good from these blessed Angels. In the acknowledgment of this truth (their blessed ministration for the good of Gods elect) I find the concurrence of all; in the exemplification of it fully and particularly few or none; in the depravation and prostituting of it to idolatrous purposes more than many. Blessed be God, who hath given you, as to this point, his Spirit; and that light, and understanding, and an excellent wisdom is found in you, as was said of *Daniel*; in as much that in this Tract we find these blessed Spirits, their service, without diminution of their glory; their rule and power, with subordination to the Father of Spirits; their Ministry to man, without reluctance and disdain; their respect and use from Saints without superstitious adoration, and indeed the whole consideration of them, so far as falls within the knowledge of men, pithily, plainly, powerfully, pathetically, practically, set before us. When the Apostle *Paul* was wrapp'd up into the third heaven, he heard and saw glorious things, but they were *ἀρρήτα ῥήματα* ἃ οὐκ ἔστιν ἄνθρωπος λαλῆσαι, they were unspeakable; but he that giveth wisdom to the wise, and knowledge to them that know understanding, hath not only revealed these deep and secret things, but given you utterance and power to express them. Sir, it was ever esteem'd a sacred thing amongst the *Jews*, as is noted by *Paulus Fagius*, to preserve the memory of any of their Rabbies, who had done some remarkable service for their Law, with this resolution, *Let their name be blessed*; if the Church in which we live, do not the like for this, and the rest your Divine Discourses, yet you have a God in whom you trust, that will one day acknowledge it, and these very Angels themselves shall testify your ample service done to them as instruments under the great *Jehovah*, and Lord of Hosts. Let me only wish you, that you smother not this light, nor vail such an advantage in confining it to the darkness of private use; if any persons do disgust, yet understanding persons will say of this, and your other labours, as *Alphonfus* King of *Arragon* said of some learned persons, *be mihi dapes, bi convivæ*. The Lord sanctifie this, and all other helps to our edification and building up in Christ, till we come to the heavenly Jerusalem, and the innumerable company of Angels, to the general Assembly, and the Church of the first-born.

Preston Octob. 8.
1661.

Yours

W. Cole.

FINIS.

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F I N I S.

